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THE WORKS OF Thomas Goodwin, D.D.

SOMETIME

Preſident of *Magdalen* Colledg in *Oxford.*

The Second Volume,

CONTAINING,

I. An Expoſition upon the Book of the REVELATION.

II. A Diſcourſe of the Knowledg of God the Father, and his Son Jeſus Chriſt.

III. Of the Creatures, and the Condition of their State by Creation.

IV. Of Election.

LONDON:

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WORKS

Edward Prior

A PREFACE TO THE READER.

HOW unfit I am to perform even this common and usual Office of introducing thee to the Entertainment, which the following Discourses will afford, the knowledg which I ought to have of my self, is sufficient to convince me: For it cannot be expected that I should give a due Character of the Author, which hath been already drawn by a far more excellent Hand, and which for me to attempt, as it would not be comely, so it is above my undertaking. It would as ill suit with my disability, who am inconsiderable, and so little known, to offer my mean Judgment needlesly to recommend any of his Writings to the World. All that is proper and agreeable for me to do, is to assure thee, that these which I have had the care of publishing, are the genuine issue of his Thoughts; most of them the mature Fruits of the later Years of his Life; and to give some short account of their Order and general Design.

Mr Thankful Owen, *in his Preface to the Exposition upon the Epistle to the* Ephesians.

I have here offer'd to public view, in a second Volume of his Works, several Discourses upon great and important Truths; that what were his own retir'd and profitable Meditations, may, by the Divine Blessing, become a common Benefit.

The first which presents it self, is, *An Exposition on the Revelation*: A Portion of Scripture so abstruse, that tho' it has exercised the Thoughts and Studies of many worthy Divines, may yet, in some respects, be called *A Seal'd Book*; which will be more perfectly explain'd, when He who alone is found worthy to open it, the Holy Lamb of God shall come to unfold all its difficult Passages, in their glorious Accomplishment. As the Author liv'd and rejoic'd in this hope, he has here in this his Comment, pointed to the Foundation, upon which he grounded it, even *a sure Word of Prophecy*: But as he was fully ascertain'd, that God would in his own time make good his Word, he was not over-curious in dating the Day of his Performance: you will find him modest in this Point, he himself determines nothing, but expresses the Opinions of others rather than his own, tho' he indeed illustrates them with Reasons, which might make them look probable; and tho' they have prov'd to

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be miſtaken in their Calculations, yet many things occur in drawing them up, which are not altogether unworthy of being remark'd. Their Account indeed is now ſuperannuated, yet it was proper enough for the Author to mention it at the time of his writing this Diſcourſe, which was in the Year 1639. It ſeems to be the Divine Prerogative to know the Times and the Seaſons; and as he always chuſeth the fitteſt, he reſerves to himſelf the exact knowledg of his own appointed Day.

That which comes next in order of theſe Treatiſes, is, *A Diſcourſe of the Knowledg of God the Father, and his Son Jeſus Chriſt*; which I have plac'd the firſt of theſe Theological Tracts, (and of others that are to follow, if Providence permits me an opportunity of publiſhing them, which inſiſt upon other the chiefeſt Heads of Divine Knowledg) becauſe it is the deſign of the firſt Rudiments of *Religion*, to inſtruct us what due apprehenſions we ought to have of the *Deity*. As our Saviour tells us, *That this is Life Eternal, to know God the Father, and Jeſus Chriſt whom he hath ſent*; ſo 'tis the firm Foundation, whereon the beautiful and uniform Structure of all other Truths is built; and ſad experience in all Ages hath made us underſtand, into what wild Imaginations, as to the other parts of our *Chriſtian Religion*, thoſe unhappy Men have wandred, (as the *Arrians* in the Primitive Times, and the *Socinians* in our own) who have ſtumbled, and ſo made a falſe ſtep in their entrance at this firſt and principal Truth. The Author, who conſider'd the irremediable miſchiefs of the leaſt Error in theſe firſt Articles of Faith, and ſaw the proneneſs in Men to miſtake, has made it his chief Deſign, in all the parts of this Diſcourſe, to direct our Thoughts to due Conceptions of *the Divine Nature*, of the *Trinity*, and the *Perſon of Chriſt*. And as his Aſſertions herein are no other, than according to thoſe meaſures the Word of God has preſcribed, he has fetch'd his Proofs from the ſame Magazine; and the evidence of his Arguments is the more convincing, ſince it proceeds from that Light which he beats out, by comparing places of Scripture together. If any ſhould judg ſome of his Notions to be too fine, and condemn his Thoughts for taking too high a flight, and leaping over the common bounds of Knowledg; this may be pleaded in defence, that he has at leaſt aſſerted nothing that contradicts a received Truth, or which by any Conſequence may weaken the Foundations of Religion. Nay, he aſſerts nothing, but what Divine Authority in Scripture does countenance; he proves all by plain Texts, and by an eaſy unforc'd Explication, without racking or torturing them to make them ſpeak his own mind. He is the vender of no new Opinions, ſince what he delivers, he clearly evinces to be the ſenſe of the Eternal Oracles of Truth; nor is he too boldly curious, ſince he is not wiſe beyond what is written; and the inquiſitiveneſs of his Mind ſhould not be prejudged, when his Enquiries have proceeded according to the conduct of an Infallible Guide; and if they have gone further than others, it is only becauſe, having ſeen the glympſe of a Truth, he could not leave it, till he had purſued it down through the moſt intimate receſſes of Scripture. It is certainly allowable to dig deeper in thoſe Mines which are inexhauſtible, and where thoſe, who come after the diligence of others, may ſtil find new and far richer Treaſures. Our Spiritual Knowledg ſurely is capable

ble of increaſe, and further degrees may be yet added to it; for even after thoſe glorious Times, wherein God has promiſed to bleſs his People with larger effuſions of his Spirit, who ſhall lead them into all Truth, they yet will then know but in part; and indeed all the ſucceſſive Ages of the World put together, afford too ſhort a time for us perfectly to ſearch into the deep Things of God, ſince Eternity it ſelf will give us but ſpace enough to know and admire them.

The Diſcourſe which follows, is, *Of the Creatures, and the condition of their State by Creation*; which I have plac'd before that of *Election*: Becauſe tho' indeed the Electing Decree eternally preceded the framing of this World, yet God made his choice out of the Creatures which he determin'd to make, and conſidered them in the State wherein they were plac'd by Creation. And the Author, when he evinces the neceſſity of an Election Grace, to ſave certainly and infallibly any of either Angels or Men, draws his moſt cogent Proof from the mutability of the Creature, which abſolutely requir'd a ſupernatural Grace to ſecure its eſtabliſhment; and he therein refers the Reader to this Diſcourſe, wherein he proves that the Creature, as ſuch, was changeable and uncertain in the beſt Circumſtances of its Condition, and had a very unfix'd Station when it ſtood, and flouriſh'd in all the Glory of its Innocence. It is therefore requiſite for the intelligent Reader, if he would underſtand the Force of the Argument, to peruſe what is diſcours'd in this Treatiſe concerning the weak and unſtable condition of the Creatures, which renders the Grace of Election indiſpenſably neceſſary unto their Salvation. And as the Author had it in his Eye and Heart, not only to prove the abſolute need we have of this Grace, but alſo to celebrate unto the height, its Glory and Praiſe; In proſecution of this Deſign, he compares all the Advantages which *Adam*, as an Innocent Creature by Nature poſſeſſed, with all thoſe ſignal Mercies which belong to that condition, whereunto Grace advances the Elect ſince the Fall, and endeavours to convince us, how vaſtly thoſe Bleſſings we receive from Chriſt, the Second *Adam*, excel all the Benefits which the Creator's Bounty beſtowed upon the firſt: How Grace inſtates us in a higher Happineſs than we ſhould have enjoy'd; Tho' we had liv'd with our firſt Father in Innocence: How Grace makes us Gainers by the loſs of all Paradiſes Pleaſures; tho' we are apt to envy and regret that we have loſt them: And how the State of the meaneſt Soul that belongs to Chriſt, who is bleſſed with all Spiritual Bleſſings in Heavenly Places in him, is infinitely preferable to *Adam*'s Primitive Condition, with all its Enjoyments. Thus in this Diſcourſe he prepares the Mind of the Reader to admire and adore the Riches of that Grace, which further to evince and illuſtrate, is the whole Deſign of that which follows in the laſt place of this Volume.

The laſt Diſcourſe then is *Of Election*, which to ſo many is a hard Saying, a Stumbling-block, and a Stone of Offence. He diſcourſes this high Truth with ſuch a wary Exactneſs, that its greateſt oppoſers will not find any thing in what he aſſerts, whereon to faſten tho invidious Reflections, thoſe harſh and horrid Conſequences with which they uſe to deform this Doctrine, to make it look affrighting. He is very

very tender in the point of Reprobation, and expreſſes himſelf no otherwiſe concerning it, than the Scriptures themſelves do, *viz.* That there are ſome of Mankind whom God has left out of the compaſs of his Gracious Decrees, as indeed he was not oblig'd to ſhare equal Favour to all. That theſe are *the reſt*, or *remainder*, when God has choſen out the others. That theſe he reſigns to the conduct of their Free-Will, and leaves them *to go on in their own ways*, and to reap at laſt the bitter Fruits of their Evil Actions. After he has prov'd the neceſſity of ſuch a Grace, as is deriv'd from the Decree of Election, to aſſure the Salvation of both Angels and Men; and that all whom God hath reſcued from the miſery and ruin of the Fall, were really ſaved by this Grace; He proceeds to illuſtrate the infinite greatneſs of it by many Conſiderations, as, That it appoints, and certainly brings us to a higher Glory and Bleſſedneſs, than was the deſign of Creation to confer on the Creatures, tho' they had continued in Innocence; and that it commends its ſelf by a diſcriminating Love, which makes a difference between the Elect, and the other of Mankind. He then diſcourſes how infallibly God's Decrees of Election obtain their deſign'd iſſue, and proves largly how an effectual invincible Grace does certainly accompliſh what the Decree and Counſel of God's Will had determin'd. Theſe were the Truths which exerciſed the Thoughts and Heart of the Author, the Element in which he lived, the Air in which his Soul breath'd, and by which a Spiritual Life was conſtantly maintain'd in it: And as he experienced, that they afforded him comfort and ſupport againſt all his Temptations and Trials, he committed them to writing; that others might receive from them the ſame ſolace and refreſhing help as he did.

Rom. 11. 7.

Act. 14. 16.

It renders his loſs the more ſupportable, that he has left behind him now that he is retired out of ſight, what may perpetuate a grateful remembrance of him among Men: That tho' God hath withdrawn him to Heaven, he may yet be uſeful to his Church here on Earth: That his Service is not ended with his Life, nor buried with him in the Duſt; and *tho' he reſts from all his Labours, yet the Fruits of them may follow him*, even after he is gone hence to receive their Reward. He lives again in this Off-ſpring of his better part, his Mind; and *being dead, he yet ſpeaks* in them the ſame Truths, which when living, were the moſt delightful entertainment of his Thoughts.

But I forget that I aſſume too much to my ſelf, in delivering my own thus freely, in things which are indeed ſo much above me; And I know not how a zealous affection for the memory of a Father's Name, whom I cannot but love and honour in the Grave, hath carried me beyond the bounds of that reſervedneſs and modeſty, which would perhaps have far better become

THO. GOODWIN.

AN

AN

EXPOSITION

UPON THE

REVELATION.

The First Part,

By THO. GOODWIN, D. D.

THE

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AN

Chap. 1.

AN EXPOSITION OF THE REVELATION.

PART. I.

CHAP. I.

The Design of the Book of the Revelation. *That it is a Prophecy, wherein, as in a Vision, the Story of all Times is represented. The prophetical part of it begins at the Fourth Chapter. An Exposition of the Fourth Chapter. The Vision of the Throne, Beasts, and Elders. A Representation of the Church in all Ages.*

THE three first Chapters, contain Seven Epistles to Seven Particular Churches; but from this Fourth Chapter, to the end of the Book, is laid down a more general Prophecy from *John*'s Time to the Worlds end. There is therefore this Character of Difference put between that part of this Book in those three first Chapters, and this that begins here, That that concerned things that then were past, things that then were, and things to come hereafter, (as *Chap.* 1. 19.) whereas this delivers those things only which *must be hereafter*, Chap. 4. 1.

In this Prophecy, as in a Vision, is the Story of all Times acted and represented. A Comedy is the representing of a Story past, by Men; this a Prophetical Vision of things to come, acted by Angels answerably; as in such Interludes and Shews, there is first a Stage built, a Scene or Place supposed where the things were done, and a Chorus or Company of Spectators sitting on the Stage continually, and giving their judgment and approbation, (which was the custom

PART I. in Comedies of old): So in this Chapter the Apoſtle hath the Viſion of the Scene, Theatre, or Stage, namely, the Church of Chriſt, in a general view, throughout all Ages, preſented; the Members whereof are the Chorus, who upon any great or ſolemn occaſion, give their Plaudite or Acclamation of Glory unto God; So the four Beaſts, and four and twenty Elders, you may in this Book often obſerve to do. And then, as in ſuch Shews and Repreſentations, there uſed to be a Prologue, ſo *Chap.* 5. you have as artificial a Prologue acted, as any in any Poem: from whence (*Chap.* 6.) the Repreſentation of the Story of things begins.

Verſ. 1. Ver. 1. *John* is called up from the Earth into the Air, (by which Heaven is here meant, as often elſewhere it is) the place of *John*'s Viſion; and in the Air a Door ſeemed to open, in at which he entring, ſees the Sights following.

Verſ. 2. Verſ. 2. *And immediately I was in the Spirit.*] The Phraſe [*in the Spirit*] is like to that, when we ſay, a Man is *in Love*, or a Mill is ſaid to be *in the Wind*; as noting out ſuch a repletion, or filling with the Spirit, as poſſeſſed, and took up all the Powers of his Soul to attend this Viſion: it filled all, it carried all in him unto the thing in hand, and wholly acted his Faculties by a ſupernatural Motion of the Spirit, ſo that his Underſtanding and Senſes acted not in their natural way, but as moved by the Spirit. Now this his being in the Spirit was extraordinary, and to an extraordinary purpoſe, even to ſee theſe Viſions, and by the Holy Ghoſt to write them: yet to us it ſhould be ordinary, ſo far as in our ordinary courſe, to walk in the Spirit, and be in the Spirit; that is, to give up our Selves, our Powers and Faculties, to the Spirit's Rule and Guidance, ſo that he ſhould move all Wheels in us.

Obſervat. 1. Now from this [*immediately*] obſerve, That a believing Soul may preſently be in the Spirit; he ſoon and ſuddenly comes upon a Man.

The Viſion that follows, is of the Church, which is made the Scene of all things propheſied of in this Book; for all things done, are either for it or concerning it. And though Paſſages of Judgments on the World are recorded, yet for the Churches ſake they are recorded, and are done as by God out of the Church. Now this Viſion of the Throne, Beaſts, and Elders, is a Repreſentation of the Church (wherein God hath his Throne) of Men on Earth, Univerſal in all Ages; ſet forth according to the Form or Pattern of Inſtitution of a Church, into which all Saints on Earth ſhould be moulded. To prove this in the ſeveral parts of it:

I. It is a *Repreſentation of the Church*: For,

1. In the Church only is God worſhipped; as here, *verſ.* 8, 9, 10. In the Church only is God known; and there *they ſpeak of his Glory*, Pſal. 29. 9.

2. The Throne here is evidently God's Seat in his Temple the Church: So Chap. 16. 17. *A Voice came from the Temple, from the Throne*, &c.

3. Accordingly the Alluſion in this Viſion is to *Solomon*'s Temple, and to the Tabernacle, which were the Types of the Church to come, under the New Teſtament. Therefore God here ſits on a Throne, as he did then in the Holy of Holies: and there are ſeven Golden Lamps here, as there the Candleſtick; and a Sea of Glaſs here to waſh in, as there was there one of Braſs: All Ornaments and Utenſils of that Temple typifying forth ours.

II. It is the Repreſentation of a Church *of Men*, not Angels.

For, 1. theſe Elders and Beaſts ſing, that they *are redeemed by the Blood of the Lamb*; which the Angels were not, *Chap.* 5. 9.

And, 2. *verſ.* 11. the Angels are reckoned diſtinct from theſe Elders and Beaſts, and are ſaid to *be about them*: as alſo *Chap.* 7. 11.

III. It is of the Church of Men *on Earth*:

For, 1. the Alluſion is to the marſhalling of the Church of the Jews about the Tabernacle; as ſhall be ſhown.

2. Here

2. Here are ſeven Spirits; that is, variety of the Gifts of the Spirit, which in Heaven do ceaſe. Chap. 1.

3. Here is a Sea of Glaſs, for the Prieſts and Worſhippers to waſh in; which ſuppoſeth a remainder of defilement, at leaſt, of the Feet; as *John* 13. 10.

4. The diſtinction of Beaſts and Elders in this Company, (namely, Officers and Brethren) which in Heaven ceaſeth, argueth it alſo.

IV. Of the Church *Univerſal.*

1. In all Ages: therefore placed at the beginning here, and often brought in in this Prophecy, as Spectators.

2. In all Places: So *Chap.* 5. 9. *redeemed out of every Kindred, Tongue, and Nation.*

V. This Church *Univerſal*, repreſented whilſt on Earth, as caſt into the *Pattern of a Church*, inſtituted according to the Rules of the Word, the meaſure to ſquare Churches on Earth by; and though in all Ages they kept not that Pattern, (therefore, *Chap.* 11. 1. *John* is bidden to *meaſure the Temple of that Age*, as having ſwerved from the Original Form too far, in Antichriſt's Apoſtacy) yet ſuch a Pattern is given forth here, as the only true Pattern, into which all ſhould be caſt; and God ſets forth his Church as it ſhould be in all Ages, and as it was in *John*'s Time: All Saints, in all Ages, ſhould be caſt into ſuch Companies. So that here is the Church with her Appurtenances.

The Church conſiſting of Three States:

1. Chriſt the Head.
2. The four Beaſts, the Officers.
3. The 24 Elders, who are the Brethren.

There are the Appurtenances alſo; as the ſeven Lamps, which are the Gifts of the Holy Ghoſt; and the Laver, which is Chriſt's Blood, to waſh in, *&c.*

Firſt; Verſ. 2, 3. *I ſaw a Throne,*] which is an Alluſion to the Holy of Holies in the Temple, where God did ſit. Therefore, *Iſa.* 6. 1. when the Lord was preſented ſitting upon his Throne, it is ſaid, *the reſidue of his Train filled the Temple*; that is, thoſe other parts of the Temple, the Throne being the Holy of Holies. Therefore, *Ezek.* 43. when the Glory of God returned to the Temple, *verſ.* 4, 5. God calls it, *(verſ.* 7.) the *place of my Throne, and the place of the ſoles of my Feet, where I will dwell in the midſt of the Children of Iſrael for ever.* The like you have *Jer.* 17. 12. which Throne is here in the midſt of the 24 Elders, and the Beaſts; ſignifying, (as himſelf interprets it, *Ezek.* 43.) *his dwelling in the midſt of his Church*; according to that ſaying of Chriſt, *I will be in the midſt among you.* *Verſ.* 2, 3.

To ſet up a Church, is to ſet up God and Chriſt a Throne: A Church is his only viſible Throne on Earth, till the Kingdoms of the World become his, viſibly. *Obſervat.*

Now, ſecondly, for him *who ſitteth on the Throne:* Mr. *Brightman* would have God in the Trinity (or the Three Perſons) ſet forth in thoſe three Colours mentioned. But to make the Rain-bow, which encompaſſeth the Throne, to be the Holy Ghoſt, when as that Rain-bow is preſented as divided, and diſtinct from him who ſitteth on the Throne, is *nimis durum*, it is too much. I take it, it is God in Chriſt, in whom he is reconciled unto his Church, and by whom he rules it, *Chap.* 3. 15. and *Chap.* 12. it is called the *Throne of God.* And *Ezek.* 1. 26. (in which Chapter the ſame kind of Viſion is repreſented); He who ſits on the Throne there, is the *Son of Man:* As alſo in *Iſa.* 6. 1. which place Chriſt in the 12*th* of *John* interprets of himſelf. So that God, conſidered as in Chriſt, is he that ſitteth on the Throne. And, *Chap.* 7. 10. He that ſitteth on the Throne, and the Lamb, are made diſtinct, yet mentioned together.

Verſ. 3. For the Rain-bow *that was round about the Throne*, it notes out the *Verſ.* 3.

 memorial

PART I. Memorial of his Covenant of Grace; that as the Rain-bow was the ſign Covenant of Nature, to put God and Us in mind, he would not deſtr World any more by Water; ſo this Rain-bow is to God a Memorial of h venant of Grace to his Church, [*This is to me as the Waters of* Noah; *have ſworn, the Waters ſhould no more go over the Earth; ſo have I ſworn no wrath with thee*, ſaith God in *Iſaiah.*] Which Covenant is *round about his T* ſo to put him in mind, in all his Diſpenſations towards his Church, to *ren his Covenant*; that let him go forth any way in his Diſpenſations towa Church, he may ſtill be minded of Mercy; and his Church again in all th tercourſes with God, and all Diſpenſations from God, and Occaſions com him, may be put in mind of *Mercy* alſo, and his Covenant of Grace, to t it; and that the Prayers of the Church may ſtill paſs from them *thro Rain-bow*, as all God's Diſpenſations to the Church do come through th Rain bow alſo.

Now for the Situation of the Church: Both Elders and Beaſts are *ab Throne*, Verſ. 4, 6, 7. it is formed after the enquartering of the People of about the Tabernacle in the Wilderneſs; *Numb.*2. The Levites were next Tabernacle, and the Tribes about the Levites. So here, the Beaſts (the O were (as in *verſ.* 6.) in the midſt of the Throne, *and round about the T* that is (as *Beza* interprets it) their ſtation is between the Throne, and Elders, who did ſurround the Throne about the four Beaſts. The phraſe *midſt*] in Scripture being put for [*between*] or [*among*]. So *Gen.*23.6 Beaſts, though neareſt the Throne, yet are mentioned after the Elder though their place be nearer, yet they are but the Churches Servants, a radical Power is in the Church, here ſignified by the 24 Elders.

Verſ. 4. To begin with the Elders, who as (was ſaid) do ſignify the Church.

Firſt, They are called Elders; 1. Becauſe the Church, under the Ne ſtament, is grown up to an elderly Age, in oppoſition to the Church unc Old Teſtament, who are termed *Children under Age*, Gal. 4. 1, 2, 3, &c. ſo, 2. for that Gravity that ſhould be in all Church-Aſſemblies, and i Proceedings and Adminiſtrations.

Secondly; For their Number; They are 24, in Alluſion to the 24 H thoſe Orders of Levites who were Porters, and Singers, eſtabliſhed by *D* the Temple, 1 *Chron.* 24, and 25 Chapters, and *Chap.* 31. *verſ.* 25, 26. A to ſhew the encreaſe of the Church under the New Teſtament, in compar that under the Old, whereof that proportion made by *David*, was a Type. Heads of the twelve Tribes then were multiplied to 24. Now in like manne *mon*'s Temple had a double proportion to that of the Tabernacle of *Moſes* alſo being an After-type of the Churche's encreaſe under the Goſpel.

Thirdly; They are *cloathed in white Raiment*, ſignifying that they are *Exod.* 28. 40.

Fourthly; They had on their *Head. Crowns of Gold*, to ſhew their Power; and that it belongs to them to judg Matters in the Church; as 1 12. *Do not you judg them that are within.*

Fifthly; They were *round about the Throne:* the meaneſt Saint is as n dear to God as the greateſt. Therefore the word in *Cant.* 1. 12. is *a roun* which the Saints ſit at with Chriſt; it ſhews alſo their *equality*. And Chr is in the midſt here, and will be ſo in Heaven: We ſhall eat of the Tre is *in the midſt of the Paradiſe of God.*

Verſ. 5. *And out of the Throne proceeded Lightnings, and Thunderings, and Voice* Thunderings and Lightnings, are meant the Judgments of God, (Pſal.18 *The Lord alſo thundered in the Heavens, and the Higheſt gave his Voice*; H

and Coals of Fire. Yea, he ſent out his Arrows, and ſ
Lightnings, and diſcomfited them. And *Pſal.* 29. 3. *T*
the Waters; the God of Glory thundereth, the Lord i
are ſaid to *come out of the Throne*, becauſe all Judgm
ſitting in his Church, and for his Churche's ſake doth
35. *O God, thou art terrible out of thy Holy Places: th*
giveth ſtrength, and power unto his People; bleſſed .e
ſaid, The Lord will roar from Zion, *and utter his Voi e*
Habitations of the Shepherds ſhall mourn, and the top of
ces alſo proceed out of the Throne; which is more
to Promiſes, and anſwers to Prayers.

Seven Lamps, which are the Seven Spirits of God
the *Holy Ghoſt*, and the variety of his Gifts and
tions of Himſelf in the Church: That the Holy G
by *Chap.* 1. 4. where *John* wiſhes *Grace and Peace fr*
are before God's Throne; which he ought not to have w
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Spirit, 1 Cor. 12. They are compared to Fire, bec
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There was a Sea of *Glaſs like unto Chriſtal*] in allu
this was purer than that, which was only of *Braſs*
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aſſurance of Faith, having our Hearts ſprinkled from an e
dies waſhed with pure Water. 1 Cor. 6. 11. *And ſuch*
are waſhed, but ye are ſanctified, but ye are juſtified in
ſus, and by the Spirit of our God. Titus 3. 5. *Not by*
we have done, but according to his Mercy he ſaved us by t
and renewing of the Holy Ghoſt. And this Blood of C
as the Sea in which we muſt waſh, chiefly when we co
fore waſh before you worſhip.

And there were *four Beaſts full of Eyes before and*
meant Church-Officers.

1. Becauſe of the ſituation of them, between the T
are round about.

2. Becauſe they are the Leaders of the Praiſe, and ſ
gregation, *Verſ.* 9. 10. They are not Beaſts properly
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ſhew that they have, or ſhould have *Life* in them to q
four, and the Throne is *four-ſquare*, and ſo they are ſai
every Angle; to ſhew that they are compleat for Numb
way to all the Neceſſities of the Church, both for Soul

They are *full of Eyes*, becauſe they are to be Ove
they have *eyes within* as well as *without*, to ſee to their o
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The *ſecond was like a Calf*, (or *Ox*, for ſo the *Septua*
word forty times) the *Paſtor*, who is like an Ox for
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are all one Office in a kind) who have a *Face of a Ma*
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Thirdly; They are *cloathed in white Raiment*, ſignifying that they are Prieſts, *Exod.* 28. 40.

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Fifthly; They were *round about the Throne:* the meaneſt Saint is as near and dear to God as the greateſt. Therefore the word in *Cant.* 1. 12. is *a round Table* which the Saints ſit at with Chriſt; it ſhews alſo their *equality.* And Chriſt, He is in the midſt here, and will be ſo in Heaven: We ſhall eat of the Tree which is *in the midſt of the Paradiſe of God.*

Verſ. 5. *And out of the Throne proceeded Lightnings, and Thunderings, and Voices.*] By Thunderings and Lightnings, are meant the Judgments of God, (Pſal. 18. 13, 14. *The Lord alſo thundered in the Heavens, and the Higheſt gave his Voice; Hailſtones and*

and Coals of Fire. Yea, he ſent out his Arrows, and ſcattered them, and he ſhot out Lightnings, and diſcomfited them. And *Pſal.* 29. 3. *The Voice of the Lord is upon the Waters; the God of Glory thundereth, the Lord is upon many Waters.*) They are ſaid to *come out of the Throne*, becauſe all Judgments do come from God, as ſitting in his Church, and for his Churche's ſake doth God uſe them. *Pſal.* 68. 35. *O God, thou art terrible out of thy Holy Places: the God of Iſrael is he that giveth ſtrength, and power unto his People; bleſſed be God.* Amos 1. 2. *And he ſaid, The Lord will roar from* Zion, *and utter his Voice from* Jeruſalem: *and the Habitations of the Shepherds ſhall mourn, and the top of* Carmel *ſhall wither.* Voices alſo proceed out of the Throne; which is more general, and extends unto Promiſes, and anſwers to Prayers. Chap. 1.

Seven Lamps, which are the Seven Spirits of God]. By theſe are noted out the *Holy Ghoſt*, and the variety of his Gifts and Operations, or Manifeſtations of Himſelf in the Church: That the Holy Ghoſt is meant, is evident by *Chap.* 1. 4. where *John* wiſhes *Grace and Peace from the ſeven Spirits, which are before God's Throne*; which he ought not to have wiſhed from any, but from the Holy Ghoſt, who is the third Perſon. And theſe Manifeſtations are counted Seven, becauſe of the variety of Gifts. For otherwiſe, that Perſon is but *one Spirit*, 1 Cor. 12. They are compared to Fire, becauſe they give Light, and Heat; and the Alluſion here is to the Candleſticks in the Temple.

There was a Sea of *Glaſs like unto Chriſtal*] in alluſion to *Solomon's* Sea; but this was purer than that, which was only of *Braſs*; Exod. 30. 17, 18, 19, 20. and typified out Chriſt's Blood to waſh in, both for Juſtification of Perſon, and Sanctification of Life: So *Heb.* 10. 22. *Let us draw near with a true Heart, in full aſſurance of Faith, having our Hearts ſprinkled from an evil Conſcience, and our Bodies waſhed with pure Water.* 1 Cor. 6. 11. *And ſuch were ſome of you, but ye are waſhed, but ye are ſanctified, but ye are juſtified in the Name of the Lord Jeſus, and by the Spirit of our God.* Titus 3. 5. *Not by Works of Righteouſneſs, which we have done, but according to his Mercy he ſaved us by the waſhing of Regeneration, and renewing of the Holy Ghoſt.* And this Blood of Chriſt ſtands in the Church, as the Sea in which we muſt waſh, chiefly when we come to worſhip. Therefore waſh before you worſhip. *Verſ.* 6.

And there were *four Beaſts full of Eyes before and behind*]; by which are meant Church-Officers.

1. Becauſe of the ſituation of them, between the Throne and the Elders, who are round about.

2. Becauſe they are the Leaders of the Praiſe, and ſo the Mouths of the Congregation, *Verſ.* 9. 10. They are not Beaſts properly, as we underſtand and ſpeak; not Brutes, but *living Wights*: the Greek word, which wants a full and proper expreſſion, in one Engliſh word ſignifies ſo. They are called *Living*, to ſhew that they have, or ſhould have *Life* in them to quicken others. They are *four*, and the Throne is *four-ſquare*, and ſo they are ſaid to be in the midſt *between every Angle*; to ſhew that they are compleat for Number, and ſhould look every way to all the Neceſſities of the Church, both for Soul and Body.

They are *full of Eyes*, becauſe they are to be Overſeers; *Acts* 20. 28. And they have *eyes within* as well as *without*, to ſee to their own Hearts, as well as to others.

And *the firſt Beaſt was like a Lion*]; who is the Ruling Elder, who needs the courage of a Lion, to deal with Mens Spirits in caſe of Sins, that deſerve to be brought to the Church, or to have Admonition to prevent that courſe. *Verſ.* 7.

The *ſecond was like a Calf*, (or *Ox*, for ſo the *Septuagint* tranſlates the Hebrew word forty times) the *Paſtor*, who is like an Ox for laborioufneſs, and taking pains in treading out the Corn.

The third Beaſt had a *Face like a Man*]; the *Deacons* and Widows (which are all one Office in a kind) who have a *Face of a Man*; a Man's Heart being diſpoſed and inclined for mercifulneſs and pittifulneſs, which is proper to a Man, not Beaſts.

And

PART I.

And the *fourth Beast was like a flying Eagle*;] the *Teacher*, who hath Eyes like an Eagle, quickly to ſpie out all *Errors*; and then they ſoar aloft into high Myſteries.

Verſ. 8. They had *each of them ſix Wings apiece*] to ſhew their aptneſs and readineſs to fly and act all manner of ways. So in *Ezekiel* the Cherubims had, who were Types of theſe. They *reſt not Day nor Night*] to ſhew they labour continually; crying, *Holy, Holy, Holy*]; theſe worſhipped God in Trinity. And they are the Mouths of the Congregation; for when they begin, the four and twenty
Verſ. 9, 10. Elders *fall down*: Verſ. 9, 10. *And when thoſe Beaſts give Glory, and Honour, and Thanks to him that ſat on the Throne, who liveth for ever and ever; The four and twenty Elders fall down before him that ſat on the Throne, and worſhip him that liveth for ever and ever, and caſt their Crowns before the Throne, ſaying,* Ver. 11.
Verſ. 11. *Thou art worthy, O Lord, to receive Glory, and Honour, and Power: for thou haſt created all things, and for thy pleaſure they are and were created.* And then they altogether, both one and t'other, praiſe him for his *Works of Creation*; acknowledging him both the Efficient, and the End for which they were created: and not only for whom they were *created* at firſt; but for whom they *are* ſo ſtill; their Being and Motion ſerving to that end, and working for his Glory *materially*.

CHAP.

CHAP. II.

The Expoſition of the Fifth Chapter.

THE Stage being built in the Fourth Chapter, the *Chorus* (which is the Church being ſet) here begins the Prologue; and that, ſo elegant and ſtately an one, as was never heretofore invented, or put before any Poem.

Firſt; Here is a *Book Sealed*, preſented in his Hand who ſits on the Throne. Which Book contains God's Decrees to be executed until the Day of Judgment.

Secondly; Here is a *Proclamation* made to all Creatures, to find out one who ſhould be found worthy to open it.

Thirdly; There were none ſuch found in Heaven, nor in Earth.

Fourthly; *John* weeps, thinking there would be an end of his Viſions; and that he muſt put up his Pen.

Fifthly; In this ſtrait comes Chriſt, and takes upon him the opening and fulfilling of this Book, and all the Decrees therein contained.

Sixthly; At this the Chorus fall down and worſhip.

Firſt; *What is this Book?* Many make it to be the Scriptures: But it is plain, *Verſ.* 1. by what all along does follow, that it is a Book containing the Affairs of the World, and the Church, and God's *Decrees* about them both. For upon the opening every *Seal*, *John* ſees a Viſion containing the Matter of the enſuing Chapters, namely, the *6th*, *7th*, *8th*, and *9th*. And when the Seals were all taken off, *Chap.* 10. 8. then *John* is bidden to *eat the Book*, that he might propheſy again the other part of this Prophecy. So as it is this very *Book* of the *Revelation*, and the Government of the World and his Church that is ſet forth therein, which Chriſt, by taking the Book, undertakes to manage, perform, and execute, and give it to *John*. Which agrees with what is ſaid at the beginning of this Book, *Chap.* 1. 1. *The Revelation of Jeſus Chriſt, which God gave unto him, to ſhew unto his Servants things which muſt ſhortly come to paſs, and he ſent and ſignified it by his Angel unto his Servant* John.

A ſtrong Angel thereupon proclaims who is worthy to looſe the Seals of this Book, &c. *Verſ.* 2. The uſe of the Seals, is not ſimply to ſhew, that it cannot be known, as *Daniel*'s Sealed Book did ſhew, that the Things in it could not be known *till the End*; Dan. 12. 4. *But thou, O* Daniel, *ſhut up the Words, and ſeal the Book, even to the time of the End: Many ſhall run to and fro, and Knowledg ſhall be encreaſed.* This ſignified not only ſo, but it is for the ſetting out the Glory of Chriſt, and how he was *only able to take the Book, and looſe the Seals*, &c.

1. God cauſeth a general Proclamation to be made to *all Creatures*; as ſome Kings have done for ſome noble Service, promiſing a great Reward, as *Saul* did, 1 *Sam.* 17. 26, 27.

2. An *Angel* makes this Proclamation; to ſhew, that none among Men could: and was a *ſtrong Angel*, that ſo his Voice may reach all Creatures. The end of which was;

1. To ſtir up ſtrong deſires in *John*, and all elſe that reade, to ſearch into the meaning of this Prophecy. What he did exhort to, *Chap.* 1. 3. and by promiſe provoke unto; here he does the ſame again by this *Proclamation*.

2. To ſet out the weakneſs of the Creature ſtill to the end, that ſo the Honour of Chriſt might the more appear, in that he only can do this. It is God's manner thus to endear Mercies to us, as he did a Wife unto *Adam*: He firſt brought

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brought all Creatures unto him, that so he might see that there was not a meet *help* for him among them. So in the Work of *Salvation*, he lets the Soul try all means first, as to run to Duties, and all other Helps, and then he brings it to Christ, (1 *Cor.* 1.) that his Power may appear. First, He lets the World try their *Wisdom*, what that could do, and then sends the *foolishness of Preaching to save them that believe*, (Vers. 21, 25.) It is a Question among the School-men, Whether any meer Creature could satisfy for Sin? Some say, it might; and some say, it is a needless Question: but it *is a necessary thing to know*, that a Creature cannot; for it glorifies Christ the more, as that all Creatures here were first challenged; which is an Argument against that also: for if they could not *open the Book*, they could much less have redeemed us, that being made a greater thing, *Vers.* 9. where they sing, That *Christ was therefore worthy to open the Book, because he had redeemed us.*

Use. Hence learn we to renounce all Kings, Priests, and Prophets, except Christ, who is a Priest to redeem, a Prophet to teach and reveal the Mysteries of God, and a King to execute all God's Decrees. It is good to go over all the Creatures, and to renounce them, and say, I will be saved by none of you. Suppose the Work of Redemption were yet to be done, and God should make this Proclamation (as here): Find me out a Party able to redeem, call a Council, and seek one fit for the purpose. Surely none would be found; and then how would we howl and weep, (as *John* did here) and count our selves undone! And then, suppose God should set out Christ at last, as one able to save to the uttermost, but this not till he had tried what you could do for your selves: surely this would non-plus you. But God would not thus put you to it, and therefore took another course, and the more to commend his Love unto us, he himself found out Christ, and spake to him to die for us, and do the Work of Redemption to our hands.

Who is worthy!] It is not simply an Act of Power to *break open the Seals*; but there must be an Authority by *worth*. So that which puts the value on Christ's Satisfaction, was the *worth* of his Person. And thus in this Act of *opening the Book*, a meer Creature might have had as much habitual Grace, and performed as much Duty; but *who is worthy!* It was a personal *worth* which carried it: *Such an High Priest became us, who is higher than the Heavens*, (that is, than the Angels) *Heb.* 7. 26.

Vers. 3. *None was found worthy*]. Observe the word [*none*] it is not restrained to Man [*no Man*]; but never a reasonable Creature, either in the *Heavens*, as the *Angels*; nor *on Earth*, as *Men*, *nor under the Earth*, as *Devils*, nor Holy Men departed, who are said to go down to the *Grave*: all these, nor any of these, were *able to open the Book, neither to look thereon*], that is, so as to understand it; for else *John* could, and did look on it, *vers.* 1.

Now to loose the Seals, and open the Book, is not simply to know God's Mind in his Decrees, but to make the Vision of them to *John*, and to execute and fulfil them in their Times. It is an Allusion to those who take a Commission, who do it, not only to look on it, but to fulfil it: It is a Commission sealed, so that this Proclamation is in effect thus; *Who is able* to be God's Commissioner, to take this Book, and make the Visions to *John*, and in their Times to produce and execute them! And this appears from *Chap.* 6. 1. *And I saw when the Lamb opened one of the Seals, and I heard, as it were, the noise of Thunder, one of the four Beasts saying, Come, and see.* Still as the Seals are opened by the Lamb, there is a Vision made to *John* of what shall be done. Therefore the Lamb is presented, not simply, as one that should take the Book, but as one that hath *Eyes and Horns*, Eyes of Providence, and Horns of Power to execute. And this agrees with *Gen.* 49. 9, 10. where *Judah* is made a Type of Christ, and called a *Lion's Whelp*, and *a Scepter*, and *a Law-giver*, to take God's Laws from him, and execute them; for in that respect it is that *Judah* is called a Law-giver in the place above-cited, not in respect of making or giving Laws, but in respect of executive Power

to

to see God's Law kept. So Christ here takes this Book as to deliver it to us, to execute the Decrees of it. Chap. 2.

And I wept much.] His despairing put him upon weeping: He was called up to Heaven to see Visions, but meets with a stop. This was to set off the Mercy, to try his Heart, and to render his Joy greater. *Vers.* 4.

God in greatest Mercies, may make greatest Stops; he may so bring to despair, that no hope shall be seen, yet at length shew himself in Mercy. So to *John* here. So likewise in the first Work of Conversion many times; and so in other great Works. *John* was called to see Visions, yet a stop and pause was in his view made. *Observat.*

Here *John* is comforted; first, by a stander-by, endeavouring to uphold his Heart; and, secondly, by the sight of the Lamb, *Vers.* 6. *Use.*

Observe here the Degrees God useth to comfort his People by; first, letting fall something giving hopes of Christ, so to draw the Soul patiently to wait; then, secondly, shewing it Christ himself. God might have at first shewed *John* the Lamb, but he first comforts him by a stander-by (as *Job* first heard by *the hearing of the Ear*) and then his Eye saw the Lamb.

Christ the only Opener of this Book, and Giver of this Prophecy, is diversly expressed.

1. He is called *the Root of David*, out of *Isa.* 11. 10. Christ put this Riddle to the Pharisees, How *David* could call him *Lord*, if he were his Son? So here it may be ask'd, How could he be called the *Root* of *David*, if he were the Son of *David*, and so a Branch of that Root? The truth is, he is the Root of *David*, and of all the Saints. He was the Root of his Ancestors, and the Father of his Mother. The Root of any Family, is in Scripture put for the Eldest Son in it, who is as the Root of the rest: So *Isa.* 14. 30. *I will kill thy Root with Famine*; that is, thy First-Born, the Root of thy House; for in opposition, he says, *and the First-born of the Poor shall be fed*; So *Mal.* 4. 1. Therefore, in that Christ is called the Root of *David*, is meant, that he is the *First-born among all his Brethren*, as he is called *Rom.* 8. 29. and *Psal.* 89. 27. So God calls *David* in the Type, but intends Christ thereby, when he says, *I will make him my First-born, higher than the Kings of the Earth*; and *vers.* 29. *his Seed shall endure for ever.* In this is Christ the Root of *David*, that he is the First-born of every Creature; of whom the whole Family in Heaven and Earth is named.

2. He is called the *Lion of the Tribe of Judah*; and this in a manifest Allusion to the Prophecy in *Gen.* 49. 10. wherein *Judah* (as this place shews) is made a Type of Christ. And it warrants the application of all there unto Christ. Now *Judah* was called a Lion.

1. Because out of *Judah* came all the Worthies and Lion-like Men, as *Joshua*, *Othniel*, and *David*, who were all Shadows of Christ; Therefore, *Gen.* 49. 9. He is called *an Old Lion*, (as the word is) a couragious hearty Lion. So 2 *Sam.* 17. 10. valiant Men are said to have Hearts like Lions. Such was Christ, who durst *engage his Heart to draw near to God*, Jer. 30. 21.

2. *Judah* had the Kingdom (whereof a Lion is the Emblem); therefore *Scepter* and *Law-giver* are attributed to him, *vers.* 10. So that it is as much as to say, Christ the King by Inheritance (as *Judah* was) shall overcome.

3. *Judah* did take the Prey (the Land); it was done by *Judah's* Worthies, *Joshua*, *Caleb*, &c. And when as a Lion they had taken that Prey, they *couched*, and had rest, as in *Solomon's* days, 1 *King.* 4. 21. which was also propheſied of *Numb.* 23. 24. *Behold, the People shall rise up as a great Lion, and shall not lie down till they have eaten the Prey.* And *Gen.* 49. 9. *He couched as an old Lion, who shall raise him up?* So Christ, when he had led Captivity captive, sits down quietly in Heaven, as it were, couching and lying in wait, especially till the Day of Judgment;

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ment, and till afore, when he shall see an opportunity to avenge the Enemies to his Church, when he will appear as an Old Lion, who being rouſed, ſuddenly leaps on the Prey, eſpecially in the latter days, when *the gatherings of the People ſhall be unto him*, as the context is, *then* ſhall his Kingdom be as of a *Lion among Beaſts*, Mich. 5. 8. where the Prophet ſpeaks of Chriſt's Kingdom and Conqueſt in the Calling of the Jews, as he had done of Chriſt's Birth, *verſ.* 2. Now that Kingdom is the ſcope of this Book.

Verſ. 6. *And in the midſt of the Elders ſtood a Lamb as it had been ſlain*, &c.] *John* had heard of Chriſt as a *Lion*, but he ſees him as a *Lamb*. So many a poor Soul is afraid of him, till it comes to ſee him, and be acquainted with him. But he in the end will be found to be a Lamb, and a Lamb that hath ſeven Eyes to run to and fro through the Earth for the good of his Saints; and ſeven Horns, not to hurt them, but to defend them, and to butt his and their Enemies. Therefore let not your thoughts of Chriſt be all as of a Lion; for though he hath the courage and ſtrength of a Lion, yet he hath the meekneſs of a Lamb too, unto you; who therefore have cauſe to wonder at, and praiſe this mixture in him. Chriſt is called a *Lamb*, in alluſion to the Sacrifices of the Old Law, which were moſt commonly, of *Lambs*; *two Lambs* a day, *Numb.* 28. 3. Here he was to be repreſented as a *Prieſt*, (as before, in being called a *Lion*, he was preſented as a *King*). And therefore it follows, [*as it had been ſlain*].

This Lamb ſtood in the *midſt of the Throne*], nearer than the four Beaſts who ſtood between the Throne and the Elders; and this, for that he is the Mediator between his Church and God.

As it had been ſlain.] That is;

1. As if he were newly ſlain, his Blood perpetually remaining freſh, as if he had been ſlain but yeſterday, *Heb.* 9.

2. But [*as*] ſlain, to ſhew, that he doth not remain ſlain and dead, but is alive. So *Chap.* 1. 18. *I am he that liveth and was dead, and behold, I am alive for evermore.*

Stood a Lamb]: Standing, imports a readineſs to afford help. When *Stephen* died, he ſaw Chriſt *ſtanding* at God's right hand, as ready to receive him. It alſo ſhews his readineſs to *intercede*.

Having ſeven Horns.] Horns are put for Power with which to puſh: So *Chap.* 17. 12. *and the ten Horns are ten Kings.* So by ſeven Horns here, is meant all Kingly Power. Seven is a number of Perfection; and it ſhews that Chriſt hath power to open the ſeven Seals. And as there are ſeven Trumpets, and ſeven Vials, ſo Chriſt hath ſeven Horns, that is, power to fulfil all theſe. Antichriſt riſeth like Chriſt, and comes with Power, *Rev.* 13. 12. But what diſcovers him! He hath but two Horns; the Church needs not fear him. The Lamb hath ſeven Horns to vindicate himſelf of his Enemies. Fear not Kings neither, though they be Ten; Chriſt *is King of Kings*: And fear not the Devil, who is a *roaring Lion*; for Chriſt the Lion of the Tribe of *Judah* is ſtronger than he, and will bind him ſure enough for hurting of thee.

And ſeven Eyes; which are the ſeven Spirits of God ſent forth into all the Earth]. The Spirit, not in his Perſonal Subſiſtence, is here meant, but in his inſtrumental working by Gifts and Providence; and ſo is called ſeven Spirits before, in *Chap.* 4. 5. which ſeven Spirits before the Throne, are Gifts in the Church which are from Chriſt; for he is the Fountain of Spiritual Gifts, and hath the *Spirit* without meaſure. But here, by the ſeven Spirits in Chriſt, are not meant Gifts powred out, but Eyes of Providence ſent into the Earth, by which he knows and ſees all things; which alludes to that in *Zech.* 4. 10. *For who hath deſpiſed the day of ſmall things? for they ſhall rejoice, and ſhall ſee the Plummet in the hand of Zerubbabel with theſe ſeven: they are the Eyes of the Lord, which run to and fro through the whole Earth*; and implies the perfection of the Know-

Knowledge and Providence of Christ, to order all Affairs on Earth for his Church's good; as in 2 *Chron.* 16. 9. and in *Zechary*, before quoted, he ordered the Affairs of the *Persian* Monarchy for the building of his Church. Christ, as Man, hath Eyes as well as Horns, to discern and guide all things here below: his Humane Nature, is the Instrument of all God's Power, all goes through his Hands; and all the Works of God's Providence go through his view; he knows whatsoever is done in the whole World. But why should Christ be presented here in this Chapter, under these Notions, of a Lion of *Judah*'s Tribe, and a Lamb, and the Root of *David*, than any other?

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First; In that he speaks in the Language of the Old Testament, and of *John* the Baptist, who was under the Old Testament, (for Christ is every where spoken of throughout the Volume of that Book, as appears by *Luke* 24. 27. where it is said, That *Christ, beginning at Moses, and all the Prophets, did expound unto them the things concerning himself*). Now *Moses* called him *a Lion*, Gen. 49. 9. *Isaiah* called him *a Lamb*, Chap. 53. 7. and the *Root of David*, in the 11*th* Chapter of his Prophecy, *vers.* 10. and then *John Baptist* called him the *Lamb of God, which bears the Sins of the World*. Wherefore, as all other things in this Book are set forth in allusions to the Old Testament, so these Descriptions of Christ also.

2*dly*, He gives Christ these Titles in relation to the Work of Redemption, of which mention is made, *vers.* 9.

Now to that two things are required;

1. A Price to be paid to God, and so, *as a Lamb he hath redeemed us to God by his Blood*, Vers. 9.

2. Power to deliver us out of the hands of our Enemies; and so, He is a *Lion that overcomes*.

3*dly*, It hath relation especially to the opening of this Book, and executing the Affairs contained in it; and so, those Titles are most proper:

For, 1. he needed to die for it, and so is presented as a *Lamb slain*. For that very Price that Salvation did cost, the same must each Revelation to us cost also. And his being simply the Son of God, and so knowing the Counsels of God written in his Decrees, was not enough for him to make them known to us: but to reveal this Counsel, as in a Book to be opened to us, he must needs die, our Sins otherwise hindering it. Hence it is said, *vers.* 9. *Thou art worthy to open the Book, for thou wast slain*, &c. So therefore, as a Lamb, he is said to take Sin away, that hindered the revelation of it to us.

2. As a *Lion*, he needed courage to encounter God's Wrath; and by breaking through a *consuming Fire*, to approach his Throne, and take the Book. [*Who is this that hath engaged his Heart to draw near unto me!*] no Angel durst have presumed to come so near God.

3. As a *Lion* he needed to overcome Death, and rise to execute the Contents of this Book. They say, that a Lion sleeps the first three days after he is brought forth, but then being roused, by the roaring of the Old Lion, he, after that, sleeps the least of any Creature. So did Christ rise by the Power of his Father, to sleep no more.

4*thly*, Being risen, he is set forth;

1. As a *Lion of Judah*; for that in that Prophecy, *Gen.* 49. 9. as also *Psal.* 60. 7. *Judah*, in respect of his Kingly Office, is called, *God's Law-giver*; not simply, in respect of giving the Laws (that *Moses*, of the Tribe of *Levi*, did) but because *Judah* executed them. Now in that Christ did here take the Book of God's Decrees, and undertook to execute and fulfil them as God's Commissioner, therefore he is in this respect most properly here called, the *Lion of the Tribe of Judah*.

2. He is here set forth as a *Lamb, having seven Horns, and as many Eyes*; and this, in as fit and proper a respect as might be, to signify his being one, not only fit to give this Prophesy, but to effect the things contained in it by his *Horns* and

PART I. *Eyes.* And he is ſaid to have ſeven Horns, and ſeven Eyes, to ſhew his full Power to open the ſeven Seals, and to blow the ſeven Trumpets, and to pour out the ſeven Vials. He is ſuch a Prophet as never was, in that he not only makes a bare revelation of things, but brings them to paſs, and makes them good. God gave him the Plat-form of Occurrences to come, and Power and Wiſdom to order the accompliſhment of them. He is alſo ſet forth, both as a Lamb and a Lion, to ſhew his Prieſtly and Kingly Office; and how, by virtue of both, he makes *us Kings and Prieſts*, as they ſing, *verſ.* 10. and having his Kingdom in their Eye, they are confirmed in the Promiſe of it, by a remembrance of him as a Lamb, and a Lion, thus ſtrong and powerful. As a Lamb, he purchaſeth the revelation of what concerns his Church, and as a *Lamb, with Horns and Eyes*, he effects the accompliſhment of it. And the ſcope and ſum of this Book being, to ſhew how Chriſt rules the World, and his Church, till he hath put down all Rule, and how he then takes the Kingdom himſelf; therefore he is deſcribed as a Lamb, in reſpect of his quiet governing the Affairs of the World, and the Church, until that his Kingdom, which then, as a Lion, by open force he aſſumes, and reſcues the Church, as a Prey, out of the Enemies Jaws; and that, by the right of a promiſed Succeſſion from *Judah* and *David*; for which cauſe, thoſe Titles *of the Root of* David, *and Lion of* Judah, do here come in.

In a word, firſt, this Title of his being the *Root of David*, ſhews his right to that Kingdom which he is to receive; of which *David*, and his Kingdom, was but the Type.

2. His being called a *Lamb ſlain*, is to ſhew both a Right and Title to that Kingdom, and alſo the price by which he purchaſed it, even his own Blood.

3. His being a Lion, is to ſhew the Power by which he conquers, obtains, and poſſeſſes it. Therefore this Heavenly Chorus, or Company, here, when they once ſee Chriſt, by *taking the Book*, to undertake the accompliſhment of this Prophecy; the concluſion of which, is his inſtalment into his Kingdom: They, in the Joy and Faith of it, ſhout out before-hand, ſaying, *We ſhall raign on Earth*; as looking on all that was to fore-goe his Kingdom, and to come between this Viſion, and his Kingdom to come, all as already done, and having this Kingdom chiefly in their Eye, which ſhould come.

Now from the 8*th* Verſe, to the end of the Chapter, is a Doxology, or a giving praiſe for the Lamb's taking the Book: Which Song conſiſts of four Parts, or was ſung by four Companies: As,

1. Four and twenty Elders, and four Beaſts, (the Church of Men upon Earth) they begin and raiſe the Song, *Verſ.* 8. *And when he had taken the Book, the four Beaſts, and four and twenty Elders, fell down before the Lamb, having every one of them, Harps and Golden Vials full of Odours, which are the Prayers of Saints.*

2. The Angels join their Voices, *Verſ.* 11. *And I beheld, and I heard the Voice of many Angels round about the Throne, and the Beaſts, and the Elders, and the number of them was ten thouſand times ten thouſand, and thouſands of thouſands.*

3. The Creatures come in alſo, *Verſ.* 13. *And every Creature which is in Heaven, and on the Earth, and under the Earth, and ſuch as are in the Sea, and all that are in them, heard I, ſaying, Bleſſing, Honour, Glory, and Power, be unto him that ſitteth on the Throne, and unto the Lamb, for ever and ever.*

4. The Beaſts cloſe all, ſaying, *Amen.* Verſ. 14. *And the four Beaſts ſaid,* Amen. *And the four and twenty Elders fell down and worſhipped him that liveth for ever and ever.*

Obſervat. 1. Obſerve in the general, That the Sons of Men are the eminenteſt Praiſers of God: They are the Leaders in this Heavenly Quire, and they conclude the Song. The reaſon of which is, in that the higheſt Work that God ever did, is the Work of Redemption, which concerns us, not the Angels, for which notwithſtanding, the Angels praiſe him, in *Luk.* 2. as alſo here: yea, all the Creatures rejoice in our Redemption, *Verſ.* 13. But ſtill we are the Firſt-Fruits, we are the Leaders in the Song, whom the Angels follow. It is not ſaid by Them,

Thou

Thou hast redeemed us to God by thy Blood; That concerns Us, though they ſing Praiſe too. Chap. 2.

1. Learn we from hence to bleſs God for his Mercy and Goodneſs to others: We ſee the Angels do ſo for us, who yet cannot ſing as we, with an Intereſt, and yet they praiſe God for our Redemption; and this is their higheſt Grace. *Uſe* 1.

2. Learn we to bleſs God in a ſenſe of our Intereſt: That will raiſe our Hearts a degree higher, as it was with the Church of Men in their Song here; *Verſ.* 9, 10.

The Praiſers who were of the Sons of Men, are deſcribed. *Verſ.* 8.

1. As having Harps. 2. Golden Vials: In alluſion to the Levitical Service in the Temple, where they had Muſical Inſtruments, and Incenſe in Bowls or Vials; which *Zech.* 14. 20. are called, *the Bowls of the Altar*. Not that Muſical Inſtruments are to be in the Worſhip of God now, neither Incenſe; which as it was the Type of Prayer and Praiſes, *Pſal.* 141. 2. [*Let my Prayer come up before thee as Incenſe*]; ſo thoſe Harps were of that *Spiritual Melody* (as the Apoſtle calls it) which we make in our Hearts to God; even of *Spiritual Songs*, Epheſ. 5. 19. Therefore *John* himſelf interprets the Odours or Incenſe here, to be the *Prayers of the Saints*. And their Hearts are the *Golden Vials*, having Faith purer than Gold, (as *Peter* ſpeaks) which is the ſpring of all their Prayers. And their Harps alſo are their Hearts; [*Corda*] and [*Chordæ*] are near akin.

And *every one* is ſaid to have *Harps*; for in publick Worſhip all ſhould join; the little Strings go to make up a Conſort, as well as the great. Though thou haſt but little Grace, yet God's Worſhip would not be compleat without thee. And whereas *John* calls theſe Odours the *Prayers of the Saints*; it makes nothing for what the Papiſts would hence collect; namely, that the Saints in Heaven offer up the Prayers of the Saints on Earth. For,

1. This Company are (as we ſaid before) the Church of Men on Earth.

2. Theſe here offer not the Prayers of others, but their own; for both themſelves make the Song, and that a *new one*; and alſo the Benefit they praiſe God for in it, is their *own*, [*Thou haſt redeemed us to God by thy Blood*]. Thoſe words therefore [*the Prayers of the Saints*], are but the Interpretation which *John* adds; and do imply only this, that theſe were *Saints*, and their *Odours* were their Prayers.

1. *And they ſung a* [*new*] *Song*]. You ſhall find, in the *Pſalms*, that when *David* had a new occaſion, in a further degree, to praiſe God; He ſays, *I will ſing a New Song*; now here there was a New Occaſion given. *Verſ.* 9.

2. It is called *New*, in oppoſition to the *Old* Song under the Old Teſtament; as *John* 13. 34. *I give you a New Commandment*; that is, of the Goſpel, called New, in oppoſition to the Commandments of the Old Law. In the 4*th* Chapter of this Book, theſe Elders had ſung a Song for the Work of Creation, (*verſ.* laſt); but here they ſing for the Work of Redemption, (as *verſ.* 9.) which is the eminent Work of the New Teſtament, as Creation was of the Old: and therefore it is called a *New Song*.

3. There is a more ſpecial Reaſon, why they ſhould ſing a New Song, for that the *New Hieruſalem* was in their Eye: Chriſt's Kingdom, and their Kingdom, [*we ſhall raign on Earth*] there *all things ſhall be made New*. And therefore their Song is now a New Song, for the Inſtalment of their *New King*. Thus *Pſal.* 96. 1. (which is a Pſalm of this Kingdom of Chriſt, as appears by *verſ.* 10, and 13.) doth therefore begin with theſe words. *O ſing unto the Lord a New Song*.

1. Learn we from hence to frame New Matter of Praiſe, and to have freſh Affections upon every New Occaſion. *Uſes.*

2. We are to bleſs God, both for our Creation and our Redemption; and to take in the mention of Old Bleſſings, when we give thanks for New. As a

good

PART I. *good Scribe is ſaid to bring forth of his Treaſure, New Things and Old:* So in Thankſgiving, we are to ſing the Old Song, and the New.

The Matter of the Song, is Praiſe to the Lamb: where we have;

First; The Perſon praiſed, the *Lamb* [*Thou art worthy*] ſpoken, in anſwer to the Proclamation afore made; *Who is worthy! Thou*, and *Thou alone*: for *by him, and for him, are all things*, Col. 1. 16.

Secondly; The things for which they praiſe him: As,

1. For his *Death*, that he *died to redeem them.*

2. For his *Reſurrection*, intimated in this, *Thou* [*waſt*] *ſlain*; the one making us Prieſts, the other Kings; as follows, *Rev.* 5. 10. *And to this end Chriſt died and roſe, that he might be Lord and King*, Rom. 14. 9.

The word here, which is tranſlated [*Redeemed*], is ἠγόρασας [*bought*] in the Original.

For thou waſt ſlain, and haſt redeemed us to God by thy Blood, out of every Kindred, and People, and Tongue, and Nation]. Rev. 5. 9. From hence obſerve:

Obſerv. 1. 1. That the Blood of Chriſt was paid as a Price to God, for the purchaſing of our Redemption. So 1 *Cor.* 6. 20. [*bought with a Price*]. And in 1 *Tim.* 2. 6. it is called a *Ranſom.*

Obſerv. 2. 2. Yet Chriſt hath not redeemed all Men: for it is not [*every Nation and People*], but [*out*] *of every Nation* the Elect only.

Obſerv. 3. 3. In that they ſay, Chriſt is *worthy to receive the Book*, becauſe *he was ſlain*; it argues, this Book of the *Revelation*, is a ſpecial Fruit of his Death, and ſo ſhould be the more prized by us. Before Chriſt's Death, we have his own Word for it, that he knew not when the Day of Judgment ſhould be: But now, ſince he was *ſlain*, he doth, for he is pronounced worthy to take the Book, and to open the Seals thereof, *Verſ.* 9.

Verſ. 10. *And haſt made us, unto our God, Kings and Prieſts, and we ſhall reign on the Earth*]. Chriſt was before ſet forth as a *Lion*, for a *King*, ſo as a *Lamb*, for a *Prieſt*. And both were mentioned, to ſhew the Ground of our being both Kings and Prieſts, [*We ſhall reign on Earth*].

From hence obſerve;

1. That this comforted the Saints of Old, even the conſideration of Chriſt's Kingdom on Earth: And how peremptory are they! [*We ſhall reign*]. They mention that, becauſe that is the end and ſcope of the *Revelation*, and the concluſion of this Book, when the Seals are off, and the Contents of the Book accompliſh'd; and therefore they have that in their Eye. And ſeeing Chriſt undertakes the accompliſhment of all, (whereof this is the Iſſue) they are confirmed in the Faith of it.

2. That this Kingdom of Chriſt on Earth to come, is a far more glorious condition for the Saints, than what their Souls have now in Heaven: for theſe here over-look that Condition which yet they were to run through; and their Thoughts fly to this for comfort, [*We ſhall reign on Earth*].

Verſ. 11. In the 11*th* Verſe comes in the other Company of Angels, and their Song: Who,

1. For their *Number*, are *ten thouſand times ten thouſand*, and *thouſands of thouſands*: So likewiſe, *Dan.* 7. 10. where the ſame Throne and Kingdom of Chriſt is propheſied of, there is the ſame Number of his Guard of Angels mentioned; *A fiery ſtream iſſued and came forth from before him: thouſand thouſands miniſtred unto him, and ten thouſand times ten thouſand ſtood before him: the Judgment was ſet, and the Books were opened.* Obſerve from hence, that God hath another World of Rational Creatures which we ſee not. And what a Story then will the latter Day produce! And what need we fear, when there is ſo many for us,

us, (as *Eliſha* ſaid to his Servant, 2 *King.* 6. 16.) for they are all our Guardians too. Chap. 2.

2. For their *Station*; They are behind the Elders, yet *round about the Throne*, having all in a Ring as it were. Theſe are the Guard of the Queen of Heaven, the *Lamb's Wife*, the Church. So *Pſal.* 34. 7. *The Angels of the Lord encompaſs round about them that fear him.* And *Heb.* 1. *ult.* it is ſaid, They are *ſent out to miniſter* for the good of the Saints.

The Song follows in the next Verſe, *Worthy is the Lamb that was ſlain, to receive Power*, &c.] Here obſerve: *Verſ.* 12.

1. That Chriſt, though he were worthy by Inheritance, yet he was *worthy* by *Purchaſe* alſo; ſo the words [*that was ſlain*] do imply.

2. As he hath ſeven Horns, and ſeven Eyes, ſo he hath a ſeven-fold praiſe.

3. To expreſs their ſtrong deſires to give him ſufficient Praiſes, and ſuch as were due unto him; they heap up many good things, of which they pronounce him *worthy*.

4. None is *worthy* to be the King of all the World, but only Jeſus Chriſt. And indeed it were too much for any Creature. The Angels themſelves were top-heavy of their Glory, which made them reel out of Heaven; but Chriſt hath the Godhead to poiſe him. No Beaſt is naturally a King of Beaſts, but the Lion, (ſays the Philoſopher); neither is any *worthy* to be King of all Creatures, but this Lion of the Tribe of *Judah*.

The Things they attribute to him, are,

1. *Power*; that is, Authority over All. So ſays Chriſt, *John* 17. 2. *To me all Power is given.*

2. *Riches*; that is, poſſeſſion of all Creatures; *All things are Chriſt's*, and ſo *ours*, 2 Cor. 8. 9. Riches of Glory, Knowledg, *all* are his.

3. *Strength*, joined to his Authority. He is able to work any thing; not as other Kings, who though they have Authority, have yet no more perſonal ſtrength than other Men; but Chriſt hath ſeven Horns too.

4. *Wiſdom*; and this as large as his Power and Dominions. He knows all that God means to do; and ſees all with his own Eyes, not with other Mens, as other Kings do.

5. *Honour*; that reſpects what all Creatures bring in to him. They all adore, and bow the Knee to him, *Phil.* 2. 10.

6. *Glory*; both in his Perſonal Excellencies, and alſo what his Father gives him: He ſits at God's right Hand, and governs with him; and in his Perſon, is the *brightneſs* of his Father's Glory; and eſpecially ſhall be made manifeſt when he ſhall come to judg the World.

7. *Bleſſing*; which reſpects that Glory, which for his ſpecial goodneſs to them, his Saints do give him. Others (yea even the Devils) do give honour to Chriſt, but not Bleſſing: That the Saints only give; for that reſpects in God the communication of Goodneſs. They only bleſs him, whom he bleſſeth firſt. Take notice therefore, that Chriſt hath all deſirable Excellencies in him; Power, Riches, Wiſdom, Strength, Honour, Glory, and Bleſſing.

And every Creature]. Every Creature in its kind ſhall worſhip Chriſt, *Phil.* 2. 10, 11. Every Creature comes in here, becauſe when Chriſt's Kingdom is *Verſ.* 13.

ſet

PART I.

ſet up, they ſhall be renewed, (*Rom.* 8. 21.) and be delivered *into a glorious Liberty.*

The Church of Men began the Song, and theſe continue it; for it is the Mercy to them is the Matter of their Song, and the Inſtauration of their King. And therefore we are the more to be ſtirred up to do it, in that we ſee even all the Creatures do it, whom it doth not ſo much concern.

Verſ. 14. *And the four Beaſts ſaid, Amen.*] And with them the *Elders* join. Obſerve that the Officers do both begin and end.

Amen]; It ſeems to be an Ordinance, that this word ſhould be uſed in the cloſe; and that, firſt, by the Officers, and then by the People. A Precedent for the practice of this, you have likewiſe in 1 *Cor.* 14. 16. *Elſe when thou ſhalt bleſs with the Spirit, how ſhall he that occupieth the room of the unlearned, ſay* Amen *at thy giving of Thanks, ſeeing he underſtandeth not what thou ſayeſt?*

CHAP.

CHAP. III.

The Scheme and Diviſion of the whole Prophecy, from the beginning of the Sixth Chapter.

THE *Stage* being ſet, *Chap.* 4. and the *Prologue* acted, *Chap.* 5. the *Prophecy* it ſelf begins, in ſeveral Scenes and Viſions, *Chap.* 6. But e're I can proceed to tell you what the ſix firſt Seals of the *6th* Chapter (or any Viſion elſe) doth concern, I muſt neceſſarily give you the Argument, and the Diviſion of the whole Book; which will afford a better proſpect, and a more delectable view, than that of the Glory of all the Kingdoms of this World, (although that was made once in the twinkling of an Eye); for what can be more pleaſant, than to have an inſight (though but a general one) into what is God's Deſign and Project upon the *World*, in which the Church is ſeated, and the condition of the *Church* it ſelf, in the *World*, ſince Chriſt's Aſcenſion? Now this you have as artificially, and in as many Scenes in this Book preſented, as ever was Story in any Poem.

Now for a general inſight into this Prophecy, which may ſerve both as a Compaſs and a Chart to us, in ſailing over this Sea, that we may know ſtill where we are: I premiſe theſe general Propoſitions or Aſſertions concerning the whole Prophecy.

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Now in that Book, two things are diſtinctly to be conſidered, as given with that Book.

1. The Seals on the back-ſide of the Book.
2. The Contents of the Book it ſelf.

Now, 1. as the *Book* contains Matter of Prophecy, ſo do the very *Seals* alſo. And accordingly the Viſions of thoſe Seals do take up the *6th*, *7th*, *8th*, and *9th* Chapters. Both Books and Seals are myſterious, and do contain Matter of Prophecy. The very Back-ſide, and Cover of this Book of God, is Prophetical. This Book is all compoſed of Prophecies; and the uſe of the Seals, is not ſimply to ſhew, that the Matter of this Book was difficult to be known, (as in Scripture phraſe a *ſealed* Book imports) but beſides, they ſerve to contain a Matter of Viſion to be delivered.

2*dly*, Add to this, that anſwerably, *verſ.* 2. of *Chap.* 5. In revealing and delivering this Prophecy, two Difficulties are diſtinctly mentioned:

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The ſecond thing (which alſo none ever denied) is, That theſe Seals and Trumpets, which do in order ſucceed one another, do contain a continued Prophecy of Events following one another in a ſucceſſion of Ages downward. To this purpoſe you may obſerve the phraſe uſed *Chap.* 10. 7. [*In the days of the Voice of the ſeventh Trumpet, when it ſhall begin to ſound*] which imports, That theſe ſeveral Trumpets do (as Scenes in a Comedy) ſhare among them, the ſeveral Ages and Times ſucceeding one another. And in like manner the Seals have *their Days*, even as the reſt of the Trumpets have their *Days proper*, and peculiarly given to them. And look how in order they are placed, one before the other, as firſt, ſecond, and third, *&c.* ſo do the ſeveral Times or Ages precede or ſucceed one the other: So as the Days of the *firſt Seal* are the firſt Age, and things done in that Age after *John*, and ſo on the ſecond Seal, *&c.*

3*dly*, Add to the two former, this Conſideration, That the ſeventh Trumpet, in the 11*th* Chapter, doth end all Time, and ſo becomes a Period to one diſtinct Prophecy of all Time. This appears from *Chap.* 10. after the *Seals* were paſſed over and ſeen with their Effects, and the ſix Trumpets had ſounded in the 8*th* and 9*th* Chapters afore-going; The Angel ſwears, *verſ.* 6, 7. of that tenth Chapter, that *Time ſhould be no longer*; but *in the Days of the ſeventh Trumpet*, all ſhould be finiſh'd. And therefore, *Chap.* 11. from *verſ.* 15. (where the ſeventh Trumpet is brought in ſounding in its order, when his Day and and turn comes to ſound) muſt needs be eſteemed the End of that Prophecy; for it brings you to the End *of all Times*; that is, of the Times which God thought fit to allot this World, and his Enemies in the World, to Rule and Reign. Firſt, The Monarchs and great Men of the World, are to have their Time here; and then Chriſt's Time, and the Time of his Saints, is to begin; as Verſ. 15. [*The Kingdoms of this World, are become the Kingdoms of our Lord, and of his Chriſt*, &c.] and *Verſ.* 18. [*The Time of the Dead is come, that they ſhould be judged*]; when this World's Hour-Glaſs is run out, then that of another World is to be turned up to run, when there ſhall be a New Heaven, and a New Earth. So that, from the firſt Seal to the ſeventh Trumpet, is run over all the Time that the Monarchies and Kingdoms of this World (whilſt they ſhould be in the Hands of Chriſt's Enemies) ſhould continue and laſt. For that is the Time, which towards the End, under the ſixth Trumpet, the Angel that came down under that ſixth Trumpet, ſware, *ſhould be no longer*. I ſhall ſet down the words of his Oath, in the 6*th* and 7*th* Verſes of that 10*th* Chapter; He *ſweareth by Him that liveth for ever and ever*, (that is, by God) *who created the Heaven, the Earth, and the Sea*, and the Things that are in all theſe his three Dominions, **That there ſhould be Time no longer**, Verſ. 6. **But in the Days of the ſeventh Angel**, when he ſhall begin to ſound, the Myſtery of God ſhould be **finiſhed**; as *he hath declared to his Servants the Prophets*, verſ. 7. Which whole Voice, or Words, of the ſixth Angel, do import, 1. That much of that whole Time, had now been paſt and run out already in the former Viſions of the Seals and Trumpets, from the firſt until now; And, 2. that now the time allotted by God was brought well nigh to the very laſt Sands of it. And that the Church might have ſome warning, and be able to make ſome gueſs, and compute when this Time of the World's Monarchy, or Kingdoms of the World, ſhould have an end; and ſo, when the Time of the Gentiles ſhould be fulfilled, and be no longer, this Angel doth, towards the expiration of that whole Time, give us, in the 11*th* Chapter, the true computation of that Time, during which the laſt Monarchy (you know there are four) on Earth ſhould endure, as that which

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1*st*, That in the 6*th* Chapter the six Seals do begin; with a Prophecy, either from *John*'s Time, or from Christ's. To prove this, besides those Evidences, which when we come to interpret them, will more evidently appear, as that the first Seal begins with Christ his going forth in preaching the Gospel, so to lay the first Foundation of his Kingdom; which going forth, refers to those Primitive Times: As also that in the fifth Seal, you have the first mention of the bloody Persecution of the Saints, professing the Gospel, in the same Primitive Times; which appears by this, that they are told, that when the rest of their Brethren, by the succeeding Persecutions, should be killed, they then should have

have vengeance upon their Enemies for their Blood ſpilt; which argues theſe in the *6th* Chapter, to be thoſe *firſt Perſecutions*: beſides theſe Evidences (I ſay) it appears more generally, becauſe the Prophecy it ſelf does but here begin, all in the former Chapters being but a Prologue and a Preparation. And it begins with *John*'s Time at leaſt; for, *Chap.* 1. 1. he ſays, he was to ſhew to Chriſt's Servants, *things which ſhould ſhortly come to paſs*: the things contained in this Prophecy, entring into an Accompliſhment preſently upon *John*'s writing them, and divulging them to the Churches. Chap. 3.

The ſecond thing (which alſo none ever denied) is, That theſe Seals and Trumpets, which do in order ſucceed one another, do contain a continued Prophecy of Events following one another in a ſucceſſion of Ages downward. To this purpoſe you may obſerve the phraſe uſed *Chap.* 10. 7. [*In the days of the Voice of the ſeventh Trumpet, when it ſhall begin to ſound*] which imports, That theſe ſeveral Trumpets do (as Scenes in a Comedy) ſhare among them, the ſeveral Ages and Times ſucceeding one another. And in like manner the Seals have *their Days*, even as the reſt of the Trumpets have their *Days proper*, and peculiarly given to them. And look how in order they are placed, one before the other, as firſt, ſecond, and third, *&c.* ſo do the ſeveral Times or Ages precede or ſucceed one the other: So as the Days of the *firſt Seal* are the firſt Age, and things done in that Age after *John*, and ſo on the ſecond Seal, *&c.*

3*dly*, Add to the two former, this Conſideration, That the ſeventh Trumpet, in the 11*th* Chapter, doth end all Time, and ſo becomes a Period to one diſtinct Prophecy of all Time. This appears from *Chap.* 10. after the *Seals* were paſſed over and ſeen with their Effects, and the ſix Trumpets had ſounded in the 8*th* and 9*th* Chapters afore-going; The Angel ſwears, *verſ.* 6, 7. of that tenth Chapter, that *Time ſhould be no longer*; but *in the Days of the ſeventh Trumpet*, all ſhould be finiſh'd. And therefore, *Chap.* 11. from *verſ.* 15. (where the ſeventh Trumpet is brought in ſounding in its order, when his Day and and turn comes to ſound) muſt needs be eſteemed the End of that Prophecy; for it brings you to the End *of all Times*; that is, of the Times which God thought fit to allot this World, and his Enemies in the World, to Rule and Reign. Firſt, The Monarchs and great Men of the World, are to have their Time here; and then Chriſt's Time, and the Time of his Saints, is to begin; as Verſ. 15. [*The Kingdoms of this World, are become the Kingdoms of our Lord, and of his Chriſt*, &c.] and *Verſ.* 18. [*The Time of the Dead is come, that they ſhould be judged*]; when this World's Hour-Glaſs is run out, then that of another World is to be turned up to run, when there ſhall be a New Heaven, and a New Earth. So that, from the firſt Seal to the ſeventh Trumpet, is run over all the Time that the Monarchies and Kingdoms of this World (whilſt they ſhould be in the Hands of Chriſt's Enemies) ſhould continue and laſt. For that is the Time, which towards the End, under the ſixth Trumpet, the Angel that came down under that ſixth Trumpet, ſware, *ſhould be no longer*. I ſhall ſet down the words of his Oath, in the *6th* and *7th* Verſes of that 10*th* Chapter; He *ſweareth by Him that liveth for ever and ever*, (that is, by God) *who created the Heaven, the Earth, and the Sea*, and the Things that are in all theſe his three Dominions, That there ſhould be Time no longer, Verſ. 6. But in the Days of the ſeventh Angel, when he ſhall begin to ſound, the Myſtery of God ſhould be finiſhed; as *he hath declared to his Servants the Prophets*, verſ. 7. Which whole Voice, or Words, of the ſixth Angel, do import, 1. That much of that whole Time, had now been paſt and run out already in the former Viſions of the Seals and Trumpets, from the firſt until now; And, 2. that now the time allotted by God was brought well nigh to the very laſt Sands of it. And that the Church might have ſome warning, and be able to make ſome gueſs, and compute when this Time of the World's Monarchy, or Kingdoms of the World, ſhould have an end; and ſo, when the Time of the Gentiles ſhould be fulfilled, and be no longer, this Angel doth, towards the expiration of that whole Time, give us, in the 11*th* Chapter, the true computation of that Time, during which the laſt Monarchy (you know there are four) on Earth ſhould endure, as that which

PART I.

might ſerve us to compute the Period of the whole, and the beginning of Chriſt's viſible Kingdom, even the Days of the Beaſt, or Pope, who is the laſt part, with his ten Kingdoms of *Europe*, treading down the Church, or Holy City; which Beaſt, and his Kingdoms, ſupporting him as their Head; and whoſe Time, from his firſt beginning, to the near approach of that ſeventh Trumpet, (which ſhall begin to ſound not long after, or but a little afore his very end) is *forty and two Months*; or (which is all one) *one thouſand two hundred and threeſcore Days*; that is, ſo *many Years*. And with him all other Rule and Dominion on Earth ſhall end; and Chriſt ſhall take the Kingdom, when he ſhall have deſtroyed Antichriſt through the brightneſs of his coming, which will grow brighter, as his coming is nearer. And withal, this Angel gives a ſignal of Occurrences, which ſhould immediately forerun the Period of this Time of his Ruin, whereby the Church might with ſome nearneſs diſcern his approaching Ruin; which he does, in that 11*th* Chapter, by preſenting the Face of that Church, which ſhall be before the downfal of that Kingdom, and the laſt Perſecution of the Church by the Beaſt, foregoing his Ruin, that ſo the Church might have both warning, and not think it ſtrange at the fiery Trial, which at laſt was to come upon them; as alſo to be comforted, for it ſhould be the laſt; and ſoon after it, the ending of all Time, together with that of the World's Kingdoms.

The ſecond part of the foreſaid General Propoſition, *Viz.*

That there is a New Prophecy that runs over the ſame whole Race of Time, from the beginning to the end of the World's Monarchies unto Chriſt's Kingdom, beginning at Chap. 12. *and ſo on to the end of the Book.*

Now then the Prophecy of the Seals, which runs over the whole Time of the World's Monarchies, being thus ended, *chap.* 11. there begins another Prophecy at *chap.* 12. which runs over the ſame whole Race and Period of Times, though with other Occurrences. And this is the other part of this General Propoſition, which I demonſtrate thus, (as I did the former).

Firſt; The 12*th* Chapter begins a *New Prophecy*; not only becauſe that the other having ended all Time, this muſt needs begin again anew: But further, the Viſion of the Woman and the Dragon in the 12*th* Chapter, muſt needs be of things foregoing the Riſe of Antichriſt, (the Beaſt in *chap.* 13.) and therefore concerneth the Primitive Times, which were the Times before Antichriſt. This is proved thus; The Dragon mentioned *chap.* 12. endeavouring to devour the Woman, is caſt down from Heaven: after which, ſtriving to drown her with a Flood, he is prevented: and then *John* ſtanding (as the beſt Copies read it) upon the Sand of the Sea, ſpies this New Beaſt ariſing, and the Dragon gives his Throne and Power unto Him, *chap.* 13. All this therefore which is in the 12*th* Chapter, muſt neceſſarily contain a Story of things done before the riſing of Antichriſt, and ſo by conſequence muſt belong to the Primitive Times, as the particular Interpretation will make more clear.

Secondly; Add to this, That unto this Beaſt, from his firſt riſing in the 13*th* Chapter, there is allowed him to continue 42 Months, or 1260 Years; which is the very ſame Period of Time; upon the expiring of which the Seventh Trumpet begins; which (as you heard) had ended all Time before, *chap.* 11. 15. and then the 14*th* Chapter which follows, contains the State of the Church during the Times of the Beaſt, in their ſeparation from him, and oppoſition of him. And then *chap.* 15, and 16. contain Seven Vials to ruin this Beaſt; whereof the laſt doth end all Time again, even as the ſeventh Trumpet had done. And this is proved;

1. In that, as when the ſeventh Trumpet ſhould ſound, the Angel ſware, *Time ſhould be no longer:* So when the ſeventh Vial is poured out, *chap.* 16. *v.* 17. a Voice ſays, *It is done*; that is, Time is at an end, all is finiſhed.

2. It is ſaid, *chap.* 15. 1. that theſe Vials contain the laſt Plagues, in which the Wrath of God is fulfilled; and therefore muſt neceſſarily make an end of all Chriſt's

Chriſt's Enemies, and ſo of their Rule; and together with them, of all their Time. Chap. 3.

And, 3. the ſame things are ſaid to be done in the pouring out the ſeventh Vial, (which is the laſt of Plagues) that are preſented to be done at the ſounding of the ſeventh Trumpet, (which is the laſt of *Woes*): Thus at the ſounding of the *7th* Trumpet, *chap.* 11.10. there *are ſaid to be Lightnings, Voices, Thunderings, Earth-quakes, and a great Hail:* And ſo likewiſe upon the pouring forth of the laſt Vial, *chap.* 16. 18. there *were Voices, and Thunderings, and Lightnings, and an Earthquake, ſuch as never were on Earth before; and ſo great an Hail, that every Stone weighed a Talent.*

But you will ſay, If there be an end of all when Chriſt's Kingdom comes, then what do the 17, 18, and 19 Chapters contain? and to what Time will you refer them? ſeeing the Deſcription of the Kingdom of Chriſt begins but at the 20*th* Chapter, and ſo on. *Object.*

The Anſwer (in general) is, That they contain a larger Explication or Viſion of ſome eminent things that fall out under the Time of ſome of theſe Vials. And therefore, the 17*th* Chapter begins thus, [--*One of the ſeven Angels which had the ſeven Vials, talked with me, and ſhewed me*, &c.] as implying that what follows belonged to their Times. *Anſwer.*

But more particularly;

1. The 17*th* Chapter contains an Interpretation of what was ſpoken concerning the Beaſt in *chap.* 13. and ſhows who that Beaſt is. And as in the Prophecy of *Daniel*, the manner of the Holy Ghoſt was to interpret the Viſions there made; ſo here. And of the Whore carried by the Beaſt, he ſays plainly, by way of Explication, (*verſ.* 18.) it *is that Great City that reigneth over the Kings of the Earth*, namely *Rome*. And it was neceſſary that the Holy Ghoſt ſhould give an Interpretation of ſome things in this Book; and of this eſpecially, as being that which gives light to all the reſt; which therefore fitly comes in after all.

2. The 18*th* Chapter, and the 19*th*, to the 11*th* Verſe, doth contain a more Poetical Deſcription of the ruining of that City, the Seat of this laſt Monarchy, and therefore is but a more copious Explication of the 5*th* Vial, (which, *chap.* 16. 10. is ſaid to be poured out upon the Seat of the Beaſt). Together with a triumphing Song of the Church's concerning thoſe Times, ſung at the Whore's Funeral, and for the approaching Marriage of the Lamb. And this, *chap.* 19. to *verſ.* 11.

3. From thence to the 20*th* Chapter, is a more full deſcription of that laſt War of the Beaſt, and all the Kings of the Earth, and their overthrow by Chriſt: which is therefore all one with the laſt Vial, and the preparation thereunto; as none that ſhall read from the 13*th* Verſe of the 16*th* Chapter, unto the end, and compare it with *chap.* 19. from *verſ.* 11. to the end, will be able to deny. For ſo it pleaſed the Holy Ghoſt, towards the latter end of this Prophecy, to give a more full explanation of the two more eminent Vials, and the Times of them; after he had firſt (for method's ſake) briefly ſet them together, with the reſt, in their order: as in like manner, after he had compendiouſly ſet together in one Chapter, (*chap.* 20.) the Reign of Chriſt during a thouſand Years, and the Univerſal Judgment that follows, he yet ſpends the 21 Chapter in a more copious and magnificent Deſcription of the ſtate of the *New Hieruſalem*, and that Kingdom of Chriſt during thoſe thouſand Years.

But then you will ſay, Unto what will you refer the 11*th* Chapter, from *verſ.* 1, to *verſ.* 15. which is placed, as it were, between both Prophecies? *Object.*

I Anſwer (as before); All that Diſcourſe delivered by Word of Chriſt's Mouth, between the Seal, and the Book-Prophecy, doth belong unto both; as containing an exact Chonology of that laſt Period of the Time of the World's Monarchies: By means of which, we may eaſily compute, how much that whole Time is that both the Prophecies do run over, (as ſhall be ſhewed in the Interpretation *Anſwer.*

PART I. pretation of that Chapter). And withal, there is a Signal given, of ſuch eminent Occurrences befalling the Church, as ſhould be moſt proper and ſuitable Signs of the dawning of Chriſt's Kingdom ſhortly after to follow; and ſo, of the ending of the Time of both Prophecies. That as the Old *Hieruſalem* before it was deſtroyed, had Signs given of its deſtruction imminent; So hath the *New Hieruſalem* alſo, before it is reared.

Now that theſe Paſſages in the 11*th* Chapter do belong thus unto both Prophecies, appears;

1. In that he ſpeaks of Matters contained, and afterwards mentioned in the Book-Prophecy, *chap.* 13, and 16. as likewiſe of Matters mentioned in the Seal-Prophecy; namely, of the ending of the ſound of the ſixth Trumpet; which is declared in *verſ.* 16*th* of that 11*th* Chapter, and called, the *paſſing away of the ſecond Woe.*

And, 2. the Angel therein mentions how and when the expirations of the Times of both Prophecies do meet in the ſixth Trumpet of the Seal-Prophecy, ending about the time of the date of the Beaſt in the Book-Prophecy. And thus to inſert a Chronological Table (as it were) between both Prophecies, ſerving them both, and knitting together the Times of both, in one Period; how agreeable is it to the way of Hiſtorians, who when they run over much Time, and ſeveral Matters, uſe to affix a Table of Times unto that their Hiſtory; and ſo doth our Hiſtorical Prophet *John* in that 11*th* Chapter.

The third General Propoſition, or Head, ſhall be an enquiry into what is the Matter or Argument propheſied of in this whole Book: as alſo (more particularly) what are the differing Subjects of theſe two ſeveral Prophecies, the *Seal*, and *Book-Prophecy.*

I ſhall unfold and clear this by ſeveral ſteps and degrees, in theſe Propoſitions following.

1. It is certain, that the Subject of both Prophecies are the Fates and Deſtinies of the Kingdoms of the World, which ſhould be after Chriſt's Aſcenſion, until he take the Kingdom to himſelf. Therefore at the end or concluſion of the Seal and Trumpet-Prophecy, there is an acclamation that the Kingdoms of the World were then become Jeſus Chriſt's, (*chap.* 11. 15.) as having all that while before been under other Monarchs Hands, and of which the former part of the Prophecy had ſpoken all along. And therefore he ſays, *Time ſhall be no longer*; that is, for the Kingdoms of the World, (that is, not for their Worldly Kingdoms) unto which he oppoſeth that of Chriſt's. And therefore the Book-Prophecy alſo, which begins *chap.* 12. when it came to be firſt given, *chap.* 10. *verſ.* laſt, hath this Prologue or Preface unto it, *Thou muſt propheſie again before Kings and Nations*, &c. [*before* Kings]; that is, about Kings, (as the Stile of the Prophet is); and that word [*again*] implies his having propheſied about them before, in the Seal-Prophecy, although other Occurrences in them, and alſo his being to do it again in this other Prophecy following, in new Occurrences that concerned the Church.

The ſecond Propoſition is, That the whole Prophecy concerns only ſuch Kingdoms or Monarchies of the Gentiles, as had to do with the Church of Chriſt. For,

1. At the beginning of both Prophecies, the Church is made the Stage or Scene upon which all is acted; and ſo the Prophecies extend to no other Kingdoms than where the Church hath been. And this you may obſerve throughout both of them; as in the fifth Seal, *chap.* 6. you have bleſſed Martyrs then calling for Vengeance for their Blood; and under the Trumpets, (which are Miſeries upon Kingdoms) there are Men ſealed, as being Servants of God, ſcattered and mingled amongſt thoſe Nations, upon whom thoſe Trumpets blow. And the like may be obſerved in the following Chapter. So that they extend but to ſuch Kingdoms or Monarchies in the World, where the Church in all

Ages

Ages ſtill was; therefore, not to the *Weſt-Indians*, nor *Tartarians*, nor *Chineſes*, nor *Eaſt-Indians*, &c. where the Church hath not been (or not to any conſiderable purpoſe) not any of theſe Kingdoms doth this Prophecy concern. This likewiſe agrees with God's manner in the Prophets, who propheſied of ſuch Kingdoms only, as had to deal with his Church, thereby to ſhew Chriſt's Power in ruling Kingdoms for his Church's good. Chap. 3.

2. This Book being written for the comfort of his Church, and all the Judgments therein mentioned, coming out of the Throne of the Temple, which is the Church, and likewiſe upon the Prayers of the Church; it contains therefore the Fates of ſuch Kingdoms as the Church ſhould have to do withal. Now if ſo; then,

The third Step, or Propoſition, is this, That the Roman Monarchy, or Empire, with the Territories both in the Eaſt and Weſt Sea, which were under its Juriſdiction (which Empire when *John* wrote, was in its height and flouriſh; and with which the Church had moſt to do, and in the Juriſdiction of which the Church had always been chiefly, and in a manner, only ſeated) muſt needs be (in the ſeveral Revolutions and Changes of it) the main Subject of this Book of the *Revelations*, together with the State of the Church under it. Now this Empire, and the Dominions of it, was extended well-nigh as far for Circuit, as the Dominions under the Turk in the Eaſt, and the ten European Kingdoms in the Weſt. All which, in *John*'s Time, were wholly and ſolely under the Emperor of *Rome*. And in this Empire, and throughout all the Territories of it, did God place his Church and Goſpel; and throughout all which the Chriſtian Profeſſion doth remain unto this Day, (even in the Eaſt as well as in the Weſt, though darkly and corruptly) and in a manner here only. This Empire therefore, with its Dominions, is in the *New Teſtament* called the *World*, even *all the World*, for the greatneſs of it, and becauſe indeed, this was the World which God had ſet up to act his great Works upon. Thus, *Luk.* 2. 1, 2. the *whole World* is ſaid to have been *taxed* by *Auguſtus*: and *Acts* 11. 28. there is foretold a *Famine* that ſhould rage throughout *all the World*, in the Time of *Claudius Cæſar*. And this World was the *Line*, (as the Apoſtle's phraſe is) beyond whoſe reach the Apoſtles preaching never ſtretch'd to any conſiderable purpoſe. This was their chief Auditory, as appears by *Mat.* 24. 14. where before the Deſtruction of *Hieruſalem*, foretold *verſ.* 15, 16. (as a Sign forerunning it) it is ſaid, the *Goſpel ſhould be preached to all the World*; that is, over all the Dominions of the Roman Empire, (as it was, by the Apoſtles, before the ruining of it). Now that this Empire, and the Territories under it, (together with the Church in it) ſhould be the main Subject of this Book, there are theſe Reaſons for it;

1. Becauſe (as hath been ſaid) it is the chief (and in a manner only) ſeat of the Church; which was, and ſtill is extended ſo far, and no further. And by the Power of this Empire, and the ſeveral Succeſſions of it, hath the Church been mainly oppreſſed in *all Ages*. If therefore this Book-Prophecy be of the Church, then ſurely, of the Church under this Empire; and if of the Judgments upon any Kingdoms for their Oppreſſion of the Church, then ſurely upon this, for the Church's ſake. And if the Judgments which are in this Book, ſet out under Seals, and Trumpets, and Vials, do come for the Church's ſake, and be made to fall upon her chief Enemies; then they muſt eminently light upon this Grand Enemy, (for ſuch it hath been) and ſo, this Prophecy muſt note out the Judgments and Wars that ruined the Empire for its perſecuting the Saints; who, *chap.* 6. 10. do cry out for Vengeance; and the Trumpets are the hearing of their Prayers, *chap.* 8. 3.

2*dly*, The Roman Empire (and the Succeſſions of it Eaſt and Weſt) was that Fourth and Great Monarchy that ſhould oppreſs the Earth, now only left, when Chriſt Aſcended. Now in the Prophecies of the *Old Teſtament*, their main Subject, was the Great Monarchy then in being, or preſently to come. So in *Daniel*, two or three Chapters are chiefly taken up with the Succeſſions of the Grecian Monarchy, and then of the Roman. And *Daniel* foretold that this Roman

PART I.

Roman ſhould be the moſt terrible of all the reſt. And therefore ſurely God in this Prophecy of the *New Teſtament*, doth (according to his manner in the *Old*) lay out the Fates of that Fourth Monarchy now only left; as he had done of thoſe others that were gone and paſt e're Chriſt aſcended.

3*dly*, This muſt needs be ſo, eſpecially ſeeing the ſcope of this Book is the enſtallment of Chriſt into his Kingdom, and ſo, to ſhew how, in the mean time, he puts down all Rule that keeps it from him, and takes it to himſelf; ſo erecting a Fifth Monarchy, ſucceeding the other Four. Now then, this *Roman* Monarchy, in the ſeveral Succeſſions of it in the Eaſt and Weſt, being the chiefeſt Rule and Power that was left on Earth for Chriſt to put down, (and which his own Kingdom was immediately to ſucceed) it is therefore fitly made the Subject of this Book, to ſhew how he puts down the Rule of it, and preſerves his Church under it. And ſo it anſwers yet more fully unto the like ſcope of *Daniel*'s Prophecy; who being to propheſie of the Kingdom of Chriſt, *chap.* 7. 9. God doth firſt, on purpoſe give him a Viſion of the four Monarchies that were to precede that of Chriſt; and eſpecially inſiſt on the fourth, namely, this of *Rome*, (*verſ.* 7.) as being that which Chriſt, after his Aſcenſion, was to encounter with, and put down, e're himſelf take the Kingdom. And then he ſhews *Daniel* how Chriſt will ruin it (*verſ.* 11.) and then take the Kingdom to himſelf. So that this Revelation, which is the Prophecy of the *New Teſtament*, doth more largely and particularly ſet forth that which *Daniel* in the *Old Teſtament* (according to the Diſpenſation then) ſaw more generally, even the ruin of the Fourth Monarchy, which Chriſt's Monarchy ſucceeds.

4*thly*, That this ſhould be the Subject of this Prophecy, ſuits alſo with the chief Prophecies delivered by other of the Apoſtles in the *New Teſtament*; which were reduced to three Heads;

1*ſt*, Foretelling the Ruin of the Roman Empire, which, 2 *Theſſ.* 2. *Paul* calls a *taking out of the way him that letts.*

2*dly*, The Diſcovery of the Pope (who is the laſt Head of that laſt Fourth Monarchy) and his Ruin.

3*dly*, The Kingdom of Chriſt to ſucceed.

Theſe three things were ordinarily preached by the Apoſtles, as appears plainly by 2 *Theſſ.* 2. from the 2*d* verſe to the 9*th*, where *Paul* (having ſpoken of theſe three things) ſays, *verſ.* 5. *Remember you not, that when I was with you, I told you theſe things?* So that the Apoſtles did certainly tell the Churches of theſe three things, which ſurely therefore are the main Subject of this Propheſy alſo; but they are more largely delivered unto *John*. Wherefore this *Revelation* may anſwerably be divided into theſe three Parts.

1. The Story of the Roman Empire, *and the taking of it out of the way*; which is the Subject of the 6*th*, 7*th*, 8*th*, and 9*th* Chapters of this Book.
2. The Diſcovery of the *Man of Sin*, and his Ruin, *Chap.* 13, 14, 15, 16, 17, 18, and 19.
3. Chriſt's Coming, and Kingdom, *Chap.* 20. 21.

Now then, the fourth and laſt Conſideration ſhall be ſpent in an enquiry after the Difference of the Subjects of theſe two Prophecies, the Seal and Book-Prophecy: For in this Roman Empire, and the ſeveral Succeſſions and Revolutions of it, there are theſe two things to be conſidered in the Story thereof:

1. The Empire, or Political Body, and the State thereof.
2. The Church under it, and the State and Condition thereof.

And therefore ſome Writers have written the Eccleſiaſtical Story (or Story of the Church in all Ages) apart by it ſelf. Others have writ the Story of the Empire, and its ſeveral Revolutions. As among us here in *England*, (to give you

you this Inſtance only for an illuſtration) the Book of Martyrs is chiefly a Story of Church Affairs, and the Conflicts of it with Antichriſt, in *England*; but *Speed*'s Chronicle is chiefly a Story of the Affairs Civil, falling out in that Kingdom in the ſeveral Invaſions, Wars, Conqueſts, and Inteſtine Broils of it. Now the like Method hath the Holy Ghoſt been pleaſed to obſerve in this Prophetical Story of this Empire, and the Church ſpread through the Territories and Dominions of it. Theſe two Prophecies before mentioned, (namely, the Seal and Book-Prophecy) do ſhare theſe two between them. The one does apart contain (more particularly) the ſeveral Wars, Events, and Revolutions of the Empire it ſelf; and that is the Seal-Prophecy. And the other (which is the Book-Prophecy) contains the ſeveral Conditions and States of the Church of Chriſt in all Ages. Now this difference of the Subjects of thoſe two Prophecies doth appear in the ſeveral Characters, and in the very place and ſcituation of the Viſions themſelves. Chap. 3.

Firſt, The differing Shews or Faces of the Viſions in theſe Repreſentations, do argue this difference; for in the firſt Prophecy, you read of ſeven Seals, and four Horſes, *chap.* 6. and then of Trumpets, *chap.* 8, and 9. noting ſometimes Sealed Judgments and Devaſtations by Plagues, Famines, and Wars; of which latter, Trumpets are in all Nations the Signal and Symbols, and in Scriptures uſed to ſignify [*Wars*]; and ſo do note out the ſeveral Judgments by Conqueſts and Devaſtations by War brought upon the Civil State of the Empire. But in the Book-Prophecy, the chief Actors are Women; fit Emblems of the Church. Thus, *chap.* 12. it ſpeaks of a *Woman with Child*, ready to be delivered; and, *chap.* 14. of *Virgins*, free from her Fornications; then of a *Whore* repreſenting the falſe Church, *chap.* 17, and 18. and then, *chap.* 19. of a *Bride* preparing, and prepared, perſonating the State of the Church, when Chriſt ſhall come to fetch her, and bed her everlaſtingly in his Fathers Houſe and Kingdom. Thus artificial is the Holy Ghoſt in handling things of differing Nature, apart.

2dly, Anſwerably; The differing ſcituation and place which theſe two Prophecies had, do ſhew this. The Seals which contain the Prophecies of the Empire, were on *the back-ſide*, as containing Matters (*extra Eccleſiam*) *without* the Church; but the Book it ſelf contains things *within*: even as the Church is ſaid to be *within*, 1 Cor. 5. 12. *For what have I to do to judg them alſo that are without? do not ye judg them that are within?* Whereas thoſe that are not of the Church are ſaid to be *without*: Rev. 22. 15. *For without are Dogs, and Sorcerers, and Whoremongers, and Murderers, and Idolaters, and whoſoever loveth and maketh a Lie.* And ſo the Prophecy thereof is caſt to be, as it were, *without* the Book, even upon the Seals of it; as denoting that the Seal-Prophecy treats of things Outward, and of the temporal State of the Church: whereas the Book-Prophecy treats of Spiritual Things *within* the Church. And as in the General Diviſion this appears, ſo it will appear in the interpretation of all particulars throughout this Book: for *John* puts things of a ſort together; as the beſt Hiſtorians uſe to do. Only take this Caution along with you; that neither in the one nor the other of theſe Prophecies, the things of the Empire or the Church are ſo handled apart, as that nothing at all of the Church-Affairs were handled in the Seal-Prophecy, or that nothing of the Affairs of the Empire were mentioned in the Book-Prophecy. But it is ſo to be underſtood, as that eminently the Eccleſiaſtical Story is contained in the one, and the Imperial Story in the other. For as in the Books of *Kings* and *Chronicles*, though the firſt does more eminently and ſetly contain the Story of the Kings of *Iſrael*; yet ſo, as Matters of *Judah* are withal intermingled: And again, in the Story of *Judah*, *Iſrael*'s Affairs are interwoven; even ſo is it here: Some things appertaining to the Church, are ſcatteredly mentioned in the Prophecy concerning the Empire; and ſome things touching the Empire are diffuſed through the Prophecy of the Church, or the Book-Prophecy.

PART I.

Now briefly then to ſum up all this Book;

It is a Trage-comical Viſion of the Occurrences of the World, and of the Church in the World, through all Times and Ages: whereof this may truly be the Title, [*The Story of Chriſt's Kingdom, and the Removal of the ſeveral Difficulties of his coming to it*].

Chap. 4. The Stage for this is ſet up in *chap.* 4. where there is a repreſentation of the Univerſal Church in all Ages, ſet forth according to the exact Pattern of a Church Viſible and Inſtituted; into which all Saints on Earth ſhould be caſt.

Chap. 5. Then enters the Prologue, *chap.* 5. in which is ſet forth Chriſt's taking upon him the Kingdom and Government, by *taking the Sealed Book*; as thereby ſhewing, he undertaketh to be God's Commiſſioner, to execute the Decrees contained in this Book, and to give the Viſion of it unto *John*. At which Enſtalment of him into his Kingdom, there is a Song of Praiſe ſung to the Lamb, by the four and twenty Elders, and four Beaſts, (who are the *Chorus* in this Show) with a triumphing Aſſurance, and Expectation of what will be the happy Concluſion of all, even, *our reigning on Earth with him*, ſay they there.

Now the Scene or Place where all was to be acted, which theſe Viſions here hold forth, is the Roman Empire, and the ſeveral Dominions of it in the Eaſt and Weſt, called, οἰκουμένη, the *whole World*.

Then begins the Story it ſelf at *Chap.* 6. The General Argument of which is, That whereas Chriſt's Government was to be executed and ſeen; Firſt, In putting down all oppoſite Rule and Power that ſtand in his way, as St. *Paul* ſpeaks 1 *Cor.* 15. 24, 25. *Then cometh the End, when he ſhall have delivered up the Kingdom to God even the Father, when he ſhall have put down all Rule, and all Authority, and Power. For he muſt reign, till he hath put all Enemies under his Feet.* And, ſecondly, in a viſible taking the Kingdom to himſelf and his Saints (which makes the Fifth Monarchy) Accordingly here the Story of this Book,

1. Shews how Chriſt doth put down all the oppoſite Rule, and Power, and Dominion, whatſoever, in the fourth and laſt foregoing Monarchy of the *Romans*, in the ſeveral Succeſſions and Revolutions of it, one after another, till that he hath worn them all out that were ordained to ſtand up in it. And theſe many Difficulties of his coming to, and obtaining his Kingdom, do exceedingly ſerve to make the Story of it appear the more glorious.

Then, 2. it cloſeth and endeth in a glorious viſible Kingdom which Chriſt ſets up on Earth, and peaceably poſſeſſeth together with his Saints, as the Cataſtrophe of all.

More particularly the Story is this, according to the ſeveral Contents of each Chapter.

Chriſt when he aſcended up to Heaven, found the Roman Monarchy (whoſe room he was to poſſeſs) ſtretched both over Eaſt and Weſt, even over all thoſe parts of the World, where he was to ſeat his Church and Kingdom; and all this wholly in the Hands, and under the Dominion and Power of one Monarch or Emperor; under whoſe Government all that were ſubjected, were altogether Heatheniſh, and Idolatrous, and wholly brought under the power of Satan, who was ſet up therein, as the *God of this World*.

Chap. 6. Hereupon, Chriſt the deſigned King firſt ſets upon the Conqueſt of *Satan's Dominion and Worſhip in it*; and by the preaching of the Goſpel, overturns that
Chap. 12. vaſt Empire as *Heatheniſh*, throws down Satan from his Throne, and height of Glory in it, and brings it into ſubjection and acknowledgment of himſelf as King; and turns both it and its Emperors to *Chriſtianity*, within the ſpace of three hundred Years. This is the ſum and mind of the ſixth Chapter of the Seal-Prophecy, and likewiſe of the 12*th* Chapter of the Book-Prophecy.

But this Empire, though wholly turned Chriſtian in outward Profeſſion, yet having perſecuted his Church whilſt Idolatrous, and alſo after it was Chriſtian, (when

(when *Arrian*) therefore at the Prayers of the Martyrs ſlain (mentioned *chap.* 6. 11.) and in vengeance of their Blood (*chap.* 8. 4.) he further proceeds to ruin the Civil Imperial Power of the Empire it ſelf, by the Trumpets in the 8*th* and 9*th* Chapters. And the Empire then becoming divided into two parts, the Eaſtern and Weſtern Empire, (as they were commonly called) firſt he ruins the Imperial Weſtern State and Power in *Europe*, by the four firſt Trumpets, the Wars of the *Goths* by four ſeveral ſteps, in the 8*th* Chapter; and then the Imperial Eaſtern State (which ſtood after the other) and this by two degrees; firſt, by the *Saracens*, then by the *Turks*, (and theſe two are the fifth and ſixth Trumpet) which two poſſeſs all that Eaſtern Part unto this day; and this is the Contents of the 9*th* Chapter only, before theſe Trumpets bring theſe Evils upon the Empire; he ſeals up a Company of 144000 Chriſtians in the Eaſtern Part (as *chap.* 7. *verſ.* 2.) to be preſerved and continued in the true profeſſion of his Name, under theſe two ſoreſt and longeſt (and there called the *Woe, Woe*) Trumpets, which were to fall upon the Eaſtern Part of the Empire, in which theſe Servants of his there ſealed were to be; as appears by *chap.* 9. 4. And this their ſealing is the ſum of the ſeventh Chapter.

Chap. 3.
Chap. 8.
Chap. 9.
Chap. 7.

Now then that old *Roman Empire*, as under thoſe Emperors, being thus in both parts of it removed; yet ſtill, as that Eaſtern part of it is left poſſeſſed by the Turks, *chap.* 9. ſo this Weſtern part of it, in *Europe*, being by the Goths broken into ten Kingdoms, they all conſented to give their Power to the *Beaſt*, the Pope, who ſo becomes a Succeſſor to the Weſtern Emperors, and poſſeſſeth their Seat and Power, (though under another Title) and ſo heals that wound given to the Roman Monarchy, and reſtores it. And this Beaſt, the 13*th* Chapter deſcribes, and gives the Viſion of his Riſe, Power, and Time of his Reign; which the 17*th* Chapter doth expound and interpret.

Chap. 13.
Chap. 17.

Under whoſe Antichriſtian Tyranny (as great as that of the Turks themſelves towards Chriſtians) Chriſt yet preſerveth another-like Company, of *one hundred forty and four thouſand Virgins* (who are in like manner ſealed) Chriſtians, in the Weſt (as under the Tyranny of the Turks and Saracens he had done the like in the Eaſt, *chap.* 7.) himſelf ſo keeping poſſeſſion ſtill, by preſerving his Church under both theſe Parts of the Empire, as being his Inheritance. And this Company of 144000 Chriſtians, oppoſite to the Whore, are there called *Virgins*; and their ſeparation from her, and oppoſition to her, is recorded in *chap.* 14.

Chap. 14.

But now, theſe two, the Pope and Turk (both Enemies to Chriſt) thus ſucceeding in the Empire, and ſharing the two parts of it between them; we ſee that Jeſus Chriſt is ſtill as far off from his Kingdom deſigned him (which is to be ſet up in theſe Territories) as he was before; for Mahumetaniſm, under the Turk, tyranniſeth in the one; and Idolatry, under the Pope, over-ſpreads the other; even as Heatheniſm had done over the whole Empire at firſt. And ſo Chriſt hath a new Buſineſs of it yet, to come unto his Kingdom, and as difficult as ever.

Therefore he hath ſeven Vials, which contain the laſt Plagues (for he means to make this the laſt Act of this long Trage-comedy) to diſpatch the Pope and the Turk, and wholly root them out, even as the Seals had done Heatheniſm, and the Trumpets had done the Civil Power of the Empire: And the Plagues of theſe Vials, are the Contents of the 15*th* and 16*th* Chapters.

Ch. 15, 16.

The firſt five Vials do diſſolve, and by degrees ruin the Pope's Power in the Weſt; then the ſixth Vial breaks the Power of the Turk in the Eaſt; ſo making way for the Jews (whom he means to bring into the fellowſhip of his Kingdom, in their own Land) there called *the Kings of the Eaſt.*

But by theſe ſix Vials, their Power and Kingdom being not wholly ruined, both the Turkiſh and Popiſh Party do together join, uſing their utmoſt Forces (and together with them, all oppoſite Kings of the whole World) againſt the Chriſtians, both of the Eaſt and Weſt, (who when the Jews are come in, and converted, do make up a mighty Party in the World); unto the help of whom, againſt thoſe and all oppoſite Power whatſoever, Chriſt himſelf comes,

PART I. and makes but one Work of it, with his own Hand from Heaven deſtroying them. And ſo it is done, as the Voice of the laſt Vial is, in the 16*th* Chapter.

Chap. 17. The 17*th* Chapter is an Interpretation concerning the *Beaſt*, ſhewing who he is, and where his Seat is.

Chap. 18. The 18*th* Chapter ſings a Funeral Song of Triumph for the *Whore*'s Ruin, (which is the fifth Vial) after which comes in Chriſt's Kingdom, the *New Hieruſalem*, and the preparations to it. Which New Kingdom of his ſhall be made up,

1. Of Eaſtern Chriſtians, (who endured the Bondage of the two *Woe*-Trumpets, the Saracens and the Turks) yet continuing to profeſs his Name. And therefore unto thoſe 144000 in the ſeventh Chapter, is ſaid to ſucceed an innumerable Company, with *Palms in their Hands*, who have the ſame very Promiſes of the *New Hieruſalem* made to them, that are mentioned in the 21*ſt* Chapter, which ſhews their Intereſt therein.

And, 2. it is made up of Weſtern Chriſtians, whoſe 144000 in *chap.* 14. do ariſe to an innumerable Company alſo; who therefore after the rejection of the *Chap.* 19. *Whore*, Chap. 19. from *verſ.* 1, to 9, are brought in ſinging in like triumphant manner, decking themſelves for the *Marriage*, *in fine Linnen.*

But, 3. and eſpecially, it is alſo to be made up of Jews diſperſed both Eaſt and Weſt, and over all the World: and from them hath this Kingdom the Name of the *New Hieruſalem.*

With whom, 4. come in (as Attendants of their Joy) *other Gentiles* too, who never had received Chriſt before. The *Glory of the Gentiles is ſaid to be brought into it.*

And ſo both Eaſt and Weſt, Jew and Gentile, and the fulneſs of both, do come in, and become one Fold under one Shepherd for a thouſand Years, and one Kingdom under this *Root* of *David* their King, [*King Jeſus the Conqueror*] even as it firſt was under one Heathen Idolatrous Emperor, when Chriſt had firſt ſet to conquer it. And ſo that Prophecy of this his Kingdom, in *Iſa.* 59. 19. is fulfilled; where, after the final deſtruction of all Chriſt's Enemies, foretold *verſ.* 18. he ſays, *They ſhall fear his Name*, [*from the Eaſt unto the Weſt*] *and the Redeemer ſhall come unto Sion:* which words *Paul* interprets of the Jews final Call, and this Reſtauration of the World with them; *Rom.* 11. 26. *Even ſo, Lord Jeſus, come quickly.*

CHAP.

CHAP. IV.

Of the Six first Seals in Chapter the sixth.

HAving thus given a Scheme and Diviſion of the whole Prophecy, and a general Argument of the Story of it, briefly ſet together in one view, I will now run over each Chapter apart; yet I ſhall largely inſiſt only on the ſixth Chapter, as being taken off by other Occaſions from commenting ſo copiouſly, with Obſervations, upon the reſt, which I ſhall paſs over with a more ſlight glance of Interpretation, (as haſtening to the ſecond Part, which I more eſpecially aim at); which although it ariſe not to a full and copious Commentary, ſhall, notwithſtanding, ſerve to hold forth that to be the true Portraict of the Holy Ghoſt's Mind in this Story, which in the General Argument foregoing I have given it out to be.

The *Seal-Prophecy* concerns the State of the Empire from *John*'s Time downward. Which State (as all Story will repreſent unto you) is to be conſidered, Either,

1. Whilſt Heatheniſh, when falſe Gods were worſhipped, as *Jupiter*, *Mars*, &c. and the Profeſſors of Chriſtian Religion were perſecuted and maſſacred; during all which time, the Empire ſtood whole, undivided, and entire, under the Government of one Emperor, under whom both Eaſt and Weſt were ſubjected, and this for the ſpace of three hundred Years after Chriſt.

Or elſe, 2. when turned Chriſtian, as by *Conſtantine* it was; from whoſe time the whole Empire more generally was ſubjected to the outward Profeſſion of Chriſt; but withal, it began to be divided and broken into two Parts: Which Rent was afterwards eſtabliſhed by *Theodoſius*, the Eaſtern part of *Europe* (whereof *Conſtantine* made *Byzantium*, from him called *Conſtantinople*, the Seat) being allotted to one Emperor, (which Eaſtern Part the Turk now poſſeſſeth); and the Weſtern Part (which had *Rome* for the Seat of it) unto another, (which Weſtern Part the Pope for many hundred Years hath entirely had under him); ſo that the one was called the *Eaſtern*, and the other the *Weſtern-Empire*. And according to this Diviſion, the *Seal-Prophecy* divides it ſelf into two parts.

1*ſt*, The *firſt ſix Seals*, Chap. 6.
2*dly*, The *firſt ſix Trumpets*, which the ſeventh Seal brings forth in the 8*th* and 9*th* Chapters; from the *Woe* of which Trumpets, the Servants of God are *ſealed*, Chap. 7.

Here, in the ſixth Chapter, the firſt Prophecy begins, and that with the Primitive Times: Of which theſe two Things are Evidences;

1. That in the firſt Seal is the *going forth*, (the preaching of the Goſpel) *conquering, and to conquer*, (for as then, and in that manner it had begun). This was the Foundation of all God's after-proceedings, the firſt Corner-Stone of Chriſt's obtaining and ſetting up his Kingdom.

2. That the fifth Seal mentions the Martyrdom of Saints, crying out for Vengeance: which being the firſt mention of any ſuch Martyrdom in this Book, muſt needs refer to thoſe famous firſt Perſecutions under Heatheniſh *Rome*, which was followed by the Arrian a little after; as *verſ.* 11.

Theſe ſix Seals are ſeveral ſteps and degrees, ſetting forth the moving Cauſes and Means of God's plaguing and ruining the Empire of *Rome* as Heatheniſh.

Chriſt

PART I. Chriſt being to put down all adverſe Power, he finds not only this Empire to ſtand in his way, but Gentiliſm, the worſhip of falſe Gods, and of Satan, under thoſe Idols of *Jupiter*, *Saturn*, *Mars*, &c. Firſt therefore he encounters Satan's Worſhip, Heatheniſm; which had all the Power of that Empire to back it: and then in the Trumpets he encounters the Empire it ſelf: He *went forth conquering, and to conquer*, and that but by degrees. The firſt Judgments on that Empire, left the Empire ſtanding. Therefore, Seal 5. the Martyrs, after thoſe Puniſhments foregone, in the ſecond, third, and fourth Seal, do yet cry for Vengeance on the Empire it ſelf.

They are called *Seals*;

I. In a General Relation to this whole Prophecy; it being,

1. A Book of Decrees to be executed by Chriſt, and theſe are the *Seals* of them.

2. This Book being not to be opened till the Time of the *End*, (as *Daniel* foretold) is ſealed up till juſt before the end of all; as there 'tis propheſied, *Dan.* 12. 4. *But thou, O* Daniel, *ſhut up the Words, and ſeal the Book, even to the time of the End: many ſhall run to and fro, and Knowledg ſhall be encreaſed.* Towards this End of all you have (mark this) the ſame Angel in *Dan.* 12. coming in the 10*th* Chapter of this *Revelation*, with a Book in his hand *open*; which as it was to give a New Prophecy, ſo to ſhew, that when all the Seals were off, (that is, when theſe Judgments were all executed on the World) then the Book ſhould be underſtood; and accordingly, not till all theſe Seals were paſſed, was the Revelation underſtood.

II. More particularly they are called *Seals*, becauſe,

1. They are Judgments decreed by God, that ſhould certainly come upon that Empire. Now what is decreed inevitably, is ſaid to be *ſealed*. So the Salvation of the Elect is ſaid to be, 2 *Tim.* 2. 19. [*the Foundation of God ſtandeth ſure, having this Seal*, the *Lord knoweth who are his*]. So alſo Judgments decreed are ſaid to be *ſealed*, Deut. 32. 34. [*Is not this laid up in ſtore with me, and ſealed up among my Treaſures!*] even to puniſh them; for ſo it follows, [*to me belongeth Vengeance*, &c.] Thus *Job* 14. 17. *My Tranſgreſſion* (ſays he) is *ſealed up in a Bag*; that is, God had before appointed ſurely to puniſh it.

2. They are ſaid to be *ſealed*, in that they are Judgments hidden, ſtealing in upon the World e're they were aware of them, and which they knew not the meaning of. And accordingly we find, by the Apologies of *Tertullian*, *Cyprian*, *Arnobius*, and others, that the Heathen Romans obſerving ſuch ſtrange unheard of Famines, Civil Wars, and Plagues of Peſtilence (typified out here by the Red, Black, and Pale Horſes) did exceedingly wonder at the Reaſon of them, and laid it on the new Sect of the Chriſtians, as with whom their Gods were angry for contemning their Worſhip; for it was never ſo with them before, and therefore they attributed it to that Cauſe. Theſe Judgments were ſealed, and Chriſt here opens the Cauſe of them, the contempt of the Goſpel.

3. They are Sealed Judgments, for Pledges and Aſſurance of all that follow. That is the uſe of Seals to give Aſſurance. For that end is the Seal of the Spirit. And ſo here, there being other things in this Prophecy foretold, as the Ruin of the Empire it ſelf, the Riſing of Antichriſt, and of the Turk, the Ruin of them both, by the ſeven Vials, and then Chriſt's Kingdom. That all theſe things ſhould certainly come to paſs in their Time, God firſt ſent theſe Judgments as *Seals*; that as we read in Story the truth of theſe to be evidently fulfilled, ſo we may aſſure our ſelves of the accompliſhing all the other.

Obſerv. Obſerve from this General,

A ground of confirming your Faith about all theſe things propheſied of by God; in that the fulfilling of one is a Seal, aſſuring that the other ſhall be fulfilled. That Heatheniſm is ruined (and no Adorers of thoſe Pagan Gods left (as

(as this Chapter ſhews) which was more firmly rooted (being of 4000 Years continuance) than ever Popery was, is a Seal to us that Popery ſhall be ruined. You ſee many things paſt, and fulfilled; The *Beaſt* of *Rome* (the *Pope* then, when *John* wrote this, not Riſen) is now up in your Days; which may confirm your Faith, that he ſhall as certainly be ruined: For the ſame Prophecy foretells his Fall, *chap.* 18. as his Riſe, *chap.* 13. and that after this there is a glorious Kingdom to come, of which all theſe are *Seals*. You find (in the 11*th* Chapter) before the End, the Temple meaſured anew, and the outward Court of Carnal Worſhippers and Worſhip caſt out; and you ſee it now in your days fulfilled; yea, your ſelves fulfil it: You may therefore as certainly expect that which follows in the ſame Chapter, and prepare for it. Thus *Zechary* begins his Prophecy, ſo to aſſure them of the truth of it; Did you ever know Prophecy fail! *My words*, (ſays he, *Zech.* 1. 6.) *did they not take hold of* (or arreſt) *your Fathers?* by the Judgments threatned, and *like as the Lord thought to do unto us, —ſo hath he dealt with us*; therefore believe the reſt. Chap. 4.

Now the four firſt Seals are repreſented unto us, under the Viſion of four Horſes, in alluſion to the Viſions in *Zechary*, Chap. 1. and Chap. 6. Chriſt in the firſt Chapter of that Book, *verſ.* 8. is preſented riding on a Red Horſe; and behind him ſtood other Horſes, Red, Speckled, and White: And *verſ.* 10. they are interpreted to be Angels, who *walk to and fro through the Earth*; and, *chap.* 6. 5. to be *four Winds, or Spirits, that go forth from ſtanding before the Lord of the Earth.* So the good Angels, *Heb.* 1. 14. are called *miniſtring Spirits ſent forth*, &c. Thus *Pſal.* 104. 3, 4. compared with *Heb.* 1. 7, 14. *Ezek.* 1. where they are called *Winds*, as in that of *Zech.* 6. 5. So in like manner are the Evil Angels ſent forth to do miſchief, as 1 *Kings* 22. 21. and *Job* 1. 7. The Angels are the Executioners of all God's great Deſigns; and therefore whatſoever is done in this Book by Men, is ſtill ſaid to be done by Angels. So *chap.* 8. 2. Seven [*Angels*] with ſeven Trumpets, *&c.*

Here the Viſion is of *Horſes* going forth in like manner with Commiſſion from God. And this alluſion to thoſe Horſes, who there were Angels, ſhews either, that theſe Executions, under theſe Seals, (by whomſoever viſibly executed) were yet performed under the Conduct of Chriſt the firſt Horſe, (preſented here, as alſo in that of *Zech.* 1. as an *Angel*) accompanied with other Angels his Followers, who are thoſe other Horſes; or elſe however, to ſhew, that as thoſe Angels upon Horſes in *Zechary* went their circuit over the Earth; ſo that here were Commiſſions ſealed to theſe Executioners, to traverſe and compaſs the Earth, as Angels uſe to do. God begins here to war with the World, and ſends out four Horſe-men to give the firſt On-ſet. That this Viſion is preſented under Horſes, is but for variety ſake.

The Revelation takes all the eminent Viſions of the Old Teſtament, and makes uſe of them. The Elegancies of all the Types in the Prophets, ſerve but to ſet forth and adorn the Viſions of this Book: as if you ſhould make up one beautiful Picture out of all Beauties, by taking what-ever is elegant and excellent in any one. The Viſion of the Throne, *chap.* 4. is borrowed from *Iſaiah*, and *Ezekiel*; That of the Book ſealed, from *Daniel*; this of Horſes here, from *Zechary*; and ſo that of the Olive Trees, and Candle-ſticks, *chap.* 11. from *Zech.* 4, &c.

Obſerve from hence;

I. The Perfection of this Book: It is a Poſy of all Flowers, a Viſion compoſed out of all Viſions; as *Solomon*'s Song was a Song of Songs. All the Types in *Moſes*'s Law, and all the Stories and Viſions of the Prophets, are borrowed to adorn it. *Obſerv.* 1.

II. Obſerve, That the Occurrences under the New Teſtament, and the Story of the Church under it, have all the Perfections of all kinds that were under the Old. For in the New Teſtament the Old is more eminently acted over, in all Paſſages of Providence. Was there a Temple? Here is one more glorious; this ſecond exceeds the firſt. Was there an *Egypt*, a *Sodom*, a *Babylon*? Here alſo is one far worſe than all thoſe were. So *Rome* is called in this Book, *ch.* 11. *Obſerv.* 2.

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and *chap.* 18. Was there a reſtoring of the Temple, decayed in the Captivity of *Babylon?* Here is the like, and that at twice, and by degrees, as then. Had they a *Hieruſalem?* The Revelation hath a better, a *New Hieruſalem.* Did the Bond-man of Old perſecute the Free? even ſo it is now; Gal. 4. 24, 29. *Which things are an Allegory; for theſe are the two Covenants; the one from the Mount* Sinai, *which gendreth to Bondage, which is* Agar. *But as then he that was born after the Fleſh, perſecuted him that was born after the Spirit; even ſo it is now.* We have all the ſame things befal us, that befel them, and that, more eminently, as *Paul* ſaid, *Are they Apoſtles? I much more.* Had they Perſecutors? We much more, and thoſe worſe. Had they *Phariſees* that ſinned againſt the Holy Ghoſt, and Crucified Chriſt? So hath the New Teſtament, ſuch as ſhall after this great Conviction wrought by the Goſpel, prove like a Generation of *Phariſees*, ſcorched *with the heat of Hell Fire*, (as in the Fourth Vial) and that ſhall kill the *Witneſſes*, *ch.* 11. The Alluſion is to theſe Times. The Apoſtle hath ſaid it in one word, and given the Reaſon of it; 1 Cor. 10. 11. *All theſe things happened unto them for Types:* So alſo did all their Viſions, being written for our *Admonition, upon whom the Ends of the World are come*, (you may read it, *Perfection of the World is come*): We have the Perfection of every thing under the Old Teſtament, both good and bad.

This may ſerve to give a general Light into the Stories and Viſions of this Prophecy. As for the ſeveral Viſions themſelves;

The firſt Horſe is a *White* one, and his Rider Crowned, *&c.* This Rider is Chriſt himſelf, *going forth* (in the preaching of the Goſpel) *conquering and to conquer*; alluding unto *Pſal.* 45. 4, 5, 6. where Chriſt having a Kingdom to poſſeſs, as *verſ.* 6. [*Thy Throne, O God, is for ever and ever*] (ſpeaking of Chriſt, as appears by *Heb.* 1. 8. *But unto the Son he ſaith, Thy Throne, O God, is for ever and ever: a Scepter of Righteouſneſs is the Scepter of thy Kingdom*). He is ſet out in his going forth to conquer it; for he muſt win and wear it: And he is deſcribed as here, [*In thy Majeſty proſper thou, ride thou*] (or *ride thou proſperouſly*) that is, *go forth conquering*; and that being accoutred with Bow and Arrows, as *verſ.* 5. [*Thy Arrows are ſharp in the Hearts of the King's Enemies*] that is, his *own Enemies*, who is King.

Now anſwerably this Book alſo tells us, that Chriſt was to have a Kingdom; and here you have his firſt ſetting out to *conquer* it. The firſt Foundation of his Kingdom laid, was the preaching of the Goſpel in the Roman Empire by the Apoſtles, which was now begun; therefore he is ſaid to *go forth conquering* already. And he goes firſt forth; for all the other Horſe-men do but attend him; He is the General of theſe Horſes. Thus likewiſe, in *Zech.* 1. he is deſcribed with other Horſes with him. And he goes forth firſt on a *White* Horſe; which, as it was a ſign of Triumph, that he was *to conquer*, (for ſo in Triumph their Chariots were drawn with White Horſes) ſo eſpecially of Meekneſs and Candour, offering at firſt Conditions of Peace in the Goſpel, unto the Empire of *Rome*, and to all Nations, if they would ſubmit to him as their King. God had given him the *Nations* for his Inheritance, and he goes forth peaceably to challenge it: with Conditions alſo, that the World ſhould yet hold their Crowns of him, only turn Chriſtians they muſt, and do Homage to him as their King. This the Colour of *White* denotes; for here it is oppoſed to the colour of the Red Horſe that followed, which Colour betokened Blood. Thus *Tamerlane*, before he denounced War, firſt hung out a White Flag, in token of Peace offered. Therefore in *Pſal.* 45. 4. Chriſt is bidden to *ride on, becauſe of the Word of Meekneſs:* And the Progreſs of the Goſpel is compared to that of an Horſe and his Rider; for it had its progreſs over the Earth, from one Country to another, by Commiſſion; [*Their ſound went out to all the Earth*] Rom. 10. 18. [*Come to* Macedonia *and help us*] Acts 16. 9. His Weapons to conquer, if Men yield not, are here but Arrows: but, *chap.* 19. when his Conqueſt is to be finiſh'd, you have him with a *Sword:* In *Pſal.* 45. he is deſcribed with both. The Threatnings of the Goſpel are *Arrows*, ſtriking ſecretly, and dartingly, into Men's Hearts, and wounding them mortally; *hæret lethalis arundo.*

He

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He is *Crowned*; for God (when Chriſt firſt aſcended) made him a King. *We ſee Jeſus—crowned with Glory and Honour,—though yet we ſee not all things put under him*, Heb. 2. 8, 9. yet *we ſee him crowned*; for all muſt be ſubject to Him.

He *goes forth conquering*: for whether Men obey, or not, Chriſt ſtill conquers. *Paul* ſpeaks like a Conqueror, 2 *Cor.* 2. 14. *God always cauſeth us to triumph in Chriſt*: For if Men turn, there is a triumph of Grace pardoning, and ſo ſubduing Traitors; and if not, it is a ſavour of Death, like a Box of Venemous Ointment which poiſons by the ſmell.

Now if you ask, How the preaching of the Goſpel can be a ſtep of Ruin, and a Sealed Judgment, it being in it ſelf ſo great a Bleſſing? The Anſwer is, That it was truly a ſtep unto the Ruin of Heatheniſm in the Empire, which was the firſt oppoſite that Chriſt encountred. When Chriſt firſt ſent his Diſciples forth, (ſpeaking of the Event of it) he ſays, *I ſaw Satan fall from Heaven like Lightning*. The Devil was ſtruck dumb in his Oracles, when Chriſt began to publiſh His: And ſo Chriſt already conquered, in part; but e're he had done, he threw Satan out of Heaven, as the ſixth (and laſt) Seal ſhews. So that though the Goſpel was a Bleſſing to the World, yet it was a Curſe to Gentiliſm; as the firſt Vial, by converting many People's Hearts from Popery, is called a Vial on the Earth.

Obſerve from hence,

I. The Mercifulneſs and Meekneſs of Chriſt: He goes not forth firſt on a Red Horſe, but on a White, and makes offer of Peace; but if Men turn not, he hath other Horſes to do that Work of deſtroying them. He loves unbloody Conqueſts; Who therefore would ſtand out againſt ſuch a Saviour! *Obſerv.* 1.

II. The ſtrangeneſs of Chriſt's courſe to get his Kingdom; even by no other means at firſt, but preaching the Word. He takes no Weapons but a Bow, the Tongues of Men to dart Arrows into the Hearts of them that reſiſt. It was a ſtrange unlikely courſe to ſet twelve Men ſcattered (and Fiſher-men) to conquer the World, the Roman Empire; as if twelve Men ſhould be ſent into *Turky* to conquer the great Turk, and throw down Mahumetaniſm, [*Not by Power, nor by Might, but by my Spirit*] Zech. 4. 6. *Obſerv.* 2.

III. Obſerve; That where Chriſt begins to conquer, he will go on to perfect his Conqueſt. Fear not the Cauſe of God in *England*; there is a Battel to be fought, Chriſt in his Angels growing more and more Holy, and fuller of Light; and Satan in his growing worſe and worſe, deceiving, and being deceived. Chriſt comes up with freſh ſupplies of new Light, with his Bow and Arrows bears up as hard as they. And it is certain, that Chriſt will not be foiled. The Primitive Chriſtians, although their Light grew dimmer and dimmer, yet they conquered Heatheniſm; Theſe now muſt needs conquer much more. *Obſerv.* 3.

After the going forth of this *White* Horſe, there follow three others, as Light-horſemen, attending this their General. So *Zech.* 1. 6. he ſaw a *Man upon a Red Horſe, and behind him were other Horſes, Red, Speckled, and White.* Now that Man was Chriſt, (*verſ.* 8.) who hath always other Horſe-men his Attendants to fulfil his Will, as here he hath. Chriſt there was upon a Red Horſe, for ſo he appeared, as being to revenge himſelf on the Enemies of his Church; but here he is on a White Horſe, as being to ſend forth the Goſpel. But thoſe other Horſes that do here follow after him, are indeed Judgments that follow for the contempt of that Goſpel, and which plagued the Empire ſucceſſively. Their Colour is ſuitable to the Plague they brought; therefore the ſecond Horſe is Red, a Colour betokening Blood, *Iſa.* 63. 2. And anſwerably, this Horſe is [*War*] for his Commiſſion is *to take Peace from the Earth*; that is, the *Roman Empire*, the Subject of this *Seal-Prophecy*. And [*Civil War*] it is, as thoſe words note out, that *Men ſhould kill one another*; not Perſecution of the Saints,

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(as ſome take it) but mutual Blood-ſhed, as that phraſe imports: All which was for their contempt of the Goſpel.

For, 1. if they take Peace from the Saints, it is a ſuitable Plague that God ſhould take Peace from the Earth.

2. If they will not embrace the Goſpel of Peace, it is ſuitable that God ſhould take away their Peace.

And, 3. if they will kill the Saints, is it not a proportioned Judgment, that God ſhould turn their Swords into their own Bowels?

And this Power is ſaid to be [*given him*]; it proceeded from a Commiſſion from God; and ſo was a *Sword given him.* God puts the Sword into an Enemie's Hand, and gives it its Commiſſion. As Magiſtrates do bear God's Sword, ſo Souldiers; who therefore, in the Prophets, are often called *God's Sword.* Now, how after the preaching of the Goſpel in the Apoſtle's Time, ſuch Wars fell upon the Empire in the Weſt, is moſt evident in Story; nor are there greater Civil Wars mentioned, than in the Roman Stories. *John* wrote his *Revelation* juſt before *Trajan*'s Time, in the Reign of *Domitian*, about the Year of Chriſt 94, and died in 104, ten Years after. Now in *Trajan*'s Time (in whoſe ſixth Year *John* died) theſe Wars began. And ſo then, when the Apoſtles were all dead, and had preached the Goſpel to the World, the Jews riſe, and with Armies raged through all the Parts of the Empire; and ſo devaſtated and depopulated *Lybia* of her Inhabitants, that *Hadrian* was afterwards forced to ſend thither new Colonies. About *Cyrene* they deſtroyed 22000; in *Egypt* alſo, and in *Cyrus*, 24000; and in *Meſopotamia* likewiſe a great number: And *Hadrian* afterwards ſucceeding in the Empire, deſtroyed 58000 of them. Then after *Trajan*'s Time, the *Parthians* revolt, and the Empire was leſſened, having in his Time had the largeſt extent: And in *Antoninus* his Time, *Anno* 140, all the Northern Nations came down upon the Eaſt, and upon all *Illyricum:* yet they, as a Land-flood, were dried up; ſo that the Empire ſtood entire: And that theſe Wars might be the more eminently taken notice of, as following upon the Apoſtle's Deaths; as they had none before, ſo for 44 Years after this, there was an Univerſal Peace, and Wars ceaſed through the Empire.

The third Horſe is *Famine*; his Colour (anſwerably) *Black*, for Famine makes Men's Countenances ſuch. So, *Lament.* 4. 6, 7. *Her Nazarites that were purer than Snow, and more ruddy than Rubies, their Viſage is blacker than a Coal*; and this, by reaſon of Famine, as appears by *verſ.* 9. His Rider hath *Scales* in his hand, to ſhew, that he ſells Corn by Weight, not by Meaſure; as *Levit.* 26. 26. *When I have broken the Staff of your Bread, Women ſhall deliver you your Bread by weight.* And a ſmall quantity of Corn, even ſo much as ſerves a Man in Bread for a Day, (for ſo the Chænix was) was ſold for a Penny, which amounts to 7 *d. ob.* yet with Commiſſion not to *hurt* the Oil and the Wine. Now becauſe Hiſtorians are ſilent concerning any notable Famine, and Univerſal, that fell out in the next Age after theſe Wars in the Roman Empire, therefore Mr. *Mede* carries it to the juſtneſs of thoſe Emperors, (ſignified by the *Ballances*) which in *Severus* and others was eminent; eſpecially in Laws againſt Theeves, and in publick Proviſion for Corn. But this was Heterogeneal to the reſt, which are all ſteps to the ruining or plaguing of the Heatheniſh Empire. And for the Holy Ghoſt to take notice of a Moral Vertue, and to inſert it thus among the midſt of his Judgments, I cannot be induced to believe it. But this Scarcity being not of Oil and Wine, but of Corn only, might well be ſlipt over by Hiſtorians. When yet the Chriſtians of that Age, as *Tertullian* and others, do mention a Famine of Corn as a Judgment on the Empire for their contempt of Chriſt, and their perſecuting of the Saints. I have ſearched diligently for ſuch foot-ſteps in them of that Age, 200 Years after Chriſt and upwards, as might confirm the truth of this.

And, firſt, I find, that in *Commodus* his Time, *Anno* 190, there was a Commotion made for Bread, within the City of *Rome*, by the poorer Sort. Thus ſays

ſays *Herodian*, *Fames Romanos afflixit*, the Romans were afflicted by reaſon of Famine and Scarcity: When *Cleander*, *Commodus* his great Favorite, detained the Corn from the common People, (he being keeper of the Store-houſe of it) upon which they mutiny, requiring him to be put to Death; and proceeding further in their Rage, they throw down Houſes, oppoſe the Souldiers, ſtone the Captains, *&c.* ſo that *Commodus* was enforced to cut off his Favorite's Head, and ſet it upon a Pole, and to deſtroy his Children alſo, ſo to pacify the People. Yea in thoſe very words which Mr. *Mede* quotes for *Severus* his Juſtice, and care about Oil, *&c.* there is an intimation of the exhauſture of the Corn of the publick Storehouſe, through that Famine: The words are theſe, *Rei frumentariæ quam minimam reperiebat ita conſuluit*, *&c.* So likewiſe there is ſuch an intimation in that other place which he quotes for *Alexander Severus* his care, (*Anno* 118.) which only was occaſioned by *Heliogabalus* his having overthrown the publick Stock of Corn, [*Frumenta evertiſſet.*] Chap. 3.

Then, 2*dly*, for the Chriſtian Writers of theſe Times: *Tertullian*, who lived in *Anno* 203, doth more confirm this; for in his Apology for the Chriſtians, he brings in this Calumny as uſual among the Heathens; that they laid the cauſe of all their Miſeries upon the Chriſtians: His words are theſe, *Si Cœlum ſtetit*, *&c.* if it rained not, if *Nilus* overflowed not *Egypt*, (which was the Granary of the Empire) from whence aroſe a Famine; or if the Peſtilence devoured them, *&c.* *Statim*, (ſays he) they cried, *Chriſtianos ad Leones*; away with theſe Chriſtians to the Lions. I obſerve, he inſtanceth moſt in Famine, and the Cauſes of it, as being that which then they were moſt puniſh'd with. And he, in his Apology, pleading for Chriſtians, how they faſted in Times of Judgments; He inſtanceth in that of Famine only, ſaying, *If Famine be threatned by want of Rain, ſo that their* Annona, *or Proviſion of Corn* (as *de la Cerda* reads it) *were in danger to be ſpent, that then they Chriſtians faſt, whilſt other Romans pour themſelves out to all Licentiouſneſs.* It is obſervable, that he ſtill inſtanceth in the Judgment of Famine. And in his Apology to *Scapula*, the *African* Preſident, he ſhewing that no City that perſecuted the Chriſtians did go unpuniſh'd; inſtanceth, how lately, under *Hillarian*'s Preſidentſhip, (his Predeceſſor) the Chriſtians begging a Floor of Corn, a Voice was heard from under-ground, ſaying, *Areæ non ſunt*: And indeed they were not, for they had no Harveſt nor Corn the next Year, to threſh in them, it being ſpoiled through a great Wet in the Time of Harveſt, as he there ſays. And you (ſays he) condemning a Chriſtian to the Beaſts, *Statim hæc vexatio ſubſecuta eſt*; which *Baronius* underſtands of that wet Year before ſpoken of, which brought ruin to the Corn. But *Origen* ſpeaks more clearly to this, who preſently after (about 226 Years after Chriſt) writing upon the 24*th* of *Matthew*, and taking occaſion to anſwer the ſame Calumny, objected ſo generally againſt the Chriſtians by the Heathens; namely, That becauſe of the multitude of Chriſtians among them, they had been vexed with Wars, Famine, and Peſtilence, although he reckons up all thoſe three Plagues as objected; yet to make it good that the Heathens did ſo object, he eſpecially inſtanceth in Famine; *Frequenter enim* (ſays he) *Famis cauſa Chriſtianos cultores culparunt Gentiles*; (for the Heathens oftentimes laid the fault of their being afflicted by Famine, upon thoſe of the Chriſtian Religion); though they did ſo becauſe of other Plagues alſo, yet they often laid their Famines in the Diſh of the Chriſtians. Which evidently argues this Puniſhment to have been very frequent in thoſe Times, as being taken notice of by the Heathens themſelves, and alſo by *Origen*, to have been the eminent puniſhment of that Age, which made up the third Seal.

Now then the Fourth Seal produceth a fourth Horſe, and that a *Pale* one, for his Rider is Death; *Mors pallida*, *pale Death* as they uſe to call it. And this Horſe brings Death upon the fourth part of the Empire, called the *Earth*, and his Work was to kill with all ſorts of Death, both Plague, and Famine, and Wars, and Wild-Beaſts, all God's Plagues let looſe at once. Before, Civil Wars came alone, and Famine came alone; but now, for their impenitency, he lets looſe all four Judgments mentioned in *Ezek.* 14. 21. God now brings forth all

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his *Treaſures of Wrath.* Peſtilence is here (*verſ.* 8.) called *Death*, as it is likewiſe by the Chaldee Paraphraſe, and the Greek; and by the Fathers it is called *Mortality*, as by us the *Sickneſs*. Now from the Year 240 after Chriſt, it is wonderful to read, what a Stage of Miſery and Blood the Empire was made, by reaſon of all theſe Plagues raging at once. Civil Wars ſo raged, that in the ſpace of 33 Years, there were ten Emperors kill'd. Under *Gallus* and *Voluſianus*, *Anno* 250, the barbarous Nations came down upon the Empire and harrowed it; and among them the *Scythians*, from whoſe Rage, no place under the Roman Juriſdiction was exempt; but almoſt all Towns were by them depopulated: and this was followed by an extream Famine. When we had a breathing time from them, then came the greateſt Plague of Peſtilence, worſe than all the former, ſays *Dionyſius Alexandrinus*, who lived in thoſe Times. The greateſt Plague (ſays *Lypſius*) that ever was read of in any Age, a Plague of fifteen Years continuance. And to add the laſt hand for the making the Miſery of thoſe Times compleat, God let looſe thirty Tyrants at once, who, as ſo many wild Beaſts, preyed upon, and made Havock of the Empire.

Now to come to ſome Obſervations;

Obſerv. 1. I. Take notice, that after the going forth of the *White Horſe*, then go forth theſe other three. The Goſpel is always followed by terrible Judgments upon the World, for the contempt of it. You know what *Peter* ſays, *The time is come that Judgment muſt begin at the Houſe of God*, but it will not reſt there, as he ſays. The Time of the Goſpel's preaching, was a Time of Judgment; which began with the Church, but after that, fell moſt heavy upon the Empire, and upon the Heathens in it. So that as you look for Storms in Autumn, and Froſts in Winter; ſo expect Judgments where the Goſpel has been preached. For the Quarrel of the Covenant muſt be avenged and vindicated. If Men deſpiſe it, God cannot hold his Hands.

Uſe. Wonder not therefore if God go over all the Churches in Judgments, as he hath done by *Germany*, *Bohemia*, &c. They had the Goſpel firſt, and ſo the Cup of Tribulation firſt; but God will viſit the reſt in their order, and it may be, that of *Holland* laſt, becauſe they have had the Goſpel but a little while.

Obſerv. 2. II. Obſerve, that God uſeth to riſe higher and higher in his Judgments. He began with Civil Wars, and they not working, he ſent Famine, which is worſe, and then War, as *Lam.* 4. 9. and then he came upon them with the Peſtilence, and all the other three at once. Which agrees with that in *Levit.* 26. 22. *If you repent not, I will puniſh you ſeven times worſe.* So in the Trumpets, the three laſt are the *Woe Trumpets*. And ſo in the Vials too, God will riſe higher and higher, as here he does.

Obſerv. 3. III. Obſerve, That all Plagues have their Commiſſion from God; they go forth only when Chriſt openeth a Seal. Of the ſecond it is ſaid, *Power was given him*, and a *Sword*. And ſo to the third, a Commiſſion of Reſtraint was given, not to hurt the Oil and Wine. And to the fourth, only to kill the fourth part. They are therefore compared to Horſes ſent forth, that are guided by Riders; God's Providence to direct them, and have their way chalked out, as the Egyptian Plagues had: *Pſal.* 78. 50. it is called, a *Path made for his Anger*, chalk'd out where it ſhould go, and into what Houſes. So, *Jer.* 15. 2. *Thoſe that are for the Sword, to the Sword; and thoſe that are for the Famine, to the Famine*, &c. Now in all theſe Circuits of God's Judgments, let us wait for his turning towards us in Mercy. *In the way of thy Judgments have we waited for thee.*

Object. And whereas it may be objected, That theſe are Plagues that were ever common in the World, and in all Times as well as theſe.

For Anſwer; Theſe Conſiderations made theſe Plagues then more eminently to be ſet down.

1. They

1. They were as eminent in the Roman Empire in thoſe firſt Ages, as in any other afterwards. Chap. 4. *Anſw.* 1.

2. Though the Empire had ſuch Plagues in after-times alſo, yet theſe were all the Plagues which it had whilſt Heatheniſh, and ſo were proper Puniſhments of their Gentiliſm, and contempt of the Meſſage of the *White Horſe*, and ſo intended by God; and therefore brought in here as ſuch. Neither did theſe at all ruin the Empire (which ſtood unbroken) but ſimply puniſh'd it for its Idolatry. But ſuch Plagues as fell out after theſe, had other effects accompanying them, even the Ruin of the Imperial Government, by dividing it, leſſening it, and the like; which theſe did not. *Anſw.* 2.

But, 3. and more eſpecially, the Holy Ghoſt doth mention theſe Plagues here (although the like were in other Ages) as Puniſhments attending upon the Goſpel: Becauſe this was the very Obſervation and Objection that the Heathens of thoſe Times made; That ſince the Chriſtian Religion began in the Empire, Wars, Peſtilence, and Famine raged more than ever they did in former Times; and ſo laid it upon the Chriſtians as the Cauſe, in that they contemning the Gods, provoked them to ſend theſe Plagues. This we find to be the main Complaint and Calumny which the Chriſtian Writers of thoſe Times writ Apologies to wipe off; as appears in *Tertullian*, *Cyprian*, *Arnobius*, &c. whoſe Apologies I purpoſely read, and found theſe Judgments to be moſt frequently taken notice of by the Heathens themſelves, and this Calumny by the forementioned Authors anſwered. Yea, *Cyprian* in his Apology ſays, *That to wipe off this Calumny, was the ſole Motive and Occaſion that put him upon writing. I held my peace* (ſays he) *till they laid all theſe Plagues upon us, as the cauſe of all.* Now how properly therefore did the Lord Chriſt ſingle out thoſe eminent Plagues following the Goſpel, and preſent them under theſe Seals, as the moſt notable occurrent Puniſhments of thoſe Times rather than any other? And how fitly are they called *Seals*, ſeeing they were ſo hidden, that the Heathens were utterly miſtaken in the Cauſes of them? For they being Puniſhments of their Perſecuting the Saints, they turned the matter clean contrary, and imputed it to the Anger of the Gods for the Chriſtians contemning their Heatheniſh Religion. But though they were hidden, ſealed Plagues (in reſpect of the cauſes of them) to the Heathens; yet the four Beaſts did then inſtruct *John*, (who perſonates the Church) and ſo the Church in him, concerning the true cauſe of them: And therefore every Seal hath a *Voice* of one or other of the Beaſts, ſaying, *Come up and ſee.* For the Officers or Miniſters of Churches inſtructed them, how that all theſe Plagues were from the Goſpel, and the contempt of it, and their perſecuting the Profeſſors of it. This you may read in the Apologies of *Tertullian*, *Arnobius*, and *Cyprian*, (whoſe Apology I will inſtance in for all the reſt); who, as he lived under the Fourth Seal, in the rage of theſe four Plagues, ſo he ſpeaks in the very Language of the Fourth Seal. He writes againſt one *Demetrianus*, who had long barked at Chriſtian Profeſſion. And (ſays he) I forbore till he laid to our charge, that all theſe Miſeries on the Empire we Chriſtians were the cauſe of: *Cum dicas plurimos conqueri quod Bella crebriùs ſurgant, quod lues, & fames ſæviant, ultrà tacere non oportet:* When I hear you ſay that many complain of us as the Cauſes why thoſe Wars ſo often ariſe, and why the Peſtilence and Famine rage ſo; I can be no longer ſilent, but muſt needs give you an Anſwer; and he plainly declares, from the Lord of Hoſts, that their Idolatries and Perſecutions of the Chriſtians, were the cauſe; and that theſe Puniſhments, *non eveniebant caſu*, came not by chance, but were the Vengeance of God, who hath ſaid, that *Vengeance is his*, and that he will judg the Cauſe of his People. And he withal tells them, that if they repent not through theſe Plagues, Hell would then follow. *Manet poſtmodùm* (ſays he) *carcer æternus, jugis flamma, & pœna perpetua:* There remains, after all this, an eternal Priſon, a continual Flame, and an everlaſting Puniſhment. He ſpeaks in the very Language of this fourth Seal, not knowing it, nor referring to it, for he lived under it. Thus doth *Tertullian* alſo in his Apology, wherein he attributes the cauſe of their Famine, and other Plagues, unto their perſecuting the Chriſtians. And this is the Myſtery *Anſw.* 3.

of

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and *chap.* 18. Was there a reſtoring of the Temple, decayed in the Captivity of *Babylon?* Here is the like, and that at twice, and by degrees, as then. Had they a *Hieruſalem?* The Revelation hath a better, a *New Hieruſalem.* Did the Bond-man of Old perſecute the Free? even ſo it is now; Gal. 4. 24, 29. *Which things are an Allegory; for theſe are the two Covenants; the one from the Mount* Sinai, *which gendreth to Bondage, which is* Agar. *But as then he that was born after the Fleſh, perſecuted him that was born after the Spirit; even ſo it is now.* We have all the ſame things befal us, that befel them, and that, more eminently, as *Paul* ſaid, *Are they Apoſtles? I much more.* Had they Perſecutors? We much more, and thoſe worſe. Had they *Phariſees* that ſinned againſt the Holy Ghoſt, and Crucified Chriſt? So hath the New Teſtament, ſuch as ſhall after this great Conviction wrought by the Goſpel, prove like a Generation of *Phariſees*, ſcorched *with the heat of Hell Fire*, (as in the Fourth Vial) and that ſhall kill the *Witneſſes*, *ch.* 11. The Alluſion is to theſe Times. The Apoſtle hath ſaid it in one word, and given the Reaſon of it; 1 Cor. 10. 11. *All theſe things happened unto them for Types:* So alſo did all their Viſions, being written for our *Admonition, upon whom the Ends of the World are come*, (you may read it, *Perfection of the World is come*): We have the Perfection of every thing under the Old Teſtament, both good and bad.

This may ſerve to give a general Light into the Stories and Viſions of this Prophecy. As for the ſeveral Viſions themſelves;

The firſt Horſe is a *White* one, and his Rider Crowned, *&c.* This Rider is Chriſt himſelf, *going forth* (in the preaching of the Goſpel) *conquering and to conquer*; alluding unto *Pſal.* 45. 4, 5, 6. where Chriſt having a Kingdom to poſſeſs, as *verſ.* 6. [*Thy Throne, O God, is for ever and ever*] (ſpeaking of Chriſt, as appears by *Heb.* 1. 8. *But unto the Son he ſaith, Thy Throne, O God, is for ever and ever: a Scepter of Righteouſneſs is the Scepter of thy Kingdom*). He is ſet out in his going forth to conquer it; for he muſt win and wear it: And he is deſcribed as here, [*In thy Majeſty proſper thou, ride thou*] (or *ride thou proſperouſly*) that is, *go forth conquering*; and that being accoutred with Bow and Arrows, as *verſ.* 5. [*Thy Arrows are ſharp in the Hearts of the King's Enemies*] that is, his *own Enemies*, who is King.

Now anſwerably this Book alſo tells us, that Chriſt was to have a Kingdom; and here you have his firſt ſetting out to *conquer* it. The firſt Foundation of his Kingdom laid, was the preaching of the Goſpel in the Roman Empire by the Apoſtles, which was now begun; therefore he is ſaid to *go forth conquering* already. And he goes firſt forth; for all the other Horſe-men do but attend him; He is the General of theſe Horſes. Thus likewiſe, in *Zech.* 1. he is deſcribed with other Horſes with him. And he goes forth firſt on a *White* Horſe; which, as it was a ſign of Triumph, that he was *to conquer*, (for ſo in Triumph their Chariots were drawn with White Horſes) ſo eſpecially of Meekneſs and Candour, offering at firſt Conditions of Peace in the Goſpel, unto the Empire of *Rome*, and to all Nations, if they would ſubmit to him as their King. God had given him the *Nations* for his Inheritance, and he goes forth peaceably to challenge it: with Conditions alſo, that the World ſhould yet hold their Crowns of him, only turn Chriſtians they muſt, and do Homage to him as their King. This the Colour of *White* denotes; for here it is oppoſed to the colour of the Red Horſe that followed, which Colour betokened Blood. Thus *Tamerlane*, before he denounced War, firſt hung out a White Flag, in token of Peace offered. Therefore in *Pſal.* 45. 4. Chriſt is bidden to *ride on, becauſe of the Word of Meekneſs:* And the Progreſs of the Goſpel is compared to that of an Horſe and his Rider; for it had its progreſs over the Earth, from one Country to another, by Commiſſion; [*Their ſound went out to all the Earth*] Rom. 10. 18. [*Come to* Macedonia *and help us*] Acts 16. 9. His Weapons to conquer, if Men yield not, are here but Arrows: but, *chap.* 19. when his Conqueſt is to be finiſh'd, you have him with a *Sword:* In *Pſal.* 45. he is deſcribed with both. The Threatnings of the Goſpel are *Arrows*, ſtriking ſecretly, and dartingly, into Men's Hearts, and wounding them mortally; *hæret lethalis arundo.*

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He is *Crowned*; for God (when Chriſt firſt aſcended) made him a King. *We ſee Jeſus—crowned with Glory and Honour,—though yet we ſee not all things put under him*, Heb. 2. 8, 9. yet *we ſee him crowned*; for all muſt be ſubject to Him.

He *goes forth conquering:* for whether Men obey, or not, Chriſt ſtill conquers. *Paul* ſpeaks like a Conqueror, 2 *Cor.* 2. 14. *God always cauſeth us to triumph in Chriſt:* For if Men turn, there is a triumph of Grace pardoning, and ſo ſubduing Traitors; and if not, it is a ſavour of Death, like a Box of Venemous Ointment which poiſons by the ſmell.

Now if you ask, How the preaching of the Goſpel can be a ſtep of Ruin, and a Sealed Judgment, it being in it ſelf ſo great a Bleſſing? The Anſwer is, That it was truly a ſtep unto the Ruin of Heatheniſm in the Empire, which was the firſt oppoſite that Chriſt encountred. When Chriſt firſt ſent his Diſciples forth, (ſpeaking of the Event of it) he ſays, *I ſaw Satan fall from Heaven like Lightning.* The Devil was ſtruck dumb in his Oracles, when Chriſt began to publiſh His: And ſo Chriſt already conquered, in part; but e're he had done, he threw Satan out of Heaven, as the ſixth (and laſt) Seal ſhews. So that though the Goſpel was a Bleſſing to the World, yet it was a Curſe to Gentiliſm; as the firſt Vial, by converting many People's Hearts from Popery, is called a Vial on the Earth.

Obſerve from hence,

I. The Mercifulneſs and Meekneſs of Chriſt: He goes not forth firſt on a Red Horſe, but on a White, and makes offer of Peace; but if Men turn not, he hath other Horſes to do that Work of deſtroying them. He loves unbloody Conqueſts; Who therefore would ſtand out againſt ſuch a Saviour! *Obſerv.* 1.

II. The ſtrangeneſs of Chriſt's courſe to get his Kingdom; even by no other means at firſt, but preaching the Word. He takes no Weapons but a Bow, the Tongues of Men to dart Arrows into the Hearts of them that reſiſt. It was a ſtrange unlikely courſe to ſet twelve Men ſcattered (and Fiſher-men) to conquer the World, the Roman Empire; as if twelve Men ſhould be ſent into *Turky* to conquer the great Turk, and throw down Mahumetaniſm, [*Not by Power, nor by Might, but by my Spirit*] Zech. 4. 6. *Obſerv.* 2.

III. Obſerve; That where Chriſt begins to conquer, he will go on to perfect his Conqueſt. Fear not the Cauſe of God in *England*; there is a Battel to be fought, Chriſt in his Angels growing more and more Holy, and fuller of Light; and Satan in his growing worſe and worſe, deceiving, and being deceived. Chriſt comes up with freſh ſupplies of new Light, with his Bow and Arrows bears up as hard as they. And it is certain, that Chriſt will not be foiled. The Primitive Chriſtians, although their Light grew dimmer and dimmer, yet they conquered Heatheniſm; Theſe now muſt needs conquer much more. *Obſerv.* 3.

After the going forth of this *White* Horſe, there follow three others, as Light-horſemen, attending this their General. So *Zech.* 1. 6. he ſaw a *Man upon a Red Horſe, and behind him were other Horſes, Red, Speckled, and White.* Now that Man was Chriſt, (*verſ.* 8.) who hath always other Horſe-men his Attendants to fulfil his Will, as here he hath. Chriſt there was upon a Red Horſe, for ſo he appeared, as being to revenge himſelf on the Enemies of his Church; but here he is on a White Horſe, as being to ſend forth the Goſpel. But thoſe other Horſes that do here follow after him, are indeed Judgments that follow for the contempt of that Goſpel, and which plagued the Empire ſucceſſively. Their Colour is ſuitable to the Plague they brought; therefore the ſecond Horſe is Red, a Colour betokening Blood, *Iſa.* 63. 2. And anſwerably, this Horſe is [*War*] for his Commiſſion is *to take Peace from the Earth*; that is, the *Roman Empire*, the Subject of this *Seal-Prophecy.* And [*Civil War*] it is, as thoſe words note out, that *Men ſhould kill one another*; not Perſecution of the Saints,

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For, 1. if they take Peace from the Saints, it is a ſuitable Plague that God ſhould take Peace from the Earth.

2. If they will not embrace the Goſpel of Peace, it is ſuitable that God ſhould take away their Peace.

And, 3. if they will kill the Saints, is it not a proportioned Judgment, that God ſhould turn their Swords into their own Bowels?

And this Power is ſaid to be [*given him*]; it proceeded from a Commiſſion from God; and ſo was a *Sword given him.* God puts the Sword into an Enemie's Hand, and gives it its Commiſſion. As Magiſtrates do bear God's Sword, ſo Souldiers; who therefore, in the Prophets, are often called *God's Sword.* Now, how after the preaching of the Goſpel in the Apoſtle's Time, ſuch Wars fell upon the Empire in the Weſt, is moſt evident in Story; nor are there greater Civil Wars mentioned, than in the Roman Stories. *John* wrote his *Revelation* juſt before *Trajan*'s Time, in the Reign of *Domitian*, about the Year of Chriſt 94, and died in 104, ten Years after. Now in *Trajan*'s Time (in whoſe ſixth Year *John* died) theſe Wars began. And ſo then, when the Apoſtles were all dead, and had preached the Goſpel to the World, the Jews riſe, and with Armies raged through all the Parts of the Empire; and ſo devaſtated and depopulated *Lybia* of her Inhabitants, that *Hadrian* was afterwards forced to ſend thither new Colonies. About *Cyrene* they deſtroyed 22000; in *Egypt* alſo, and in *Cyrus*, 24000; and in *Meſopotamia* likewiſe a great number: And *Hadrian* afterwards ſucceeding in the Empire, deſtroyed 58000 of them. Then after *Trajan*'s Time, the *Parthians* revolt, and the Empire was leſſened, having in his Time had the largeſt extent: And in *Antoninus* his Time, *Anno* 140, all the Northern Nations came down upon the Eaſt, and upon all *Illyricum:* yet they, as a Land-flood, were dried up; ſo that the Empire ſtood entire: And that theſe Wars might be the more eminently taken notice of, as following upon the Apoſtle's Deaths; as they had none before, ſo for 44 Years after this, there was an Univerſal Peace, and Wars ceaſed through the Empire.

The third Horſe is *Famine*; his Colour (anſwerably) *Black*, for Famine makes Men's Countenances ſuch. So, *Lament.* 4. 6, 7. *Her Nazarites that were purer than Snow, and more ruddy than Rubies, their Viſage is blacker than a Coal*; and this, by reaſon of Famine, as appears by *verſ.* 9. His Rider hath *Scales* in his hand, to ſhew, that he ſells Corn by Weight, not by Meaſure; as *Levit.* 26. 26. *When I have broken the Staff of your Bread, Women ſhall deliver you your Bread by weight.* And a ſmall quantity of Corn, even ſo much as ſerves a Man in Bread for a Day, (for ſo the Chænix was) was ſold for a Penny, which amounts to 7 *d. ob.* yet with Commiſſion not to *hurt* the Oil and the Wine. Now becauſe Hiſtorians are ſilent concerning any notable Famine, and Univerſal, that fell out in the next Age after theſe Wars in the Roman Empire, therefore Mr. *Mede* carries it to the juſtneſs of thoſe Emperors, (ſignified by the *Ballances*) which in *Severus* and others was eminent; eſpecially in Laws againſt Theeves, and in publick Proviſion for Corn. But this was Heterogeneal to the reſt, which are all ſteps to the ruining or plaguing of the Heatheniſh Empire. And for the Holy Ghoſt to take notice of a Moral Vertue, and to inſert it thus among the midſt of his Judgments, I cannot be induced to believe it. But this Scarcity being not of Oil and Wine, but of Corn only, might well be ſlipt over by Hiſtorians. When yet the Chriſtians of that Age, as *Tertullian* and others, do mention a Famine of Corn as a Judgment on the Empire for their contempt of Chriſt, and their perſecuting of the Saints. I have ſearched diligently for ſuch foot-ſteps in them of that Age, 200 Years after Chriſt and upwards, as might confirm the truth of this.

And, firſt, I find, that in *Commodus* his Time, *Anno* 190, there was a Commotion made for Bread, within the City of *Rome*, by the poorer Sort. Thus ſays

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ſays *Herodian*, *Fames Romanos afflixit*, the Romans were afflicted by reaſon of Famine and Scarcity: When *Cleander*, *Commodus* his great Favorite, detained the Corn from the common People, (he being keeper of the Store-houſe of it) upon which they mutiny, requiring him to be put to Death; and proceeding further in their Rage, they throw down Houſes, oppoſe the Souldiers, ſtone the Captains, *&c.* ſo that *Commodus* was enforced to cut off his Favorite's Head, and ſet it upon a Pole, and to deſtroy his Children alſo, ſo to pacify the People. Yea in thoſe very words which Mr. *Mede* quotes for *Severus* his Juſtice, and care about Oil, *&c.* there is an intimation of the exhauſture of the Corn of the publick Storehouſe, through that Famine: The words are theſe, *Rei frumentariæ quam minimam reperiebat ita conſuluit*, *&c.* So likewiſe there is ſuch an intimation in that other place which he quotes for *Alexander Severus* his care, (*Anno* 118.) which only was occaſioned by *Heliogabalus* his having overthrown the publick Stock of Corn, [*Frumenta evertiſſet.*]

Then, 2*dly*, for the Chriſtian Writers of theſe Times: *Tertullian*, who lived in *Anno* 203, doth more confirm this; for in his Apology for the Chriſtians, he brings in this Calumny as uſual among the Heathens; that they laid the cauſe of all their Miſeries upon the Chriſtians: His words are theſe, *Si Cœlum ſtetit*, *&c.* if it rained not, if *Nilus* overflowed not *Egypt*, (which was the Granary of the Empire) from whence aroſe a Famine; or if the Peſtilence devoured them, *&c.* *Statim*, (ſays he) they cried, *Chriſtianos ad Leones*; away with theſe Chriſtians to the Lions. I obſerve, he inſtanceth moſt in Famine, and the Cauſes of it, as being that which then they were moſt puniſh'd with. And he, in his Apology, pleading for Chriſtians, how they faſted in Times of Judgments; He inſtanceth in that of Famine only, ſaying, *If Famine be threatned by want of Rain, ſo that their* Annona, *or Proviſion of Corn* (as *de la Cerda* reads it) *were in danger to be ſpent, that then they Chriſtians faſt, whilſt other Romans pour themſelves out to all Licentiouſneſs.* It is obſervable, that he ſtill inſtanceth in the Judgment of Famine. And in his Apology to *Scapula*, the *African* Preſident, he ſhewing that no City that perſecuted the Chriſtians did go unpuniſh'd; inſtanceth, how lately, under *Hillarian*'s Preſidentſhip, (his Predeceſſor) the Chriſtians begging a Floor of Corn, a Voice was heard from under-ground, ſaying, *Areæ non ſunt*: And indeed they were not, for they had no Harveſt nor Corn the next Year, to threſh in them, it being ſpoiled through a great Wet in the Time of Harveſt, as he there ſays. And you (ſays he) condemning a Chriſtian to the Beaſts, *Statim hæc vexatio ſubſecuta eſt*; which *Baronius* underſtands of that wet Year before ſpoken of, which brought ruin to the Corn. But *Origen* ſpeaks more clearly to this, who preſently after (about 226 Years after Chriſt) writing upon the 24*th* of *Matthew*, and taking occaſion to anſwer the ſame Calumny, objected ſo generally againſt the Chriſtians by the Heathens; namely, That becauſe of the multitude of Chriſtians among them, they had been vexed with Wars, Famine, and Peſtilence, although he reckons up all thoſe three Plagues as objected; yet to make it good that the Heathens did ſo object, he eſpecially inſtanceth in Famine; *Frequenter enim* (ſays he) *Famis cauſa Chriſtianos cultores culparunt Gentiles*; (for the Heathens oftentimes laid the fault of their being afflicted by Famine, upon thoſe of the Chriſtian Religion); though they did ſo becauſe of other Plagues alſo, yet they often laid their Famines in the Diſh of the Chriſtians. Which evidently argues this Puniſhment to have been very frequent in thoſe Times, as being taken notice of by the Heathens themſelves, and alſo by *Origen*, to have been the eminent puniſhment of that Age, which made up the third Seal.

Now then the Fourth Seal produceth a fourth Horſe, and that a *Pale* one, for his Rider is Death; *Mors pallida*, *pale Death* as they uſe to call it. And this Horſe brings Death upon the fourth part of the Empire, called the *Earth*, and his Work was to kill with all ſorts of Death, both Plague, and Famine, and Wars, and Wild-Beaſts, all God's Plagues let looſe at once. Before, Civil Wars came alone, and Famine came alone; but now, for their impenitency, he lets looſe all four Judgments mentioned in *Ezek.* 14. 21. God now brings forth all

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his *Treaſures of Wrath.* Peſtilence is here (*verſ.* 8.) called *Death*, as it is likewiſe by the Chaldee Paraphraſe, and the Greek; and by the Fathers it is called *Mortality*, as by us the *Sickneſs*. Now from the Year 240 after Chriſt, it is wonderful to read, what a Stage of Miſery and Blood the Empire was made, by reaſon of all theſe Plagues raging at once. Civil Wars ſo raged, that in the ſpace of 33 Years, there were ten Emperors kill'd. Under *Gallus* and *Voluſianus*, *Anno* 250, the barbarous Nations came down upon the Empire and harrowed it; and among them the *Scythians*, from whoſe Rage, no place under the Roman Juriſdiction was exempt; but almoſt all Towns were by them depopulated: and this was followed by an extream Famine. When we had a breathing time from them, then came the greateſt Plague of Peſtilence, worſe than all the former, ſays *Dionyſius Alexandrinus*, who lived in thoſe Times. The greateſt Plague (ſays *Lypſius*) that ever was read of in any Age, a Plague of fifteen Years continuance. And to add the laſt hand for the making the Miſery of thoſe Times compleat, God let looſe thirty Tyrants at once, who, as ſo many wild Beaſts, preyed upon, and made Havock of the Empire.

Now to come to ſome Obſervations;

Obſerv. 1. I. Take notice, that after the going forth of the *White Horſe*, then go forth theſe other three. The Goſpel is always followed by terrible Judgments upon the World, for the contempt of it. You know what *Peter* ſays, *The time is come that Judgment muſt begin at the Houſe of God*, but it will not reſt there, as he ſays. The Time of the Goſpel's preaching, was a Time of Judgment; which began with the Church, but after that, fell moſt heavy upon the Empire, and upon the Heathens in it. So that as you look for Storms in Autumn, and Froſts in Winter; ſo expect Judgments where the Goſpel has been preached. For the Quarrel of the Covenant muſt be avenged and vindicated. If Men deſpiſe it, God cannot hold his Hands.

Uſe. Wonder not therefore if God go over all the Churches in Judgments, as he hath done by *Germany*, *Bohemia*, &c. They had the Goſpel firſt, and ſo the Cup of Tribulation firſt; but God will viſit the reſt in their order, and it may be, that of *Holland* laſt, becauſe they have had the Goſpel but a little while.

Obſerv. 2. II. Obſerve, that God uſeth to riſe higher and higher in his Judgments. He began with Civil Wars, and they not working, he ſent Famine, which is worſe, and then War, as *Lam.* 4. 9. and then he came upon them with the Peſtilence, and all the other three at once. Which agrees with that in *Levit.* 26. 22. *If you repent not, I will puniſh you ſeven times worſe.* So in the Trumpets, the three laſt are the *Woe Trumpets.* And ſo in the Vials too, God will riſe higher and higher, as here he does.

Obſerv. 3. III. Obſerve, That all Plagues have their Commiſſion from God; they go forth only when Chriſt openeth a Seal. Of the ſecond it is ſaid, *Power was given him*, and a *Sword.* And ſo to the third, a Commiſſion of Reſtraint was given, not to hurt the Oil and Wine. And to the fourth, only to kill the fourth part. They are therefore compared to Horſes ſent forth, that are guided by Riders; God's Providence to direct them, and have their way chalked out, as the Egyptian Plagues had: *Pſal.* 78. 50. it is called, a *Path made for his Anger*, chalk'd out where it ſhould go, and into what Houſes. So, *Jer.* 15. 2. *Thoſe that are for the Sword, to the Sword; and thoſe that are for the Famine, to the Famine*, &c. Now in all theſe Circuits of God's Judgments, let us wait for his turning towards us in Mercy. *In the way of thy Judgments have we waited for thee.*

Object. And whereas it may be objected, That theſe are Plagues that were ever common in the World, and in all Times as well as theſe.

For Anſwer; Theſe Conſiderations made theſe Plagues then more eminently to be ſet down.

1. They

1. They were as eminent in the Roman Empire in thoſe firſt Ages, as in any other afterwards. Chap. 4. *Anſw.* 1.

2. Though the Empire had ſuch Plagues in after-times alſo, yet theſe were all the Plagues which it had whilſt Heatheniſh, and ſo were proper Puniſhments of their Gentiliſm, and contempt of the Meſſage of the *White Horſe*, and ſo intended by God; and therefore brought in here as ſuch. Neither did theſe at all ruin the Empire (which ſtood unbroken) but ſimply puniſh'd it for its Idolatry. But ſuch Plagues as fell out after theſe, had other effects accompanying them, even the Ruin of the Imperial Government, by dividing it, leſſening it, and the like; which theſe did not. *Anſw.* 2.

But, 3. and more eſpecially, the Holy Ghoſt doth mention theſe Plagues here (although the like were in other Ages) as Puniſhments attending upon the Goſpel: Becauſe this was the very Obſervation and Objection that the Heathens of thoſe Times made; That ſince the Chriſtian Religion began in the Empire, Wars, Peſtilence, and Famine raged more than ever they did in former Times; and ſo laid it upon the Chriſtians as the Cauſe, in that they contemning the Gods, provoked them to ſend theſe Plagues. This we find to be the main Complaint and Calumny which the Chriſtian Writers of thoſe Times writ Apologies to wipe off; as appears in *Tertullian*, *Cyprian*, *Arnobius*, &c. whoſe Apologies I purpoſely read, and found theſe Judgments to be moſt frequently taken notice of by the Heathens themſelves, and this Calumny by the forementioned Authors anſwered. Yea, *Cyprian* in his Apology ſays, *That to wipe off this Calumny, was the ſole Motive and Occaſion that put him upon writing. I held my peace* (ſays he) *till they laid all theſe Plagues upon us, as the cauſe of all.* Now how properly therefore did the Lord Chriſt ſingle out thoſe eminent Plagues following the Goſpel, and preſent them under theſe Seals, as the moſt notable occurrent Puniſhments of thoſe Times rather than any other? And how fitly are they called *Seals*, ſeeing they were ſo hidden, that the Heathens were utterly miſtaken in the Cauſes of them? For they being Puniſhments of their Perſecuting the Saints, they turned the matter clean contrary, and imputed it to the Anger of the Gods for the Chriſtians contemning their Heatheniſh Religion. But though they were hidden, ſealed Plagues (in reſpect of the cauſes of them) to the Heathens; yet the four Beaſts did then inſtruct *John*, (who perſonates the Church) and ſo the Church in him, concerning the true cauſe of them: And therefore every Seal hath a *Voice* of one or other of the Beaſts, ſaying, *Come up and ſee.* For the Officers or Miniſters of Churches inſtructed them, how that all theſe Plagues were from the Goſpel, and the contempt of it, and their perſecuting the Profeſſors of it. This you may read in the Apologies of *Tertullian*, *Arnobius*, and *Cyprian*, (whoſe Apology I will inſtance in for all the reſt); who, as he lived under the Fourth Seal, in the rage of theſe four Plagues, ſo he ſpeaks in the very Language of the Fourth Seal. He writes againſt one *Demetrianus*, who had long barked at Chriſtian Profeſſion. And (ſays he) I forbore till he laid to our charge, that all theſe Miſeries on the Empire we Chriſtians were the cauſe of: *Cum dicas plurimos conqueri quod Bella crebriùs ſurgant, quod lues, & fames ſæviant, ultrà tacere non oportet:* When I hear you ſay that many complain of us as the Cauſes why thoſe Wars ſo often ariſe, and why the Peſtilence and Famine rage ſo; I can be no longer ſilent, but muſt needs give you an Anſwer; and he plainly declares, from the Lord of Hoſts, that their Idolatries and Perſecutions of the Chriſtians, were the cauſe; and that theſe Puniſhments, *non eveniebant caſu*, came not by chance, but were the Vengeance of God, who hath ſaid, that *Vengeance is his*, and that he will judg the Cauſe of his People. And he withal tells them, that if they repent not through theſe Plagues, Hell would then follow. *Manet poſtmodùm* (ſays he) *carcer æternus, jugis flamma, & pœna perpetua:* There remains, after all this, an eternal Priſon, a continual Flame, and an everlaſting Puniſhment. He ſpeaks in the very Language of this fourth Seal, not knowing it, nor referring to it, for he lived under it. Thus doth *Tertullian* alſo in his Apology, wherein he attributes the cauſe of their Famine, and other Plagues, unto their perſecuting the Chriſtians. And this is the Myſtery

of

PART I. of the four Beasts, calling upon *John* to *come and see*, and behold the mind and meaning of these Judgments on the World; the Officers of Churches in their Sermons so instructed them.

Observat. The only Observation I shall raise from this Instruction of the four Beasts, is this, That during the first four Seals, (which indeed bring us to 260 Years after Christ) the Officers of Churches remained according to the Institution in the purer Churches; but afterwards you hear not of them, Corruptions coming in upon all the Churches, and perverting their right Institution and End. You meet not with any more mention of them, till the Vials begin (*chap.* 15.) which was in the first separation from Popery; and then you reade not that all four, but only one of the Beasts gave those Vials. But after a second measuring the Temple before *Rome*'s Ruin, as *Chap.* 11. you reade of four Beasts, *chap.* 19. in their right order again, praising God.

The fifth Seal, is that great and bloody Persecution which followed after all these Plagues, in the Time of *Diocletian*, about the Year 300, which was of all the ten Persecutions foregoing it, the greatest, and therefore is put in for all the rest: Under it there suffered 144000 in one Province of the Empire; how many therefore in the rest? Now this last is here mentioned instead of all the rest.

1. Because indeed those other Plagues, for the contempt of the Gospel, did but enrage the Heathens the more; for they thought that all this came upon them for their suffering the Christians to live.

2. This being the last, and greatest, is brought in as crying for Vengeance in the Name of all the foregoing Martyrs; for so their Cry intimates, *How long, Lord, wilt thou not avenge our Blood!*

The Vision is,

1. Of Souls severed from their Bodies, even of Men slain, or of Martyrs.

2. These Men are presented as new sacrificed, and with their Throats cut, lying bleeding at the foot of the Altar, alluding to the *Sacrifices*, for Martyrdom is no other than a Sacrifice; 2 Tim. 4. 6. *For I am now ready to be offered, and the time of my departure is at hand*; and *Phil.* 2. 17. *Yea, and if I be offered upon the sacrifice and service of your Faith, I joy and rejoice with you all.* And whereas many understand this Altar to be Heaven, that comes in afterward, when *white Robes are given them.* It is an allusion to the Altar of Burnt Offerings, whereon their Bodies were offered; but, *chap.* 8. their Prayers are offered up upon the Altar of Incense.

3. They are presented as crying for Vengeance for their Blood: Mark it, It is not simply the Blood that cries, (as 'tis said of *Abel*'s Blood) but the Souls themselves cry, and that for Vengeance and utter Ruin on the Empire: *A Lapide* makes it [*liberationem*] so the Hebrew word signifies; and so *vindicare* is to *free*, as praying for the Liberty of the Church below. But these cries are in the behalf of their own Blood already shed; and for that there was no such liberty to be sued for.

The Satisfaction to their Cry is double;

1. A Reason why Vengeance is delayed; they had Brethren to be made perfect as they were.

2. In the mean time they are received to Glory.

1. For the Reason; it consists in this, that the Empire was yet a while to stand in Power, because they had other Brethren to be perfected as well as they, after a little Season. So that, it refers not to the Persecutions of Antichrist, which were a thousand Years after; but to those of Arrianism, when under those Emperors, as cruel Persecutions for the Time, were raised some thirty Years after this, as ever before; and then the Trumpets sound, and they ruin the Empire it self through their Prayers, as *chap.* 8.

2. For

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2. For their Glory; it is expreſſed by *White Robes* given them.

Which is, 1. a Sign or Badg of Heavenly Glory; ſo *chap.* 3. 4. *They ſhall walk with me in White.* So Chriſt, when he gave a ſhine of the Glory of his Kingdom, he cauſed his Garments to look as white as any Fuller could make them.

2. It denotes Joy. In Triumphs they were wont to wear White Robes, as a Token of Gladneſs; *Let thy Garments be always White.*

3. Robes were worn only by Noble Perſonages; *Mulier ſtolata* was differenced from *togata*, as calling for a more ſpecial Honour. Thus *Mordecai* was apparell'd in the Royal Robes, *Eſth.* 6. 11.

This giving them White Robes, is an alluſion to the bringing the Prieſts firſt into the Temple, when their thirty Years were expired; they clothed them in *White.*

Obſerv. 1. In that this Perſecution was the laſt and greateſt of all, take notice that it is God's manner to bring ſoreſt Trials juſt before deliverance. So to *David* at *Ziglag*, a few hours before he was proclaimed King. In *chap.* 11. there is a Perſecution and War of Antichriſt yet to come, for the ſpace of three Years and an half, when for ever the Witneſſes ſhall caſt off their Sackcloth. I fear it, for 'tis the laſt.

Obſerv. 2. That though great Puniſhments had befallen the Empire by thoſe three Horſes; yet this is not Vengeance enough for Martyrs Blood, which nothing will ſlack but the ruin of that Kingdom and State which ſhed it; this Puniſhment therefore is brought in after all the other. So *Manaſſe's* blood-ſhed nothing would pacify, but the Captivity and Ruin of that State.

Obſerv. 3. That in a Buſineſs wherein many Ages have an Intereſt, the Saints in the laſt Age foregoing, do put up their Prayers in the ſtrength of all Prayers and Crys of Blood preceding. So do theſe theirs, in the name of all foregoing Martyrs: *How long!* &c. That as in a Generation of Wicked Men, the laſt of them do inherit the Sins and Puniſhments of all their Fore-fathers; ſo do a Generation of Godly Men go forth againſt their Perſecutors in the ſtrength of all their Fore-fathers Prayers, and Bloodſhed. How comfortably therefore may we pray againſt *Rome* and *Spain*, and the Abettors of them, the Biſhops, who all have even wallowed in the Blood of the Saints, and againſt whom we have the Prayers of all Ages to join their Forces to ours for the more ſure prevailing; and we may juſtly cry in the ſtrength of them, *How long!* &c. I have ſeen many Cords ſo linked together upon a Pully, and with ſuch an Artifice, that a Child might draw up a mighty Weight, for he pulled in the ſtrength of all the Cords. So here, though we be weak, yet praying in the ſtrength of all the Saints Prayers, and of their Blood, we muſt needs be heard. It is but a little reſting, till our Brethren (it may be our ſelves) the Witneſſes, are killed; and then down goes *Rome*, and the Hierarchy with it. In this reſpect it is good living in the laſt Ages of the World, for we drive a Trade with all our Fore-father's Stock.

Obſerv. 4. That the Power of Perſecutors ſtands no longer, than till they have finiſhed the great Work of perſecuting the Saints. The Empire ſtood ſo long as it did, mainly for this end; and therefore this Reaſon is here given. Thus *Hab.* 1. 12. *Thou haſt ordained them for Judgment*, (on themſelves) *and eſtabliſhed them for Correction* (of thine). We think much that they ſhould have ſo great Power; why, they have it to this end, to perſecute.

Obſerv. 5. That the Souls themſelves are here ſaid to cry, and not their Blood only: A wicked Man being murthered, his Blood calls for Vengeance; but not only the Blood of a Godly Man, but his Soul alſo calls and crys for Vengeance; which cry muſt therefore needs come up with much clamour in the Ears of the Lord of Hoſts. Think you that he will not avenge his Elect! Yes, he will do it ſpeedily. And from hence raiſe up your Thoughts higher, that if *Abel's* Blood hath

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hath a force in its cry, and his Soul that ſtill lives, a greater force; then how much more hath Chriſt's Blood, and how much more yet hath Chriſt himſelf, who liveth to make interceſſion for us. Thus the Scripture riſeth in expreſſing the efficacy of the Interceſſion of Jeſus Chriſt for us.

Obſerv. 6. That the Souls in Heaven, following their Intereſts on Earth, they proſecute the revenging of their Blood. There is the ſame reaſon for other Intereſts; as for Friends, for Children, for Buſineſſes, and the like; which having prayed for on Earth, they ſtill do proſecute them in Heaven.

Obſ. 7. That the Souls in Paradiſe know the reaſon of God's Diſpenſations, and his Counſels, which are ſatisfactory to them. God here opens his utmoſt Reaſon, why the Empire was as yet to ſtand; and that was, to kill a few more Martyrs. They are guided by a Spirit of Prophecy as Chriſt is, they being Prophets as well as Prieſts.

Obſ. 8. That in all Diſpenſations, if we knew what reaſon God hath for them, we ſhould reſt: So the Souls do in this ſtanding of the Empire. Let our Faith apprehend that God hath a Reaſon for what he does, otherwiſe we ſhould have no Perſecutions.

Obſ. 9. That Saints that were not yet born, are called their *Brethren*, as being ſuch in God's Election; this Perſecution came not till forty Years after: So Chriſt calls all his People *Brethren*, God having given them unto him before all Worlds. He knows perfectly who are his, and their Number in all Ages, and choſe not Qualifications, but Perſons: So ſays Chriſt, *I have Sheep which are not of this Fold.* Labour we therefore to love the Jews, as thoſe who are to be called; and the Saints departed, as thoſe who are our Brethren.

Obſ. 10. That Martyrdom is a perfection; it is ſaid, *till they are fulfilled* [πληρώσωνται]; ſo Chriſt calls his Suffering: *I will watch to day and to morrow*; and *then* (ſays he) *I ſhall be perfected.* If thou haſt all Holineſs, and wanteſt this *Coronis*, thou art not ſo perfect as Martyrs for Chriſt are.

Obſ. 11. That Saints departed do preſently enter into Bliſs. They ſleep not, but have *white Robes given them*, as the Prieſts had when they were firſt brought into the Temple. Theſe have the like when they are brought, as Prieſts, into the Inner Temple of Heaven. And their Robes of Glory are new ones, which they had not before; for they are *given them* anew. Glory cloaths them, till they and their Bodies meet again; and theſe are called *Robes*, as reaching from Head to Foot; they are all over happy and glorious.

Obſ. 12. They reckon us Fellow-ſervants and Brethren, though we be ſinful; and do hold a Communion with us. Let us do the like towards our weak *Brethren*, and eſteem them ſuch notwithſtanding their Infirmities, and although we be holier. There is a greater diſtance between us and theſe Saints in Heaven, in reſpect of purity, than can be ſuppoſed between us, and the meaneſt Saint here below.

Obſ. 13. That the Cauſe for which they are reckoned Martyrs, is *for the Word of God*, and their *Teſtimony* to it. So that if it be for any Truth in the Word, though never ſo ſmall, it is accepted as if it were the greateſt.

Obſ. 14. God may defer to anſwer Prayers for the preſent: He doth ſo to Saints in Heaven; he puts them upon ſtaying a while; much more therefore may he deal ſo with us. And yet God in the mean time recompenceth this Demur ſome other way. As he gave theſe *White Robes* of Glory, ſo will he give thee other Bleſſings that are better, in which thou mayeſt reſt ſatisfied and content.

The

Chap. 4.

The Sixth Seal follows, from *verſ.* 12. to the end of the Chapter. Now as the former Seals contained ſeveral Puniſhments upon the Heatheniſh Roman State; ſo this Sixth expreſſeth the final accompliſhment of God's Wrath upon the Heatheniſh Religion in it, in throwing it down; and upon Heatheniſh Worſhippers, and upholders of Gentiliſm, in confounding them; and is therefore called, *the great Day of the Lamb's Wrath.* Now, becauſe it is thus called, and ſome Phraſes are uſed concerning it, that are uſed of the immediate fore-runners of the Day of Judgment, (as *Matth.* 24. 19. when before the Son of Man's coming, the Sun is ſaid to be *darkned*, &c.) therefore ſome Interpreters have underſtood it, of the great Day of Judgment only; and ſo you may have heard it often quoted by ſuch as by piece-meals take up Interpretations of this Book, not having framed them to the ſeries of the whole.

But, 1*ſt*, the Great Day of Judgment it cannot be; the Series of this Prophecy will not admit that Expoſition. Which is argued,

1. From what goes before it: For *John* having but now ſpoken of the Primitive Times, in the five former Seals, and brought us but to three hundred Years after Chriſt, in the tenth and laſt Perſecution: Now to make a leap over the 1300 Years ſince paſſed, and after thoſe Primitive Perſecutions, to bring in the Day of Judgment, were too great a Stride, too wide a *Chaſma* and Gulph in this orderly Story.

2. From the Series of things after this; for there is a Seventh Seal yet to be opened, and that to produce ſeven Trumpets, which are new and freſh ſucceeding Puniſhments upon that Empire. And it is certain, that there are no ſuch Puniſhments to come after the great Day of Judgment.

And as for the Phraſes here ſounding ſo like thoſe uſed of that Day, it is certain that there is never a Phraſe here uſed, but is frequently and ordinarily uſed to expreſs great Mutations and overturnings in Kingdoms, and great Calamities brought upon Men in thoſe Kingdoms by God, long before the Day of Judgment.

As, 1. that it is called the *Great Day*, in which *who can ſtand?* (*verſ.* laſt;) and that the *Sun and Moon* are ſaid to be *darkned*, &c. You ſhall find the ſame Expreſſions uſed *Joel* 2. 9. to ſet forth the great overturning the Jewiſh State by the Armies of the *Chaldeans* in the Captivity. Their Armies the Prophet deſcribes, *verſ.* 2, 3, and 8. and their ſacking *Jeruſalem*, verſ. 9. and the Confuſion and Calamities brought upon that State, he expreſſeth, (by the ſame Metaphors that are here uſed) verſ. 10. *The Earth ſhall quake before them, the Heavens ſhall tremble; the Sun and Moon ſhall be dark; the Stars ſhall withdraw their ſhining.* And *verſ.* 11. becauſe theſe were God's Executioners of his Vengeance, therefore he is deſcribed as their General, making a Speech to them; *The Lord ſhall utter his Voice before his Army; his Camp is very great.* Therefore that Time is called (as here) *the great and terrible Day of the Lord*; and *who can abide it!* as here, *Who can ſtand!* Thus *Iſa.* 34. where the Prophet plainly deſcribes the overthrow of *Edom*, as appears by *verſ.* 5. though he calls all the World to conſider her Example as a warning to them, (as *verſ.* 1.) that he would go on to do the like to them, (as *verſ.* 2.); yet thus he deſcribes it, (juſt as here) *verſ.* 4. *All the Hoſt of Heaven ſhall de diſſolved, and the Heavens ſhall be rolled together as a Scroul; and all the Hoſt* (or Stars) *of Heaven, ſhall fall down as Figs from a Fig-Tree:* and yet all this foretells but the Sword upon *Edom*, overturning that State, as appears by *verſ.* 5, and *verſ.* 8. It is *the Day of the Lord's Vengeance* for their perſecuting of *Sion*, juſt as here. And thoſe other Phraſes alſo, of *hiding themſelves in Caves and Rocks of the Mountains; and calling upon the Hills to cover them:* They are but Expreſſions of ſuch Shames, and Miſeries, and Calamities, as the Vengeance of God in ſuch great Changes doth work. Thus *Iſa.* 2. 19. when God comes to puniſh *Iſrael* for their Idols, and to ſend forth the Light of the Goſpel unto them; the Idolaters, as confounded, are ſaid to go into *the Holes of the Rocks, and into the Caves of the Earth*, for fear of the *Lord, and the Glory of his Majeſty.* And when the ten Tribes were carried Captive by *Aſſur*, their Cala-

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mities were expreſſed by this, (*Hoſ.* 10. 8.) *They ſhall ſay to the Mountains, Cover us; and to the Rocks, Fall upon us.* So that Chriſt, the giver of this Viſion, and opener of this Seal, hath but borrowed the Similitudes and Expreſſions uſed by the Prophets in ſeveral places, to ſet forth the like Change, Calamity, and Confuſion, that befel the Heatheniſh State of the Roman Empire.

But then, 2*dly*, Becauſe theſe places of the Prophets alluded unto, do ſpeak of the overthrow of Kingdoms by Wars; therefore Mr. *Forbes* would have this Seal to be that utter overturning of the Weſtern Empire of *Rome*, by the *Goths* and *Vandals*, which began four hundred Years after Chriſt; and ſo, to note out the Ruin of the Empire it ſelf, and not of Heatheniſm in it. And but for theſe Reaſons following, I ſhould have thought ſo alſo: As,

1. That the firſt Seal beginning but with the Conqueſt of Heatheniſm in the Empire, (for Chriſt in the preaching the Goſpel, did at firſt ſeek outwardly to overcome or plague nothing elſe) here in this Seal muſt be the accompliſhment of that Victory or full Conqueſt gotten, deſcribed and ſet forth; and ſo, the ſame thing made the Subject of the compleat Conqueſt deſcribed here, that is, made the Subject of the firſt Onſet, in the firſt Seal, *verſ.* 2, and 3. and that was, the Heatheniſh Religion in the Empire, and the Upholders of it. And ſo Chriſt's firſt ſtep, or degree of Conqueſt in order to his Kingdom, is compleatly in this Chapter preſented: with his firſt full Victory over the firſt Enemy, whom he encountred in the World, even Satan, and his falſe Worſhip; to ſhew, that what Chriſt begun with, he makes an end of. And ſo this Book ſtill ſhews how he makes a clear and full diſpatch of ſuch Enemies firſt, as firſt he encounters. He encountred Heatheniſm firſt by the Goſpel, then by Plagues: but now as one grown angry, he compleats the Victory by Power and Might, and by a violent concuſſion and ſhaking of that State. And having diſpatch'd this Enemy, and ſo made clear work as he goes, (as wiſe Conquerors uſe to do) then he falls upon the Empire it ſelf, in the Trumpets. And that is the reaſon why this laſt Act of this Tragedy is repreſented under ſuch Metaphors as the Great Day of Judgment is ſet out by: even for this, that it imports a full and a compleat Victory, and a final overthrow of that which he had encountred. That as the Day of Judgment is a final Conqueſt of all Enemies by the Lion of *Judah*; ſo is this a like final Conqueſt by the Lamb, of this firſt Enemy whom he did ſet himſelf to conquer, even Satan and his falſe Worſhip ſet up by that Roman Monarchy.

2*dly*, The Trumpets that come after, are reſerved for the Ruin of the Empire, as a diſtinct thing from Heatheniſm in it: and the Vials for the overthrow of Popery, and the Faction of Mahomet.

And, 3*dly*, Thus the parts of this Prophecy are found to run on ſimilarly; and things alike are put together in diſtinct Viſions. Here are three ſorts of Enemies, and ſo of Plagues to ruin them in this Prophecy.

1. The ſix Seals; which are the beginnings of Sorrows to the World; and they fall upon Satan's falſe Worſhip, which ſtood in Chriſt's way.

2. The ſix Trumpets; which fell upon the Empire it ſelf, for having perſecuted and proſecuted the Church.

3. The Vials; which fall on the Pope, and his Idolatry, and on the Mahumetan Faction, the Turks, his laſt Enemies; Theſe therefore are called the laſt Plagues, *chap.* 16.

And for a fourth Reaſon, obſerve, That the 12*th* Chapter, (which begins and contains the Story of the Church in the firſt Primitive Times, as this doth of the Heatheniſh Empire) doth wonderfully agree with this Chapter here, containing the like ſpace of Time, and deſcribing the ſame Conqueſt and Victory over Satan (the Dragon) in the Roman Empire (in Heaven); only with this difference, that here the Calamities and Confuſion that befel the Kings or Emperors, and the Chieftains of Heatheniſh Worſhippers, that did ſeek to uphold that Religion

ligion ſtill, are ſet out; whereas there, only Satan's Confuſion in being thrown down, is deſcribed; which was very ſuitable, that being the Story of the Church, this of the Empire more eminently. Chap. 4.

So then two things are diſtinctly ſet out unto us under theſe Phraſes and Metaphors.

Firſt, By the *darkning the Sun, Moon, and Stars*, according to the Analogy of the Prophets, is expreſſed the depoſing of thoſe Heatheniſh Emperors and Governors in that State, conſidered as they did ſtrive to keep up Heatheniſm, (with whom Satan and his Worſhip alſo fell): So as though the State ſtood ſtill, yet thoſe Governors, and the Heatheniſm of the State, were removed and deſtroyed, and thrown down from their Heaven, the Superior Government of that State; which was done by Chriſt's ſending Madneſs and Diſeaſes upon *Dioclefian* and *Maximinianus*, Heatheniſh Emperors; inſomuch, as they, out of a ſenſe of the Lamb's Wrath, gave over their Government (whilſt they were in the Meridian of their Glory) to the wonderment of the World. And afterwards *Maxentius* and *Maximinus* (Heathen Emperors alſo) were overcome by *Licinius*, whilſt he favoured the Chriſtians, and was Colleague with *Conſtantine*; by which *Conſtantine* it was afterwards more compleatly furthered and carried on; for when the foreſaid *Licinius* made a Revolt unto Heatheniſm, *Conſtantine* ſubdued him and his Chieftains, (for Heatheniſm went not down without blows) and turned that whole State Chriſtian, when he had depoſed Heatheniſh Perſecutors. Now ſuch a Depoſing of Governors in a State, and overthrowing their Armies, is in the Prophets expreſſed, by *darkning the Sun, Moon, and Stars*, as well as the overthrowing the State it ſelf. So *Iſa.* 13. 10. the depoſing the Babylonian Monarch and his Nobles by the *Medes*, is ſet forth, *verſ.* 2, 3, and 4, by the *darkning the Sun*, their King; the *Moon*, their Queen; the *Stars*, their Nobles. And in another place it is ſaid, *How art thou fallen, O Lucifer, thou Son of the Morning!* ſpeaking of the bright Star the King of *Babel*; who, *Iſa.* 14. ſaid, He would *aſcend to Heaven, and exalt his Throne above the Stars.* In the Dialect and Phraſe of Speech uſed in the Eaſtern Countries, (as among the *Arabians* and *Jews*, &c.) To throw down any ones excellency, is expreſſed by caſting down his *Heaven* to the Earth. And ſo it may be ſaid, (that which alſo ſome Interpreters would have) that that which after follows, expreſſeth but the ſame thing which was at firſt metaphorically uttered under the Prophets Alluſions, of *Sun*, *Moon*, and *Stars*; all which *John* afterwards literally expoundeth, *verſ.* 15. when he ſays, [*and the Kings of the Earth*]; that is, thoſe Roman Emperors, the *Suns* of this Firmament were ſtep'd off from their Glory and their Stars; the Heatheniſh *Nobles*, that adhered to them, were depoſed; *their Mountains removed*, that is, their *Chieftains and ſtrong Men*, as ſuch are called, *Iſa.* 2. 14. ſo that the one is but an expoſition of the other. And thus, only the miſerable overthrow of the Heatheniſh Worſhippers is here deſcribed, as became the Seal-Prophecy, even as the putting down of Satan and his Worſhip, is expreſſed in the Book-Prophecy. And that which may ſtrengthen this Interpretation, is, That the reſt of the Prophecy being to proceed with the like Metaphors, of Plagues upon the Sun, Moon, Stars, Earth, Trees, *&c.* (for in ſuch Language and Metaphors, are the Contents of the Trumpets and Vials expreſſed): He therefore here gives one literal Explanation of them in this, which is his firſt mention of ſuch, which one may ſerve for all; that ſo by the Analogy of the Holy Ghoſt's own Expoſition here, the reſt might be interpreted; who makes Kings to be as the Sun, and Nobles as the Stars, *&c.* To this purpoſe you muſt know, that in Scripture Deſcriptions and Expreſſions, (the Prophets uſing to point things out by Similitude) every Kingdom, State, or Body of Men, is compared and aſſimilated to a *World*; in which, what is ſuperiour and higheſt, is called the *Heavens*; and therein, the higheſt the *Sun*, the next the *Moon*, and next to them the *Stars*, &c. And what is of lower Rank, is called the *Earth*, *Sea*, *Rivers*, and *Trees*, &c. And therefore Puniſhments on States and Kingdoms, in this Book, are expreſſed by caſting them down from their Heavens, and by Miſeries falling upon the Rivers, the Sea, *&c.* whereby ſuch things are

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underſtood, as anſwering in States amongſt Men in neareſt reſemblance unto the Sea, Earth, *&c.* in the great World. And this is the Key, as of this Viſion, ſo of the Trumpets, and the Vials that follow. And ſometimes the Scripture expreſſeth the Alterations of Kingdoms themſelves, and of all places of Rank and of Government, by this *darkening the Heavens, the Sun*, &c. So *Haggai* 2. 21, 22. *Speak to* Zerubbabel *Governor of* Judah, *ſaying, I will ſhake the Heavens and the Earth; And I will overthrow the Throne of Kingdoms, and I will deſtroy the ſtrength of the Kingdoms of the Heathen, and will overthrow the Chariots, and thoſe that ride in them, and the Horſes, and the Riders ſhall come down, every one by the Sword of his Brother.* And ſometimes only the depoſing of Perſons from thoſe Places and Dignities, the Places ſtanding ſtill. Now in the Trumpets, the caſting down the Sun, Stars, *&c.* is ſpoken of in the Abſtract, even the altering the very State, (together with depoſing the Perſons) Power, and Dignity of the Empire: But here it is to be underſtood of depoſing the Perſons only (in the Concrete) who had that Power, but were put down from it. And ſo, it imports the throwing down the Chieftains of Heathen Emperors, and the depoſing them from their Places, not yet medling with the Places themſelves in the Empire.

The ſecond thing that theſe Expreſſions hold forth, is not ſimply the overthrowing of Kingdoms and States, or of Governours, *&c.* and ſo to be underſtood of Political Mutations only; but they are uſed to ſet forth a Change and Mutation of Worſhip and of Religion in a State. For as Bodies Politick are compared to a World, (as was ſaid) ſo Religious Bodies, and States conſidered in reſpect to their Worſhip or Religion, are thus compared alſo. So Jeſus Chriſt is ſaid to have *His World*, Pſal. 8. 3. [*Thy Heavens, thy Moon and Stars*, &c.] where the Sun is not mentioned, becauſe Chriſt himſelf (who is the *Sun of Righteouſneſs*) is the *Sun* therein. Now, *Heb.* 2. 5, 6. that Pſalm is interpreted of Chriſt's *World*, *the World to come*; as it is called, *verſ.* 5. both this of the Goſpel, in oppoſition to *Adam*'s World, and Chriſt's Kingdom hereafter. Moreover, for the preſent, the State of Chriſt's Worſhip and Worſhippers under the Goſpel, and his Ordinances, are compared to a *World*, wherein are Heavens, and Moon, and Stars. Thus *Pſal.* 19. 1. [*The Heavens declare the Glory of God*] which is interpreted of the preaching of the Goſpel, *Rom.* 10. 18. *But I ſay, Have they not heard? Yes verily, their Sound went into all the Earth, and their Words unto the Ends of the World.* The Apoſtles and their Doctrine are the *Heavens*, the Lights in this Heaven of Chriſt, to declare his Glory to the World. And therefore the words of the 4*th* Verſe of that 19*th Pſalm*, are there in the 10*th* to the *Romans*, applyed to their Preaching. And (you know) Miniſters are called *Stars*, in the firſt Chapter of this Book of the *Revelation*. So likewiſe Churches are called *Heavenly Lights* ſhining in the *World*, *Phil.* 2. 15. [φωστῆρες] [*Light-bearers*] the ſame word that is given by the *Septuagint* to the Stars, *Gen.* 1. 14. And it appears by that place, that they irradiate the World; not an Houſe, as a Candle or Torch does, but the *World*, as *Stars* do. And the Apoſtles Miniſtry is compared to twelve Stars; which the Primitive Church was crowned with, *Rev.* 12. 1. And ſo *Heb.* 12. 27. it is one part of the meaning of *ſhaking Heavens*, that is the Ordinances of the Goſpel which are called *the Heavens*. That Frame of Worſhip which Chriſt hath erected, and inſtituted to be under the Goſpel, is interpreted to be meant by the *Heavens*, (for as they are the Ordinances of Day and Night, ſo are theſe of the Church) as oppoſitely; the legal Worſhip is there called the *Earth*. Yea, the Temple-Worſhip, with the Prieſts and Elders of that Religion, are ſo called. Therefore *Dan.* 8. 9, 10, *Antiochus* his cauſing that *Worſhip* to ceaſe, and putting down thoſe Prieſts, is expreſſed to us, by his *prevailing over the Hoſt of Heaven*, and his *caſting down ſome of the Hoſt and Stars unto the Ground*. Yea, *verſ.* 11. he is ſaid to magnify himſelf againſt the Prince of that *Hoſt*; that is, againſt God, and Chriſt, the *Sun* in this Firmament, as the Sun is Prince of the Stars. Now then as Chriſt thus hath his World, ſo Antichriſt alſo hath his Heavens, and Sun, and Earth, *&c.* which are to be interpreted Spiritually, as well as Politically. And thus Satan's Heatheniſh Religion and Worſhip in the Roman Empire, is in like manner here expreſſed

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expreſſed unto us. The falſe Gods of the Heathens are called in Scripture, the *Hoſt of Heaven*, as *Deut.* 17. 3. not only becauſe ſome of them worſhipped the Sun and Stars immediately, but alſo becauſe the *Romans* and *Grecians* did entitle the Stars by the Names of their Gods, or Men famous among them, whom they worſhipped, and ſo they worſhipped both at once, under one and the ſame Name. The *Sun* they entitled *Apollo*, and the other Planets by the Names of other Gods and Goddeſſes, as *Saturn*, *Jupiter*, *Mars*, *Venus*, and the *Moon* they called *Phœbe*, or the great Goddeſs *Diana:* All which had once been Men and Women among them, though now being dead, they were worſhip'd for Gods and Goddeſſes. So that they worſhipped the Hoſt of Heaven under the Names of Men; though really, and indeed, under both theſe, they worſhip'd Satan and his Devils, (though not immediately, yet interpretatively). Thus ſpeaks the Apoſtle, 1. *Cor.* 10. 20. *The Things which the Gentiles ſacrifice, they ſacrifice to Devils.* Now then, this advancement of Satan, under the Names and Titles of the Hoſt of Heaven, was truly *his Heaven*, wherein the Devils, by that Religion, were ſet up as the Gods of this World, as 2 *Cor.* 4. 4. And anſwerably the throwing down of Satan's Worſhip and Religion, is expreſſed by a change of the Heavens, even as Chriſt expreſſeth the throwing down the Heatheniſh Worſhip by the Apoſtle's preaching, to be, its *falling from Heaven like Lightning*; which Chriſt ſpeaks, of their caſting out Devils then, when ſent out to preach, as a certain *Omen* which his Faith had before-hand, that Satan in like manner, with all his Worſhip, ſhould be thrown down by the preaching the Goſpel in the Empire; and ſo accordingly, *chap.* 12. Satan and his Angels are ſaid to be caſt down from Heaven, when he and they were acknowledged for Gods no longer. Now the alteration of this Heatheniſh Worſhip, and change of this Religion in the Empire, is the *ſhaking the Heavens and Earth* here meant. The word for *Earthquake* is not only to be confined to the Earth, (in Engliſh we have no word large enough) for it imports the concuſſion, or throwing down by a commotion of that Heatheniſh World, the Heavens and Earth, and all of that Religion, even of all that had a ſtation in that accurſed Frame. Thus, *Haggai* 2. 17. you have the like Alluſion for the alteration of the Jewiſh Worſhip into the Goſpel Worſhip; and then, that alteration yet to come, of this Goſpel Worſhip, when the Kingdom of Chriſt ſhall be ſet up: The one is expreſſed by *ſhaking the Earth*, the other the *Heavens*. And that ſhaking is interpreted, *verſ.* 27. to be, *removing away of the things ſhaken.* And ſo the throwing down Satan and his Devils from being worſhipped any longer, under the Names of the Hoſt of Heaven, and thoſe Appellatives given the Stars, and Titles to Men departed, (whereof he received all the real honour) may fitly be here underſtood to be the *darkning the Sun and Moon*, and *the falling of theſe Stars from Heaven.* As Chriſt is the Sun in his Heaven; So Satan the Prince of Devils, the *Prince of this Hoſt of Heaven*, (as *Daniel's* phraſe is) *was the Sun in this Firmament.* And the leſſer Devils, with him worſhipped under the Title of the Leſſer Gods, and of the *Stars*, are the *Stars* here, which fall from Heaven. And as the Moon is Chriſt's Church, and the Queen in his Heaven; ſo the Colledg of Prieſts (who were then in *Rome*, as the Pope and Cardinals are now) that were the Inſtruments of his Worſhip, they were the Moon in his Heaven. And ſo his conſecrated Places, his Iſlands and Mountains, the high Places of his Worſhip were removed out of their place; that is, diverted from that uſe which they were once put to in that Idolatrous Worſhip.

Chap. 4.

So then this mutation of the Heatheniſh Religion from *Conſtantine's* Time downward, during the ſpace of an hundred Years (for ſo long was it e're Heatheniſm could be utterly extirpated, and wholly aboliſh'd, for ever riſing again) is here ſet forth unto us by two Things here diſtinctly and apart laid down.

Firſt, The overthrowing the Worſhip and Religion it ſelf, expreſſed by thoſe Metaphors before-mentioned. As,

1. By the eclipſing of the Sun and Moon, [*the Sun became Black, — and the Moon as Blood*] that is, the glory of theſe their chief falſe Gods, and the Prieſts of them, was darkned.

2. By

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2. By the *falling of the Stars, as Figs* not fully ripe] that is, by a violent Wind. Shewing that Mens Hearts were not looſened of themſelves to a diſlike of that Religion, nor brought ſo freely off from it at the firſt; they would have ſtuck on ſtill, had not the Wind of Power and Authority ſhook them down.

3. By the vaniſhing of the whole *Heaven* of this Worſhip, as a *Scrowl folded up*. The manner of the Jews was to write on Parchment, which from being folded or rolled up, they called *Volumen*, a *Volume*; and with us Parchment is from thence called *Vellume* to this day.

Which Metapor imports;

1. That as when a *Scrowl* is folded up, not a Letter of it is to be ſeen, but immediately upon the rolling up, all do diſappear: ſo theſe Gods *vaniſh'd*, not any of their Worſhip retains the ſame Name now, that was then uſed; there is not a Tittle of thoſe Gods left, they have had no Worſhippers theſe thouſand Years.

2. As a Book or Scrowl folded up is not uſed, ſo neither is this Religion.

In the ſecond place, this Mutation is repreſented unto us, in the Confuſion that befel the Upholders of that Ethnick Worſhip, the *Atlas*'s of theſe Heavens that endeavoured to ſupport them, and oppoſed *Conſtantine* and other Emperors in the diſcarding of this, and bringing in the Chriſtian Religion. The Devil goes not out of a Man poſſeſſed, nor out of our Hearts, without Blows, nor till a ſtronger than he comes. So neither did he leave that Station of his in the Empire eaſily, and without reſiſtance; but egg'd on Kings, namely ſome Emperors, and Generals, and the common ſort of People with them, to join together for the upholding of the Old Religion and Worſhip of his. Theſe the Lamb encounters, and in his Wrath confounds. Now it is obſervable, how *John* uſeth ſome of the very Names which were given the *Romans* in their ſeveral Ranks. For here are three ſeveral Ranks mentioned.

1. Higheſt Governors, as *Kings*.
2. The middle ſort of *Men*, as the *Rich* and *Strong*.
3. The Inferior Multitude of falſe Worſhippers, as *Bondmen* and *Free*.

1. *Kings*; that is, Emperors, for which the Greek Tongue had no word but [βάσιλεὶς] which therefore the Apoſtles uſed for [*Emperor*] ſo *Peter*, 1 *Pet.* 2. 3. and *Paul*, 1 *Tim.* 2. 1. Then χιλίαρχοι, Captains of Thouſands. The Roman Legions over whom theſe were Captains, conſiſted of 7000.

2. *Rich Men*, and *Mighty Men*, who made up the middle ſort of Men.

3. *Bondmen* and *Free*, who made up the lower and inferior Rank of Men. Theſe were uſual Diſtinctions of Men's Ranks among the *Romans*.

Now their Confuſion is expreſt;

1. By their ſhameful overthrow; they fly for ſhame, and *hide themſelves in Dens*, a phraſe expreſſing ſhameful confuſion and diſappointment.

2. Their deſpair of help, intimated in that phraſe, [*they ſhall ſay to the Mountains, fall upon us*, &c.] So *Luke* 21. 30. and *Hoſ.* 10. 8. where when common Calamities came upon the ten Tribes, and upon the State of *Jeruſalem*, their being at their Wits end, in reſpect of getting rid out of them, is expreſſed by their calling to *the Mountains to cover them*, and *the Hills to fall upon them*; as wiſhing for Death, rather than the preſent Miſeries. Not that they ſhould uſe theſe very words, but that their State ſhould be ſuch as ſhould make them wiſh ſome ſuch thing, or any thing, rather than that Miſery then brought upon them. Thoſe of other Nations, who are reduced to ſome extream and miſerable exigent, are wont to expreſs their Grievance, by wiſhing the Earth to ſwallow them; but this particular phraſe is peculiar to the Jews, who had a rocky Country, full of Caves, to which they for refuge were wont to fly, (and therefore it is uſual in Scripture to ſay, *Enter into thy Rock and hide thy ſelf*, as *Iſa.* 21. 10.) and being in thoſe Caves, their Fear and Deſpair did oft-times put them upon wiſhing, that thoſe Rocks would fall on them, and make an end of them.

3. The phraſes import, that all this is done with a ſenſe and conviction in the Hearts of theſe Enemies of Chriſt, that it was by the Power of Chriſt, whom they

they called *accurſed*, and derided; and that he was indeed the King of the World, and Conqueror of them. For they that are thus confounded, do within themſelves call to the Rocks to cover them from the *Face of the Lamb*, with whoſe anger their Conſciences were ſtruck, in thoſe Victories got over them, and Miſeries brought upon them. And therefore it is here brought in as their Speech, to bid the Rocks cover them from the Face of the *Lamb, for the great Day of the Lamb's Wrath is come, and who ſhall be able to ſtand or to abide it?* as *Joel* 2.11.

Now the Story of thoſe Times (when the Heatheniſh Religion was altered in the Empire) preſents ſuch a Face of Things as this Seal doth. For *Dioclesian* and *Maximinian*, (the greateſt Perſecutors that ever the Church had) in the height and ruff of their Imperial Glory and Rage, did give over their Authority and Empire, and retired themſelves, whereof no Hiſtorian could give the reaſon, but imputed it to madneſs; but indeed, they did it ſo, (as it were) to hide themſelves from the Face of the Lamb. To theſe ſucceeded *Galerius*, and *Maximinus*, and *Conſtantius*, the Father of *Conſtantine*. *Maximinus* perſecuting the Chriſtians, was ſmitten with a ſtrange Diſeaſe, and being ever and anon convinced that Chriſt was King, he recalled his Edicts for the Perſecution of them; and yet, like *Pharaoh*, he afterwards put them forth again, till at length he died miſerably, acknowledging Chriſt's Wrath. Then was *Maxentius* ſet up by the *Romans* a Defender of the Heatheniſh Cauſe. But being overcome by *Licinius*, he threw away his Imperial Robes, fled, and lay hid for the ſafeguard of his Life, and acknowledged Chriſt by a Decree; but his Fleſh was eaten of Worms. Then *Licinius* oppoſing *Conſtantine*, (joined in the Empire with him) was overcome by him, and he and his Complices condemned, at the place of Execution, acknowledging Chriſt to be God. What afterward befel *Julian*, who attempted to ſet up that Heathen Religion again, (as how being ſhot in his Wars againſt *Perſia*, he took his Blood, and flinging it into the Air, cried out, *Viciſti O Galilæe*) you cannot be ignorant of.

Obſerv. 1. Learn, when you ſee any notable overthrow given the Enemies of Chriſt, to raiſe up your Hearts to thoughts of the Day of Judgment. We find, as here, ſo elſewhere, notable Judgments on God's Enemies, ſet forth and deſcribed under the Language of that Day. It is frequent in Scripture, as *Pſal.* 18. and elſewhere. They may mutually help to ſtrengthen our Faith in each other; a particular Judgment, in that of the Great Day, that it will alſo come; and that Great Day doth alſo aſſure us, that Chriſt will here be avenged on his Enemies. Chriſt hath many great Days that forerun that Great Day; and wicked Men, and wicked Cauſes, have Days of Judgment here.

Obſerv. 2. How eaſy it is for the Lamb to make an alteration of Religion in a Kingdom, cauſing the new One which he brings in to prevail. Thus in a few Years he turned the whole Empire Chriſtian, even when Heatheniſm was rooted in all Mens Hearts, and when Satan had a Throne fix'd in appearance to continue, then by his Power poſſeſſing himſelf of the Emperor's Heart, he (as the phraſe is 1 *Kings* 2. 15.) *turned the Kingdom about*; and this, when Men's Hearts of themſelves were not turned, but were as Figs not fully ripe, yet ſhaken off by this Wind. And he folded up the Heavens as a Scrowl, not one Conſtellation or Star of all thoſe falſe Gods (that then ſhone ſo bright in all Men's Eyes) having ſhined in the World theſe many hundred Years. And Chriſt hath promiſed to do the like againſt Popery. Which State, as it is the Image of that Empire and Religion, ſo it ſhall bear the likeneſs of its Puniſhment. What a mighty change was wrought in the Hearts of Kings and Princes, upon the firſt Reformation! And God will work the like upon the ſecond Reformation, before *Rome* is deſtroyed, and will put it into their Hearts to ruin her utterly.

Obſerv. 3. Chriſt thinks it not enough for him to confound his Enemies, but he will make them alſo to acknowledg his Truth. Thus he did by *Nebuchadonezzor*, by *Antiochus*, and by thoſe Perſecutors; and thus he will do by all the Proud of the Earth. He will not only confound the Falſe Church and Synagogue

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gogue of Satan; but he will make them come and acknowledg, that God hath loved the *Philadelphian*, *Rev.* 3. 9. How often in the Prophets is this made the Fruit of their Puniſhment! (and by this it is expreſſed) *they ſhall know that I am the Lord.* It is ill ſtanding out with Chriſt in any thing. Chriſt will have, not only every Knee to bow, but every Tongue to confeſs his Name. Learn we therefore not to ſtand out againſt Convictions of any kind. The Lamb will in the end have, not only a real Victory in Men's Puniſhments, but he will have Men render it more compleat by their Confeſſions and Acknowledgments.

Obſerv. 4. How in diſpenſing Puniſhments, Chriſt meets with Perſecutors in their kind: They cauſed poor Chriſtians to fly into Caves and Dens, and to worſhip the Lamb in Corners, (as the Apologies of thoſe Times ſhew); now Chriſt comes forth and appears openly, and drives them into Corners wherein to hide their Heads.

Obſerv. 5. What a glorious and long Time, Satan the God of this World, and his Devils with him, had of it, when they were counted as the only true Gods, and were worſhipped for ſuch by the whole World during the ſpace of three hundred Years. They who are reſerved in Chains for Hell, were then counted the Immortal Gods, Poſſeſſors of Heaven; and had their Seat (in all Men's Opinions) above the Stars, having all the World for their devout and zealous Worſhippers. What therefore is it to have a great Name, or the beſt Name, the Name of a Saint for a while here! The Devils had not only the Names and Titles, but the Honours of Gods; and that, for ſome thouſands of Years; for whom notwithſtanding, the loweſt Place in Hell is deſigned.

Obſerv. 6. You will not wonder at the proſperity of wicked Men, that they carry it ſo long in the World, if you conſider but how long the Devil carried it, without encountring any ſtop in his way; as having all Nations for his Inheritance; God was worſhip'd but in one poor corner of the Earth, but the Devil poſſeſſed the Heavens, and was as the Sun in the Firmament, and his Prieſts as the Moon and Stars, as if they had been perpetual Ordinances. Think not much at the continuance of Popery for 1200 Years; Heatheniſm ſtood far longer, and Chriſt will make more quick Work in the laſt Days, than in thoſe paſſed.

Obſerv. 7. That Chriſt, though he be a Lamb, yet he can, and will be angry. Men have all ſuch ſweet thoughts of Chriſt, as if he had no Anger in him; but when his Anger is kindled but a little, then *bleſſed are all they that put their truſt in him.*

Obſerv. 8. That God puniſheth Idolaters and their Idols together. Here both the Heatheniſh Emperors, and their Religion, and Gods, are together removed. Thus, *Iſa.* 2. 17, 18, 19. *And the loftineſs of Man ſhall be bowed down, and the haughtineſs of Men ſhall be made low; and the Lord alone ſhall be exalted in that Day. And the Idols he ſhall utterly aboliſh. And they ſhall go into the Holes of the Rocks, and into the Caves of the Earth for fear of the Lord, and for the Glory of his Majeſty; when he ariſeth to ſhake terribly the Earth.* Which Place is parallel to this here, and a Prophecy of the Kingdom of Chriſt. Thus God puniſh'd *Egypt*, as appears by *Numb.* 33. 4. where it is ſaid, *upon their Gods alſo he executed Judgments.* The like you have in *Jer.* 43. 11, 12, 13. So alſo was *Babylon* and her God's puniſhed, as *Jer.* 50. 2. *Declare ye among the Nations, and publiſh, and ſet up a Standard, publiſh, and conceal not: ſay,* Babylon *is taken,* Bel *is confounded,* Merodach *is broken in pieces, her Idols are confounded, her Images are broken in pieces.* And thus God alſo did, when he began to ruin Popery, the Spiritual *Egypt* and *Babylon.* He puniſh'd Monks, pulling down Monaſteries and their Idols together; his Anger was againſt them as well as againſt their Perſons. And ſo Superſtitious Ceremonies and Will-Worſhip will down together.

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Obſerv. 9. How fearful and terrible will the Day of Judgment be, when Chriſt ſhall come as the Lion of the Tribe of *Judah*, if now, when he reigns as a Lamb, (carrying things meekly, and with much patience) he brings ſuch confounding Judgments? All Vengeance here is but the Vengeance of a Lamb, in compariſon of the renting of a Lion that is to come: For (as I take it) he is ſet forth as a Lamb, in reſpect to his Governing and Diſpenſations until the Day of Judgment; but then he will come as the Lion of *Judah*, and ſhew himſelf ſo much more terrible then, as a Lion is more terrible than a Lamb. All Terrors of Conſcience which Men ſuffer here, (which yet make them call for the Hills to cover them) are but the Wrath of the Lamb in compariſon of thoſe roarings of the Lion at the Great Day. O conſider this, you that forget God, leſt he come and tear you in pieces, and there be none to deliver you.

I ſhall now proceed no further by way of a large commenting, or raiſing any more Obſervations, until I come to the *Second Part*.

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CHAP. V.

The Six First Trumpets.

NOw the six first Trumpets contain several Steps and Degrees of ruining the Imperial Government of the Empire it self when turned Christian, by several Wars and Incursions of Barbarous Nations upon it; whereof Trumpets are suitably made the Denouncers, and this, in revenge of so much Christian Blood, as was spilt when the Empire was Heathenish; even as the Captivity of *Babylon* did break the Jewish State for shedding Innocent Blood in the Time of *Manasses*; at which Time that State was Idolatrous, though he and all Judah did afterwards turn to the True Worship of God again. And according to the Division of the Empire, East and West, accordingly was God's Method in the Ruining.

First, Of the Western Parts of it, by the *Goths* and *Vandals*, who utterly shattered the Government of the Occidental Emperors, and broke it into ten Kingdoms; over which the Pope succeeded.

Then, secondly, after that, overturning the Oriental Part.

1. By the Saracens; of whom *Mahomet* was the Head, who wrung one great part of the Eastern Empire in *Arabia*, *Egypt*, and *Assyria*, out of the Emperor's Hands, and subjected those Dominions unto Mahumetanism.

And then, 2. by the Turks professing Mahumetanism also; who conquered and subdued, not only what the Saracens before them had done, but also that other part of the Eastern Empire remaining still Christian, namely, in *Natolia* and in *Greece*, over which the Greek Emperors (successors of the Roman) till then continued, but were now wholly subjected (together with *Constantinople* it self, the Seat of their Empire) unto the Turks, who thus alone possess the whole Eastern Empire unto this day.

And according to this Method of ruining the Empire, the Trumpets are answerably divided by the Holy Ghost.

The four first Trumpets (which are made the lesser Evils and Miseries) are the Wars of the *Goths* and *Vandals*, in four several Incursions, *chap.* 8. but the two latter, (the fifth and sixth) Trumpets, (which are made the *Woe Trumpets*, *chap.* 8. *vers.* last. *chap.* 9. 12. *chap.* 11. 14. and so are distinguish'd from the former) are those Infinite Calamities and Inbondagements which were brought upon the Eastern part of the Empire by the *Saracen*'s Wars and Conquests; who are the Fifth Trumpet; and by the Turks, who are the sixth Trumpet; both longer for Continuance, and greater for Extremity, than the four first, and that by far.

Now to give a little general Light into these Trumpets, as I have done into the Seals. The Trumpets are the Vengeance upon the Empire it self, for the Blood of the Saints therein shed; which therefore was promised unto the Martyrs under the fifth Seal, *chap.* 6. 11. whose Prayers are here, *chap.* 8. 5. offered up by Christ, the Time being come, for the Vengeance promised, and so the Trumpets sound.

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Chap. 5.

SECT. I.

The Exposition of the Eighth Chapter. The four first Trumpets signifying the Ruin of the Western Empire.

THE four first Trumpets are chiefly upon the Western Empire extended all over *Europe*; which was performed by four Steps or Degrees.

The First falling on the Earth, *vers.* 7.
The Second on the Sea, *vers.* 8.
The Third on the Rivers, *vers.* 10.
The Fourth on the Sun, Moon, and Stars, *vers.* 12.

You must remember (as before was said) that Kingdoms and Empires are represented in Scripture, by a World that hath Heaven, Earth, Sea, *&c.* (as *Jer.* 4. 23.) Wherein,

1. The Earth, and Grass, and Trees thereon, are the lower sort of People, both the Richer and Poorer, as *Zech.* 11. 2. *Howl Fir-Tree, for the Cedar is fallen, because all the Mighty are spoiled: Howl, O ye Oaks of Bashan, for the Forrest of the Vintage is come down.*

2. The Sea is the Extent of the Jurisdiction of an Empire or Kingdom over several Dominions. Therefore *Rome* is said to sit on many Waters, and to arise out of the Sea; which is but the Collection of many Waters; that is, many Nations. The like phrase to which is used of the Babylonish Monarchy over many Kingdoms; they are called *Her Sea*, Jer. 51. 36. and 44. compared, *Therefore thus saith the Lord, Behold, I will plead thy Cause, and take Vengeance for thee, and I will dry up her Sea, and make her Springs dry. And I will punish* Bel *in* Babylon, *and will bring forth out of his Mouth that which he hath swallowed up, and the Nations shall not flow together any more unto him, yea, the Wall of* Babylon *shall fall.* And the many Nations under the Assyrian Monarchy are so called, *Ezek.* 31. 4. *The Waters made him great, the Deep set him up on high, with her Rivers running round about his Plants, and sent out her little Rivers unto all the Trees of the field.*

3. The Rivers are the several Cities and Magistrates over them, who have a lesser kind of Jurisdiction over those Cities or Provinces.

4. By the Sun, Moon, and the other Stars in this World, are meant the Superior Magistrates, and the Glory of them, as *Isa.* 13. 10. *For the Stars of Heaven, and the Constellations thereof, shall not give their Light: the Sun shall be darkned in his going forth, and the Moon shall not cause her Light to shine.* Jer. 15. 9. *She that hath born seven, languisheth; she hath given up the Ghost; her Sun is gone down while it is yet day; she hath been ashamed and confounded, and the residue of them will I deliver to the Sword before their Enemies, saith the Lord.*

Now these four Trumpets, contain four several Degrees of Calamities by Wars that befel the Western Empire, and the City of *Rome*, the Head of that Empire, by the Incursions of the *Goths* and *Vandals*, from the Year of Christ 400, to the Year 540. Of which,

The First harrowed the Earth, the People of that Empire, as Wars at first used to light most heavy upon them. It proceeded to no further harm, than the burning up of the Trees and Grass, as *Rev.* 8. 7. *The first Angel sounded, and there followed Hail, and Fire mingled with Blood, and they were cast upon the Earth, and the third part of the Trees was burnt up, and all green Grass was burnt up.* 1. *Trumpet.*

The Second fell on the Sea; for the *Goths* did break off from the Imperial Yoke, those Nations that were subject to it; and gave them opportunity to set up Ten Kingdoms, which remain in *Europe* to this day, beginning in *France*, *Anno* 413; and by 450, all the Ten were up, (as the Chronicles shew). And this renting of the Kingdoms from it, with the burning of that great Mountain, the sacking of *Rome* it self (which, as *Babylon* of old, *Jer.* 51. 25. is called a *de-* 2. *Trumpet.*

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ſtroying Mountain, as overſhadowing all Cities; and her Sacking by *Cyrus*, is there called the *burning of the Mountain*; ſo this ſpoiling and ſacking of *Rome* by *Allaricus* King of the *Goths*, Anno 410.) is called the *burning of the Mountain*, Chap. 8. 8. *And the ſecond Angel ſounded; and as it were a great Mountain burning with Fire, was caſt into the Sea, and the third part of the Sea became Blood.*

3. *Trumpet.* The Third Trumpet produceth the Fall of that bright Star, which is called *a great Star burning as a Lamp*, that is, a Blazing-Star, or Comet, which was the utter extinguiſhing and putting down of Emperors, *Anno* 476. who ceaſed in *Auguſtulus*, whoſe Fall is expreſs'd like that of the King of *Babel*'s, Iſa. 14. 12. *How art thou fallen from Heaven, O Lucifer* (or Morning Star) *Son of the Morning!* Which Prince, upon his Fall, hath his Name given him, *Wormwood*, for that he was a Prince of Bitterneſs and Sorrows. And together with him, many Provincial Cities and Magiſtrates (which are called *Rivers* and *Fountains*) had their Dignity taken from them; and this is the Third Trumpet, *verſ.* 10, 11. *And the third Angel ſounded, and there fell a great Star from Heaven, burning as it were a Lamp, and it fell upon the third part of the Rivers, and upon the Fountains of Waters: And the Name of the Star is called Wormwood, and the third part of the Waters became Wormwood, and many Men died of the Waters, becauſe they were made bitter.*

4. *Trumpet.* *Rome* now being in the Hands of the *Goths*, was the Seat of thoſe Kings that won it, who yet conſerved in it the Senators, Conſuls, and Supream Magiſtrates, in their ancient Glory. But then comes the Fourth Trumpet, (*verſ.* 12. *And the fourth Angel ſounded, and the third part of the Sun was ſmitten, and the third part of the Moon, and the third part of the Stars, ſo as the third part of them was darkned, and the Day ſhone not for a third part of it, and the Night likewiſe*) and this totally deprives this City of *Rome* of her ancient form of Government, under Conſuls, Senators, *&c.* with the Glory and Majeſty of which it had ſhined many hundred Years, before ever the Imperial Power was placed over it; and therefore that Government is here called the *Sun*, &c. becauſe of the Glory and Majeſty of that State, under which it had won to it ſelf the Monarchy of the World; which Ancient Government had ſtill continued under the Emperors, but was now wholly and utterly ſubverted; and this was done in the laſt War, *Anno* 542. Here was the Glory of the Weſtern Empire and *Rome* utterly extinguiſhed, but that the Pope (whom you ſhall find in the 13*th* Chapter, when we come to the Book-Prophecy) obtains a Power there (though upon another Title than theſe Emperors had) over theſe Ten Kingdoms, and builds up another *Rome* upon the Ruins of the Old, and ſo poſſeſſeth the Seat of the former Beaſt, the Empire. But becauſe the Title he pretends, is the Title of the Church, although a falſe one; therefore his Story comes not in in this Seal-Prophecy, but in the Church-Prophecies, *chap.* 13.

But theſe four Trumpets that fall upon the Weſt, are but leſſer Evils in reſpect of thoſe that are to fall upon the Eaſtern Part, which during all theſe Alterations in the Weſt, ſtands entire and whole, profeſſing the Chriſtian Faith. The other two Trumpets, which are their Portion (*chap.* 9.) do, for continuance, and extremity of Calamities, infinitely exceed the other; and therefore they have this Preface to them, *chap.* 8. 17. [*Woe, woe, woe, to the Inhabitants of the Earth, by reaſon of the Voices of the other Trumpets that are yet to ſound*]; for ſo God ordered it, (as his manner is) that that Eaſtern Part, ſtanding longeſt, ſhould be reſerved unto the ſorer Puniſhment.

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SECT. II.

The Expoſition of the Ninth Chapter. The Fifth and Sixth Trumpets betoken the Ruin of the Eaſtern Empire, which was firſt broken by the Saracens, and at laſt utterly deſtroyed by the Turks, Anno Domini 1453.

HEre the Fifth Trumpet ſounds, which produceth the falling of a Star from Heaven, which opens the Bottomleſs Pit, and lets out Smoak as out of a Furnace, which darkens the Sun and Air, and lets out an innumerable company of Locuſts. Whoſe cruel Deſcription you have, *verſ.* 7, 8, 9, 10. *And the ſhapes of the Locuſts were like unto Horſes prepared unto Battel, and on their Heads were as it were Crowns like Gold, and their Faces were as the Faces of Men; And they had Hair as the Hair of Women, and their Teeth were as the Teeth of Lions. And they had Breſt-plates, as it were Breſt-plates of Iron, and the ſound of their Wings, was as the ſound of Chariots of many Horſes running to Battel. And they had Tails like unto Scorpions, and there were Stings in their Tails; and their Power was to hurt Men five months.* Who torment Men ſo, that they ſhall ſeek Death, but ſhall not find it; ſuch ſhall be the Calamities of thoſe Times. By all which is ſet out the bringing in of Mahumetaniſm, the greateſt Impoſture that ever the World knew; which darkens the Sun and Air, by putting out the Light of Chriſtian Profeſſion. And this was done by *Mahomet*, who is that Star that fell from the Profeſſion of Chriſtianity, and opened Hell to bring forth that damned Religion of his, making himſelf the Prophet of God. Unto whom an innumerable Company of *Arabians*, his Country-men (who are here called *Locuſts* for their Multitudes, as the *Midianites* and *Amalekites* are alſo called, *Judg.* 7. 12.) did cleave, and ſet him up as King. (*verſ.* 11. *And they had a King over them, which is the Angel of the Bottomleſs Pit, whoſe Name in the Hebrew Tongue is* Abaddon, *but in the Greek Tongue hath his Name* Apollyon) wringing from out of the hands of the Eaſtern Empire, *Arabia*, *Egypt*, *Aſſyria*, *Armenia*, and much of *Aſia the Leſs*; and extending their Dominion further, over *Perſia*, *Eaſt India*, and a great part of *Africa* and *Spain*; they became almoſt as great an Empire as that of *Rome* had been, although this Dominion of *Mahomet* extended another way; yet withal poſſeſſing the one half of the Eaſtern Empire: Only they were bidden by God not to *hurt the Servants of God ſealed in their Foreheads* (ver. 4.) for God had ſome true Believers in that part of the Eaſtern Empire, who yet remained Chriſtian; and among them God had ſome alſo whom you read to have been before-hand ſealed, (*chap.* 7. 3. *Saying, Hurt not the Earth, neither the Sea, nor the Trees, till we have ſealed the Servants of our God in their Foreheads*) e're that any Trumpets blew; ſuch was God's care to prevent all hurt unto them, (of which I ſhall afterwards particularly ſpeak); And this Kingdom began to be ſet up, *Anno* 630, and continued many hundred Years. *5. Trumpet.*

Then ſucceeds the Sixth Trumpet, which is the ſecond Wo Trumpet, and ordained to bring Calamities on the other part of the Eaſtern Empire, which was left ſtanding ſtill under the Succeſſors of the Roman Monarchy, and profeſſing the Chriſtian Religion in *Aſia the Leſs*, and in *Greece*, known commonly in Hiſtorians by the Name of the Empire of *Greece*; to Ruin which, God had ready prepared four Angels, with four ſeveral Armies of Horſemen, which amounted to 200000000, (as *chap.* 9. 14, 15, 16. *Saying to the ſixth Angel which had the Trumpet, Looſe the four Angels which are bound in the great River* Euphrates. *And the four Angels were looſed, which were prepared for an hour, and a day, and a month, and a year, for to ſlay the third part of Men. And the number of the Army of the Horſemen were two hundred thouſand thouſand; and I heard the number of them*); which Armies, with the Angels their Leaders (being a long while reſtrained) lay hovering about the Borders of the River *Euphrates*: Whom the Angel of this Trumpet lets looſe, by the command of God, like ſo many Furies, *6. Trumpet.*

to

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to fall upon the laſt part of this Eaſtern Empire remaining; and alſo to conquer thoſe other Dominions, which the *Saracens* (under the fifth Trumpet) had before over-run. Now according to all the Characters and Foot-Prints which we find in the Turkiſh Stories, no Prophecy doth, or can more punctually deſcribe any Nation or Event, than this doth the Turks, and their Irruption upon the Eaſtern Empire; who when they came firſt out of their Native Country, about the Year 1040 after Chriſt, did ſeat themſelves firſt by the River *Euphrates*, and were divided into four ſeveral Governments or Kingdoms, known commonly in Hiſtorians by theſe four Names; Firſt *Iconian*, ſeated at *Iconium*; the ſecond at *Aleppo*; the third at *Damaſcus*; and the fourth at *Bagdat*, or *Babylon*, bordering on the River *Euphrates*. Who having lain hovering thereabouts for the ſpace of 200 Years, did, about the Year of Chriſt 1300, over-run all *Natolia*, or *Aſia the leſs*; and joining all into one Kingdom, under *Ottoman*, (the Fore-father of the preſent great Turk) did not ceaſe till they had won *Conſtantinople* it ſelf, and all *Greece*, the Empire of which they put down, (which was now the only Relict of the Ancient Roman Empire) and this in the Year 1453, (which is 186 Years ſince*) who poſſeſs that whole Eaſtern Empire unto this day; for the Number of the Turk (which is an Hour, a Day, a Month, and a Year) is not yet fulfilled or expired, being by computation 396 Years from his firſt breaking out. The raiſing of the Turkiſh Empire by *Ottoman* in *Aſia the Leſs*, was *Anno Dom.* 1300. *Laonicus Chalcocond. de Rebus Turcicis. Lib.* 1.

* *This being writ* 1639.

SECT. III.

The Expoſition of the Seventh Chapter, why reſerv'd till after that of the Eighth and Ninth. Who are intended by the 144000 *Perſons that were ſealed in their Foreheads.*

HAving given you the meaning of the ſix Trumpets, *Chap.* 8, and 9, I muſt now return to ſhew you the meaning of thoſe 12000 out of every Tribe, in all 144000, which you read of *Chap.* 7. and to tell you who they are that were there before-hand *ſealed*. For though God, to ſhew his care, is ſaid to Seal them before theſe Trumpets blew; yet I could not tell you who they were, ſo fitly, until after you ſhould have heard, upon what parts of the World theſe Trumpets chiefly blew.

The Perſons ſealed, are, *verſ.* 3. called, *Servants of God*; ſo that they are true Believers: they are alſo called *Jews*, not that they were ſo by Birth, both for that the Company they grow up into, and of whom theſe are the Predeceſſors, are ſaid to be out of all *Nations*, *Kindreds*, *and Tongues*, verſ. 9. and therefore are of the Gentiles; as alſo becauſe the Jews have generally been hardned all along the Times of this Prophecy, to this day. But the *Revelation* ſpeaking in the Language of the Old Teſtament, and the Types thereof, calls true Believers [*Jews*], and [*the Iſrael of God*]. Gal. 6. 16. *And as many as walk according to this Rule, Peace be on them, and Mercy, and upon the Iſrael of God*; and Falſe and Idolatrous Chriſtians it calls *Gentiles*, (as *chap.* 11. 2. *But the Court which is without the Temple, leave out, and meaſure it not; for it is given unto the Gentiles, and the Holy City ſhall they tread under-foot forty and two Months*) [*Who ſay they are Jews, and are not*] that is, profeſs themſelves Chriſtians, and are not, [*but do lye*] Chap. 3. 9.

Theſe are Numbred up by *Thouſands*, in alluſion to the *Thouſands* of *Iſrael*, as the Phraſe commonly is in *Moſes*'s Writings, (*Iſrael*'s 72 Perſons brought into *Egypt* being now multiplied by Thouſands) as *Numb.* 10. and *Numb.* 31. And theſe are ſaid to be *ſealed*, in alluſion to that ſealing of the *Mourners* before the Captivity of *Babylon*, Ezek. 9. So theſe, before the Miſeries and Captivity of theſe Trumpets, as thoſe that were to be preſerved under them in all Ages. God perſevering by a kind of Miracle (for it is no other to conſider it) in the midſt of

of all this Mahumetan Tyranny, both under Turks and Saracens, (in the Eaſtern part of the World) thouſands of true Believers, even 144000, as he did under the Tyranny of *Ahab*, preſerve 7000 that did not bow the Knee to *Baal*; and as he did the like Number of 144000, under the like Antichriſtian Tyranny in the Weſt, as in *chap.* 14. in the Book-Prophecy will appear. Only there, (*chap.* 14.) they are more roundly in the general ſummed up together to the Number of 144000; whereas here they are only reckoned by twelve ſeveral particular Parcels, 12000 out of the Twelve Tribes; whether to ſhew their more ſcattered and divided Condition, happily alluding to the Twelve Tribes (then when the Apoſtles wrote) ſcattered (as *James* ſpeaks, *Jam.* 1. 1.) in thoſe Eaſtern parts; or if not ſo, yet to the Twelve Tribes, as living apart in ſeveral Quarters of the Land of *Judea*, and not as aſſembled at *Hieruſalem* in the Temple. So likewiſe theſe dwelling ſcatteredly in ſeveral Nations, which were to be overcome by the Trumpets, not aſſembled in publick Worſhip or Churches, ſuch as were acceptable to God, but remaining ſingle; they are numbred by a ſet Number, to ſhew that they ſhall be few: For this defining of their Number, is in oppoſition to the *innumerable Company* that are to grow out of them, as *verſ.* 9. [*After this I ſaw a great Multitude which none could number*]; and their Number being multiplied by 12, (as their Root) and a 1000, hence it is a *long Number*, extending in length much further than in breadth; to ſhew, that he ſpeaks not of Chriſtians as in one Age ariſing to this Number, but through many Ages continuing. And they are multiplied by 12, to ſhew their Breed and Kind to be from the Apoſtles, and of the Apoſtolick Faith, (which *chap.* 21. 14. is made the Myſtery of this Number, *And the Wall of the City had twelve Foundations, and in them the Names of the twelve Apoſtles of the Lamb*). And they are preſented in one Uniform State during all that Time, even unto the *New Hieruſalem*: of which, becauſe theſe, and their Succeſſors, are to be made partakers, therefore it is that thoſe Promiſes of the *New Jeruſalem*, and the repreſentation of it, comes in from the *9th* to the end, to ſhew their partaking therein, as the Reward of the great Tribulation they come out of; *verſ.* 14,15. *And I ſaid unto him, Sir, thou knoweſt. And he ſaid unto me, Theſe are they which came out of the great Tribulation, and have waſhed their Robes, and made them white in the Blood of the Lamb. Therefore are they before the Throne of God, and ſerve him day and night in his Temple: and he that ſitteth on the Throne ſhall dwell among them.*

Chap. 5.

Now theſe ſeem to be a differing Company, from that 144000 in the *14th* Chapter; for thoſe there do not remain till the *New Hieruſalem*, in that dark and looſe condition, upon Mount *Sion*; but long before do break forth into a ſeparation from Antichriſt, and ſet up glorious Temples, filled viſibly with the Preſence of God, as Smoak, out of which come the Vials: but theſe continue in one uniform Condition ſtill alike, untill the very approach of the *New Hieruſalem*, and do then come newly out from under a ſore and long Bondage, (here called *great Tribulation*) and are preſented as more ſcattered and divided, as being more ſpread over the Face of the Earth, ſingly here and there, and therefore reckoned up by ſeveral Tribes, whereas thoſe there are ſummed up together, only in their total Number they are alike, being but a few both of them, and in like Times of Darkneſs and Deſolation; yet with this difference, that the one continues to the very *New Jeruſalem*, but the other long before grows up to a glorious Light, and then out-grows that Number.

Now who theſe 144000 are, (out of whom (as being the Predeceſſors of them) do come that *innumerable Company*, that ſhall, together with the Jews, poſſeſs the *New Hieruſalem*) is made the enquiry of *John*, and is one of the Wonders of this Book; which therefore one of the 24 Elders would have *John* eſpecially to mark and obſerve, as a ſtrange thing, beyond the expectation and imagination of Men, that God ſhould ever take thoſe (ſo numerable a Company) into ſo great a Priviledg, as to be made Deniſons of the *New Hieruſalem*, and have their Names found there. This you may obſerve, by the Queſtion which the Elder asketh *John*, to provoke and ſtir up his Obſervation, (*verſ.* 13.) *What are theſe? and whence come they?* Thence! where (when you are told) you

PART I. you will ſcarce believe that God ſhould intend this ſo great a Priviledg unto ſuch, even the poor Chriſtian Elect Believers, diſperſedly ſcattered over the Eaſtern parts of the World (the now Turkiſh Dominions) which were anciently called the *Eaſtern Empire*, and the Churches therein, called the *Grecian Churches*. And for this, I take the Holy Ghoſt's own deſignation, (and as it were his pointing with the Finger at them) to be my Guide and Warrant for this Interpretation; as alſo the Characters of, and Notes of difference of the 144000 here, and in *chap.* 14.

1. It is evident, their Sealing here is for their preſervation from *hurt*, (as *verſ.* 3. *Saying, Hurt not the Earth, neither the Sea, nor the Trees, till we have ſealed the Servants of our God in their Foreheads*) from the four Winds that were to be let looſe, (mentioned *verſ.* 1. *And after theſe things, I ſaw four Angels ſtanding on the four Corners of the Earth, holding the four Winds of the Earth, that the Wind ſhould not blow on the Earth, nor on the Sea, nor on any Tree*); by which are meant the cruel Blaſts of devaſtating and depopulating Wars of fierce and cruel Nations, daſhing againſt each other, as Winds uſe to do. Thus the Wars that ſcattered *Elam* or *Perſia*, (in *Jeremy*'s Prophecy) are expreſſed *Jer.* 49. 36. *And upon* Elam *will I bring the four Winds from the four Quarters of Heaven, and will ſcatter them towards all thoſe Winds, and there ſhall be no Nation, whither the out-caſts of* Elam *ſhall not come.* Now theſe Wars, or Winds, are all one with the Blaſts of the enſuing Trumpets, (*chap.* 8. 9.) for to prevent the hurt of theſe Servants of God under them Trumpets is it that theſe are thus aforehand ſealed. Only, what is there particularly expreſſed by Trumpets, is here in general expreſſed by the four Winds. Now then, according to Reaſon, look which of theſe enſuing ſix Trumpets are the foreſt, and bring moſt hurt and danger to the Servants of God, the ſealing of them muſt moſt reſpect the Times, and Plagues of thoſe Trumpets. Now according to the Note of Aggravation, which the Holy Ghoſt himſelf hath put upon the fifth and ſixth Trumpets, is that they are the *Væ Tubæ*, the *Wo Trumpets*; ſo *chap.* 8. 13. *And I beheld, and heard an Angel flying through the midſt of Heaven, ſaying with a loud Voice, Wo, wo, wo to the Inhabitants of the Earth, by reaſon of the other Voices of the Trumpet of the three Angels which are yet to ſound*; in reſpect of which the four firſt are but mild and gentle: And then, according to the former Interpretation given, theſe two *Wo Trumpets* being the over-runnings of the Saracen and Mahumetan Nations, the greateſt Plague in reſpect of outward War and Bondage that ever befel the Chriſtian World; which Trumpets were to be (and have been) for Time, five times double the continuance of the other four Trumpets, for it is already 1000 Years ſince they began; and the other four took up but 200 Years; and for extremity of Bondage, there hath been no compariſon between thoſe four firſt Trumpets, and theſe two latter. The Wars of the *Goths* indeed, did rather relieve the Servants of God againſt the Flood of *Arrian* Perſecution, (as *chap.* 12. 16. *And the Earth helped the Woman, and the Earth opened her Mouth, and ſwallowed up the Flood which the Dragon caſt out of his Mouth*) although it did break and harrow the Empire. Hence therefore ſurely the Hurt aimed at by God, which theſe 144000 were in danger of, muſt needs in reaſon be from theſe two Trumpets eſpecially; and therefore muſt chiefly reſpect the Elect Chriſtians in the Eaſtern Parts, where theſe Trumpets ſounded; for the Chriſtians in the Weſt were in no danger of them. It muſt therefore reſpect theſe Tribes ſeated among them. Add to this, that even the Winds of ſome of thoſe four firſt Trumpets alſo reached unto great devaſtations of ſome of theſe Eaſtern Parts. And the firſt breaking forth of thoſe *Goths* and Barbarous Nations, was upon *Thrace*, *Macedon*, *Theſſaly*, and *Greece*, ruining all the Cities therein, except *Athens* and *Thebes*; and then after five Years harrowing the Eaſt, they fell upon the Weſt, but firſt began in the Eaſt. So then, the two firſt, and longeſt, and foreſt, being upon the Eaſtern Chriſtians, and they beginning and ending thus alſo with them; in reaſon, the ſealing of them muſt principally and eminently be intended, according to the proportion that the Trumpets fell upon them; which was ten-fold to what they did upon the Weſtern.

2. And

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2. And as in reaſon it muſt be ſo, ſo the Holy Ghoſt hath declared, that the preſervation from the Hurt of thoſe Mahumetan Invaſions, was the aim of this ſealing thus afore-hand, (ſo great was God's care) and that therefore theſe Servants of God, the 144000 ſealed here, are indeed the Chriſtians of the Eaſt, who were only in danger to be hurt in their Souls by Apoſtacy, through the tyranny of theſe Trumpets. You may read in the *9th* Chapter, *verſ.* 4. that when theſe *Saracen* Locuſts, under their Ring-leader *Mahomet*, were firſt let looſe, and had their Commiſſion, that then comes in this Clauſe of Exception, that *they ſhould hurt only thoſe Men that were not ſealed.* In that therefore then, and not till then, and there only, the mention of this Priviledge of their being ſealed comes in, it manifeſtly argues, that the main and primary intention of the ſealing of this Company, had its place and accompliſhment in Perſons that were under the Blaſts of theſe Locuſts. The Holy Ghoſt hath ſet this as an hand in the Margent, to point at them; and to ſhew, that although in the Viſion their ſealing comes in before-hand, (*chap.* 7.) yet here eſpecially it receives its intended aim and fulfilling, in the real execution of it; as if he had ſaid, Now comes in the Myſtery of the ſealing of thoſe 144000, (*chap.* 7.) in theſe two Trumpets, the fifth and ſixth. Neither can it be objected, that even the Chriſtians in the Weſt were preſerved from the Hurt of theſe Incurſions; in that theſe Mahumetans were reſtrained from breaking in upon theſe ten Kingdoms; and that ſo they might be meant.

For, 1. the Myſtery of Sealing, notes the ſingling out, and marking of ſome here and there, from the croud of others (deſigned to ruin) by God's ſpecial hand of Providence; even as the Door-Poſts of the *Iſraelites* were marked, as a Man marks his Sheep when he puts them in among other Droves: And ſo the Mourners going into Captivity with the reſt, were marked: But ſo, not the Servants of God in the Weſt only, but all the Kingdoms of the Weſt ſhould have been ſaid to be ſealed; which is contrary to the Myſtery of Sealing here intended. And therefore it muſt mean God's ſcattered Ones, under the Blaſts of thoſe Trumpets ſcattered (like the twelve Tribes, *Jam.* 1. 1.) here and there in thoſe Countries, but their Souls preſerved faithful unto Chriſt, maugre all the Mahumetan Seducements or Bondage they were then ſubjected unto.

And, 2. they are ſaid (when they partake of the *New Jeruſalem*, verſ. 14, 15.) to *come out of great Tribulation:* and therefore it muſt be meant of ſuch as were not wholly kept free from Mahumetan Incurſions, but were under them, and in great Tribulation by reaſon of them. For (as *Forbes* well obſerves) that *great Tribulation* (*chap.* 7. 14.) muſt needs be the danger of thoſe Locuſts, (*chap.* 9. 4.) from the Hurt of which (ſo as not to damn their Souls, though afflict them they might) they ſhould be preſerved; (although he indeed interprets both this *Tribulation*, and the *Hurt* done by the Locuſts, to be that Antichriſtian Perſecution in the Weſt, but is rather that Tyranny of Mahumetans in the Eaſt.)

Add to all this the many Characters in the Text, that carry it to theſe Eaſtern Chriſtians, affording probable Reaſons that they ſhould be intended: As,

Firſt; That the Angel, who ſeals them, is ſaid to aſcend *from the Eaſt*, (verſ. 2.) or *from the riſing of the Sun*, (as it is in the Original) as coming up like the Sun when it riſeth, in the Eaſtern Part of the Horizon, or of the World. And his ſtanding there to Seal theſe Chriſtians, manifeſtly thereby draweth our Eyes to the Eaſtern parts of the World, as the place where theſe ſealed Ones are to be found.

And, ſecondly, That they are preſented as a few that may be numbred, and as making up but a few in many Ages (as was ſaid) and living in that condition, even to the very Times of the *New Jeruſalem*, under *great Tribulation*, and ſcattered apart like to the twelve Tribes; and that from the Primitive Times, in this uniform condition of Paucity, and Tribulation, and Darkneſs; which (as was obſerved) thoſe 144000, in *chap.* 14. are not, but do ariſe up to a greater Light and Victory, before the Time of the *New Jeruſalem* under the

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Vials: Now how doth this agree with thoſe poor, forlorn, Eaſtern Chriſtians, whoſe Churches have remained corrupt and dark, and overwhelmed with Superſtition and Ignorance under all theſe Times, (and ſo but a few among them Holy) and have been under theſe Mahumetan Tribulations a thouſand Years, the one half of them, and the other half two hundred Years, and continue ſtill to do ſo under the Turks, without any eaſe from Miſery, or reſtoring to Light and Beauty. And yet Chriſt hath had a Company among them, though ſcattered and divided; for ſo they are parted into ſeveral Sects and Companies, as the *Grecian* and *Armenian* Chriſtians, *&c.* And therefore God hath preſerved among them the Knowledg and Profeſſion of Chriſt, and of much more Truth than is in the Roniſh Church (in the dark Times of it) to be found; which God ſanctifies to ſome of them. And in that, according to all the beſt Interpreters, this Turkiſh Tyranny and Tribulation is to continue, even till the *New Jeruſalem*, (for the Turk is to be overthrown, to make way for the Jews, the Kings of the Eaſt, under the ſixth Vial, and to be deſtroyed by the Seventh); how doth this accord alſo with this, that the ſtate of theſe Eaſtern Saints is repreſented here to conſiſt of ſo few, and thoſe to be under great Tribulation until the Time of the *New Jeruſalem*, as that which ſhould prove their firſt Deliverance; and when they come into the *New Jeruſalem*, to be as it were but new come out of that Great Tribulation. And the wonder that is made at this God's gracious dealing with a People, ſo of all Chriſtians forgotten, and not accounted of, (that ever they ſhould be taken into this *New Jeruſalem*) doth further confirm it: For that the Weſtern Churches, that have born the heat of Antichriſtian Perſecution, and overcome Antichriſt, (and ſhall in the end perfect their Victory) and have ſet up Temples, encreaſing more and more in Light and Glory, even until the *New Jeruſalem*; that theſe ſhould be made partakers of the *New Jeruſalem*, is no wonder, no ſtrange thing; for they growing up unto it, it were ſtrange if it ſhould prove otherwiſe: And therefore, *chap.* 19. 1, *&c.* we find them (after the Ruin of the Whore) preparing themſelves yet more for the Marriage of the Lamb. But that theſe forlorn *Grecians* ſhould be taken into it, among whom we ſcarce imagine any Believers at all to be, this might well be made one of the greateſt Wonders of God's richeſt Grace and Mercy, (and hath as much affected my Heart to conſider, ſince the time God led me into the thoughts of it, as any thing through the whole Book) that (as the Prophet ſaith) this *Ephraim* ſhould be his *pleaſant Child*, who would have thought! But this is juſt like God, whoſe Ways are unſearchable, and his Works paſt finding out. And therefore one of the Elders ſays here unto *John*, *verſ.* 13. (as provoking him to obſerve this Paſſage, as much as any thing in this Book) *What are theſe? and whence come they?* And *John* ſays unto him, *Thou knoweſt*; and he ſaid, *Theſe are they who come out of great Tribulation*; and indeed the greateſt Tribulation that ever the Servants of God were under.

And there are theſe probable likelyhoods for this alſo, (even according to the courſe of God's Ways and Dealings) for God to chuſe ſuch a People from under ſo great Tribulation, and who are of all the loweſt; and *therefore*, or for this cauſe (as it is *verſ.* 14.) to make them partakers of ſo great a Priviledg; this is juſt like God, who loves to do Acts of Mercy, which may juſtly ſet all the World a wondering. And they having born the Heat of the Day, and continued in the Profeſſion of Chriſt as well as we; reaſon is, they ſhould be recompenced, and have their Penny alſo. And they being ſeated in thoſe very Dominions where the Turk is ſeated, who is to be overthrown by or for the Jews, to make way for them to get poſſeſſion of their own Land, which lieth in thoſe Eaſtern Countries, and in the midſt of thoſe Nations, (who are therefore called *Kings of the Eaſt*, Chap. 16. 12.); how probable is it therefore that upon the Ruin of the Turks, they ſhall be thus delivered! and that if any Gentiles be partakers of the Jew's Priviledg, thoſe Chriſtian Gentiles ſhould, who have been oppreſſed by this their Common Enemy, and who dwell and inhabit in Countries near, and about the Land of the Jews; eſpecially if their Land ſhall be made (as is thought by ſome) the chief Seat of that Fifth Monarchy; then ſurely, theſe Nations that are neareſt them, are like moſt to partake

take the Benefit and Light of it; which alſo the Prophets have foretold, that the Gentiles (yea, and theſe Gentiles) ſhould walk in. Chap. 5.

Laſtly; If mention be not made of the *Grecian* Churches here in this place, then there is none, or ſcarce any (according to the courſe of the beſt Interpreters) in all this Book. The Book-Prophecy is wholly taken up with the ſtate of the Weſtern Churches oppoſing Antichriſt, (*chap.* 14,15,16,17,18,19.) as being they whom God means chiefly to uſe for the ruining of that great Antichriſt, among whom therefore he hath continued the Knowledg of Chriſt, and the Face of Churches in the greateſt Power and Purity; and therefore the *Revelaton* ſpeaks moſt of them. But yet, there having been a continuance of the Profeſſion of the Chriſtian Name in thoſe *Grecian* and *Armenian* Churches, even from the Primitive Times; and at this day their number amounting to as many as the Profeſſors in *Europe* do, notwithſtanding Mahumetan Incurſions: can we think that God hath paſſed them over in ſilence in this Book? ſurely no. Seeing therefore that the Book-Prophecy is taken up with the Weſtern Oppoſitions, to the great Antichriſt of the Weſt; hence, moſt fitly, in this Seal-Prophecy, (wherein the Mahumetan Oppreſſors bear ſo great a part) does come in, the Repreſentation of the State of thoſe Eaſtern Chriſtians under *Mahomet*, Chriſt ſo keeping poſſeſſion, both in the Eaſt and Weſt. And the Event hath been according to the Prophecy: True Believers have been, and yet are continued among them, even as our Eyes may read in all Stories of thoſe Eaſtern Parts, and our Ears have heard the Report of to this day: whoſe Confeſſion of Faith you may read, being printed in *English*, *Anno* 1629. ſet forth by *Cyril* the preſent Patriarch of *Conſtantinople*: and you may, with joy, find it in all Fundamental Points, as our own Confeſſion is. See alſo *Field* of the Church, *Book* 3. *Chap.* 1, 2, 3, and 5.

SECT. IV.

A ſhort view of the Tenth and Eleventh Chapters. The Ends for which the Mighty Angel, i. e. *Chriſt, deſcended from Heaven. The Seal-Prophecy being cloſed, a New Prophecy is given, which begins at the Twelfth Chapter.*

THus the Seal-Prophecy, under the Viſions of theſe Seals and Trumpets, having run over the Story of all Times, which concern the Ruin of the Roman Empire downward, from Chriſt's Time even to our Days, (for the Miſeries of the ſixth Trumpet ſtill continue, and ſhall laſt till near the Time of the ſeventh Trumpet, which is to bring in the Kingdom of Chriſt, *Chap.* 11. *verſ.* 14, 15. with whoſe ſounding, this firſt Seal-Prophecy, (as do all Kingdoms and Times) ends. Jeſus Chriſt therefore, in the likeneſs of a Mighty Angel, comes down from Heaven; and that to a double end:

Firſt, To give the World and the Church warning by an Oath, that now Time ſhould be no longer, but till this Wo of the ſixth Trumpet (that is, the Turks Dominion) ſhould expire and paſs away, (as his Speeches in the 10*th* Chapter, *verſ.* 6, 7. *And ſware by Him that liveth for ever and ever, who created Heaven, and the Things that therein are; and the Earth, and the Things that therein are; and the Sea, and the Things which are therein, that there ſhould be Time no longer. But in the Days of the Voice of the ſeventh Angel, when he ſhall begin to ſound, the Myſtery of God ſhould be finiſhed, as he hath declared to his Servants the Prophets.* And in the 11*th* Chapter, *verſ.* 14,15. compared together do ſhew; *The ſecond Wo is paſt, and behold, the third Wo cometh quickly. And the ſeventh Angel ſounded, and there were great Voices in Heaven, ſaying, The Kingdoms of this World*

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And ſecondly, To give withal a New Prophecy, this Seal-Prophecy being thus ended. Wherefore he now comēs with the Book *open* in his Hand, which *chap.* 5. *John* ſaw *ſealed*, the Seals being now taken off, and the Viſions of them already paſt; which Book contains another diſtinct Prophecy to be given anew unto *John*, which therefore he is bidden to *eat*, (as *Ezekiel* of old was) and he ſhould be enabled to receive and write a New Prophecy, (as appears *chap.* 10. *verſ.* 9, 11. *And I went unto the Angel, and ſaid unto him, Give me the little Book. And he ſaid unto me, Take it, and eat it up, and it ſhall make thy Belly bitter, but it ſhall be in thy Mouth ſweet as Hony. And he ſaid unto me, Thou muſt propheſy again before many Peoples, and Nations, and Tongues, and Kings*); which new entire Prophecy begins *chap.* 12. after this Angel had further, by word of Mouth, a while diſcourſed what ſhould be the State and Face of his pureſt Churches in the Weſtern part, (*verſ.* 1, & 2.) in thoſe laſt days, to which this Seal-Prophecy had brought *John*, namely, the Times immediately, or not many Years before that ſeventh Trumpet was to bring in his Kingdom; and after that this Angel had fore-warned thoſe Churches of a great and ſore Conflict which they were to have with Antichriſt towards the end of all; out of which they ſhould riſe again; and then comes the end of Antichriſt, and of the Turk alſo. After he had given all this as a ſignal or warning to the Church when the End ſhould be (all which he doth *chap.* 11. 1. and from *verſ.* 7, to the 14.); then (I ſay, after that ſhort digreſſion made by this Angel (Chriſt) who came principally to give *John* a new compleat Prophecy) doth that new Book-Prophecy begin in new Viſions, (at the 12*th* Chapter) which contains the Fates that ſhould befal the Church in all Ages from Chriſt's Time, as the Seal-Prophecy had done thoſe of the Empire.

CHAP.

CHAP. VI.

Of the Book-Prophecy, that begins at Chap. 12. An Account of the general Design of it.

THE State of the Church from Christ's Time, until the Kingdom of Christ, may be divided into two:

1. The State of the Church during the first 400 Years after Christ, usually called the *Primitive Times*.
2. The State of the Church during the Times of Antichrist, whom Jesus Christ is to destroy with the brightness of his Coming.

1. The State of the Church, during those first 400 Years, may be divided into its Condition until the Time of *Constantine*, the first Christian Emperor; and the State of the Church from his Time, under the *Arrian* Emperors, and others Christian, until the Rise of Antichrist, about an hundred Years after the beginning of *Constantine*'s Reign. These were the two eminent various Conditions of the Church in those first four hundred Years.

2. For the State of the Church during the Times of Antichrist, namely, the Pope, who succeeded the Western Emperor here in Europe, (for of the State of the Church in the Eastern part of the Empire, especially under the Turks and Saracens, you formerly heard in the Seal-Prophecy, *chap.* 7. and therefore this Book-Prophecy speaks little of it, but (in a manner) only of the Western Church, which now indeed was made the more eminent Stage, as for Antichrist, so for Christ to play his Part upon) this State of the Church in the West (I say) was,

1. Either that of the false pretended Church, whereof Antichrist is and was the Head: Or,
2. The State of the True Church under Antichrist, and during his Time, whereof Jesus Christ is the Head.

Now, answerably to this Division, are the ensuing Chapters to be divided. The 12*th* Chapter shews you the State of the Church under the first four hundred Years. And *Chap.* 13, 14, *&c.* shew the State of the Church afterwards, during Antichrist's Times. These are the Divisions of the State of the Church from Christ's Time hitherto.

And, first, This 12*th* Chapter shews the Face of the Church in these Primitive Times, and that under those two fore-mentioned eminent Conditions.

First, As under Heathenish *Rome* until *Constantine*'s Time, when the Empire turned Christian; from the 1*st* Verse to the 13*th*, under the Vision of a Woman bringing forth a *Male Child to rule all Nations*; (that is, a Christian Emperor) wherein she is opposed by a Dragon, (the Devil in the power of an Heathenish Emperor, endeavouring to devour her Child).

The Vision and Appearance of this Woman is such, and so glorious, as it fits no state of the Church, but that pure and glorious Church of the Primitive Times. She is a Woman, weak, yet glorious, as being clothed with the Sun, (the Righteousness of Christ) crowned with a Crown of twelve Stars, (the twelve Apostles); her Head (the first part of that Church) having been honoured with their Preaching, and holding forth the Light of their Doctrine; She had the Moon under her Feet, she was above the World, and the rage of Heathenish

PART I. Heatheniſh Perſecution, (for they loved not their Lives unto the Death); and, as a Woman, all that while labouring in ſore Travail, under ten ſore Throws of Perſecution, yet labouring with God, Day and Night, in Hopes and Prayers in the end to bring forth, and obtain Chriſtian Emperors that ſhould ſet Chriſt in the Throne to Rule with them, and throw down Heatheniſm from the Imperial Throne, in which the Devil ruled; the Empire being all that while under the Heatheniſh Throne of Satan, and is therefore repreſented under a *Dragon having ſeven Heads and ten Horns*, which are ever in this Book the Character of the Roman Empire. And it is now called the *Dragon*, becauſe Satan did openly and viſibly act it. Now the throwing down the Dragon from the Throne, (which was his Heaven, and where he was worſhipp'd as God) doth this Woman in the end obtain, and prevails through the help of *Michael* (namely Jeſus Chriſt) and *his Angels*, (the Apoſtles and Preachers of their Goſpel.)

And then, ſecondly, The State of the True Church, when the Roman World was now turned Chriſtian, for the firſt hundred Years after *Conſtantine*; which Church was alſo perſecuted by *Arrian* Emperors, though Chriſtians, and was like to have been ruined by the multitude of Carnal Profeſſors; in ſo much as ſhe is preſented, as *haſting to fly into a Wilderneſs*; that is, into an hidden retired Condition; and in her flight, hath a Flood of *Arrian* Perſecution ſent after her, to drown her, but that *the Earth*, the *Goths* and *Vandals* (whom you heard of under the firſt Trumpet) came in accidentally, by God's Providence, and helped her, by breaking the *Arrian* Faction; which is the *ſwallowing up the Flood*. (The *Arrians*, though they profeſs'd Chriſt, yet they denied him to be God; into which Hereſy the whole Empire fell, and perſecuted the Church for profeſſing the contrary, as much as ever the Heathen Emperors had done.) And this State of the Church you have deſcribed from the 13*th* Verſe, to the end of the 12*th* Chapter.

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CHAP. VII.

The Exposition of Chap. 13. *in which is set forth the State of the False Church under Antichrist. What his Name, and the Number of his Name denotes to us. A short account of the Time which some fix for his Fall.*

THE State of the Church, and her Conflicts with Satan the first four hundred Years, being thus described *chap.* 12. in the following Chapters is set forth the State of the Church from that Time, during the Times of Antichrist; all which Time there was, and is, both his false Antichristian Church, and the True Church under him, running along together. Now the Description of Antichrist (the Pope) and his False Church, in his Rise, Power, Greatness, and extent of his Dominions, and of the Company that should cleave to him, is set forth in the Visions of the 13*th* Chapter: which afterwards in the 17*th* Chapter, the Holy Ghost himself interprets and makes a Comment on. And then the opposite Company of the True Church, who have the Lamb for their Head, are described in the 14*th* Chapter; and that in all those several States and Conditions, which during all that Time they should run under; and this from the first Rise of Antichrist, until these very Times wherein we live; with which (I take it) the Visions of that 14*th* Chapter do end.

First, for Antichrist and his Church in the 13*th* Chapter; and this set forth unto us under the Vision of a Two-fold Beast, which points at the Pope according to his double pretended Claim of Power and Headship in the Church; Which is,

1. Temporal; which he claims over all Kings and Kingdoms, to Depose and Excommunicate them and their Subjects at his pleasure. Unto which the Ten Kings and Kingdoms of *Europe* (into which the Western Empire was now by the *Goths* reduced) did tacitly, and with one consent, submit themselves, and gave their Power up, (as you may read it interpreted, *chap.* 17. from *vers.* 12, to 17.) And so, the Pope, together with the Body of these ten Kingdoms joining into one, whereof he becomes the Head, is that first *Beast with ten Horns*, described in this 13*th* Chapter, from *vers.* 1, to 11; which New Beast is a true Image of the former Roman Monarchy in the 12*th* Chapter; which being wounded and slain in the Emperor's being Deposed, is healed and restored to Life again in this Beast; and so, the Roman Monarchy comes still to continue, though under another Head, namely, the Pope.

2. Besides this Temporal Power which he receives from the Kings of these ten Kingdoms, (who in that respect do together with him make up one Beast); He and his Clergy do claim a Spiritual Power of Binding and Loosing, of pardoning Sins, and of cursing Men to Hell, which is peculiar to Christ alone. And in that respect, he, and the Body of his False Clergy with him, do make up another Beast, having two Horns like a Lamb, as exercising that Spiritual Power of Christ; for which, they and he are properly called *Antichrist*. And this Description you have of him from *vers.* 11. to the end of this 13*th* Chapter: He being Head of two Bodies, Ecclesiastical and Temporal, is described under two Beasts. Now this Spiritual Beast (the Pope and his Clergy) is he, who by his lying Doctrines, did perswade the Ten Kings and their Subjects, to subject themselves in one Body under him as their Head; and is said to make the *Image of the first Beast*, namely, of that Dragon mentioned in the 12*th* Chapter, that is, of the former Heathenish Empire, and the Religion thereof; which is therefore said to *live again*.

For,

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For, 1. both these Kingdoms becoming one under the Pope as their Head, are in their very Form of Government, the Image of the Empire under one Emperor formerly; and so, the Roman Monarchy, in the joining of these ten Kingdoms under one Head, the Pope, may be said still to continue.

But besides, 2. This new Beast is called the Image of the first Beast, not simply in respect of like Form of Government and Tyranny; but further, in a Religious respect, in that the Pope and his Clergy do mould the Christian Religion (which now they profess) and the Worship thereof, into a true likeness and conformity to the Heathenish Religion, which the Empire before was framed unto. For all the Popish Worship is but the translating of those Ceremonies, wherewith those False Gods, *Jupiter*, *Apollo*, &c. (who were cast down under the sixth Seal) were worshipped, into Religious Ceremonies in their Worship, wherewith they worship Christ and his Saints. So as, were any of the ancient Heathen Romans now alive, and should come into their Assemblies, and behold their Priests in White, their Processions, their Sprinkling with Holy Water, their Altars, Tapers, Images of Saints departed, and their worship of them; their *Pontifex Maximus*, or Great Bishop and High Priest, *&c.* they would cry out, and say, This is just our old Roman Heathenish Religion; only *Jupiter* is turned into Christ, and the Priests of the God's of old, into Popish Bishops; and our Ancient Gods, *Mars*, *Janus*, *Æsculapius*, *&c.* (who were Men departed) are changed for Saints departed: So that the Life of the old Religion remains still, tho there be a change of the Gods worshipped. Thus, as *Babel* of old made an Image, and put to death all that would not fall down before it; so hath *Mystical Babylon* (for to that *Babel*, and to that Image, is the Allusion) set up an Image of the old Heathenish Religion and Worship, and upon the like Penalty enjoyns the Adoration of this Image, and a conformity in Worship, to all the Subjects of these ten Kingdoms.

Now the Company that cleave unto this Beast, and may more or less be esteemed the Followers of him, are (as Mr. *Brightman* hath well observed upon *vers.* 16, 17.) distingnished into three Ranks of Men in several Degrees, some more, some less, acknowledging or cleaving to him, and to this his Image and Worship. Some receive his Mark or Character; Others his Name only; Others the Number of his Name: But so, as those who will not receive or submit to one of these, more or less, during the Time that is allotted him to Reign, may not *buy nor sell*, that is, cannot subsist or abide in these his allotted Dominions. This *receiving of a Mark*, *&c.* is a Similitude drawn from the old Roman Custom, which was to print on the Forehead of Servants, the Names of their Masters; and on the Hands of Souldiers, the Names of their Emperors or Generals. So these Men that do belong unto this Great Lord, and that are of his Faction, do accordingly more or less receive that, whereby they may be known to be his.

1. Some receive his Character, as all Priests and Religious Persons do, whether they be Jesuits or others, who are this Grand Seignieur's Janisaries, his sworn Soldiers and Prætorian Band. Their Doctrine is, that a Man entred into Holy Orders, doth, by his Ordination, receive an indelible Character, a secret invisible Stamp or Impress, which can never be rased out.

2. Others receive his Name; and so though not in Orders under him, yet so cleave to him and his Worship, as themselves openly profess that they are his, by suffering themselves to be called by his Name, which is that whereby they own him. Thus as he is called *Papa* (the Pope) they profess themselves *Papists*, or to be of the *Pope* as their Head. And as he is called *Pontifex*, they are called *Pontificii*. And even as Christ is called the *High Priest of our Profession*, (*Heb.* 3. 2.) and so we accordingly called *Christians* from the Profession of him: so the Pope being their *Pontifex*, or High-Priest of their Profession, they, to shew so much, do hold forth the Profession of him, by taking his very Name, and in all things fully subjecting themselves unto him as his Sons.

But now, 3. what should be meant by the *Number of his Name*; that Mr. *Brightman* carries rightly to a Company taking part with him, by a more remote kind of Subjection: but he not knowing well whom to fasten it upon, brings

brings in the poor *Grecians*, that are Strangers unto him, and out of the Dominion of any of his Ten Kingdoms; who although they renounced all acknowledgment of the Pope for their Head for many hundred Years; yet were at laſt, through ſleights, and the baſeneſs of one of their Emperors, together with the Conqueſt that the Europeans made of *Conſtantinople* for a while, brought to yield a ſubjection thus far, as to acknowledg him for their Head, and ſo were called *Latins*, or of the Profeſſion of the Latin Church, (which Name I find ſome to this day (that are Popiſh Chriſtians among the Greeks) to be called by, by way of diſtinction from the other) and ſo received (ſays he) the *Number of his Name* λατεῖνος, *Latinus*; the Numeral Letters whereof (in the Greek Tongue) make 666, the Number that follows in the laſt Verſe of this Chapter. But this forced Subjection of the *Grecians* ſo remote, as it might be intended (for thoſe more Ancient Times) yet withal I think, that it is not only or principally meant:

Firſt, Becauſe theſe *Grecian* Chriſtians are not Inhabitants within the Juriſdiction of thoſe Ten Kingdoms of *Europe*, the Subjects whereof are mainly intended, as being thoſe *Inhabiters of the Earth*, that ſhould be the *Worſhippers* of this Beaſt, and cleavers unto him, (*verſ.* 8, & 14.) and ſo of them, and among them, muſt be found this Number of his Name, as well as thoſe that receive his Name.

And, ſecondly, becauſe the Chriſtians in the Weſt, who aſſiſt the pouring forth the Vials, are as well ſaid (ſome of them) to overcome the Number of his Name, as (others of them do) his Image, or Idolatrous Worſhip, or his Character of lying Prieſts, or the Beaſt himſelf; ſo *chap.* 15. 2. I take it therefore, that this Number of his Name muſt be found in *Europe*, in ſome of theſe ten Kingdoms, where that Company are that pour out the Vials.

Now take the Times of Popery before the Reformation (that is, afore the Time that Proteſtant Kingdoms did firſt begin to caſt off the Pope) and there were none that were ſuffered to have ſuch a remiſs (no nor any leſſer) kind of owning the Beaſt, but muſt all (as they did) receive his Mark, or his Name, and be profeſſed Papiſts, coming to Maſs, acknowledging the Pope, and worſhipping his Image; or they might not *buy and ſell*, they might not live quietly as others did. Therefore theſe that receive the Number of his Name, muſt be ſome Generation of Men riſen up ſince, and that alſo within thoſe Kingdoms (ſome of them) that have renounced the Pope: For within the Popiſh Dominions (unto this Day) either the Inquiſition ſuffers none to profeſs leſs than the receiving his Name at leaſt; or in others, thoſe that are of Papiſts the moſt moderate, yet receive the Name of the Beaſt at leaſt, and ſo, more than the Number of his Name. But this Number of his Name ſeems to be a Company that proceed not ſo far as to receive his Character, profeſſing themſelves to be Prieſts of *Rome*, nor to receive his Name; for they do not profeſs themſelves to be *Papiſts*, and yet are of the Number of his Name; that is, do hold and bring in ſuch Doctrines and Opinions, and ſuch Rites in Worſhip, as ſhall make all Men reckon, account, or number them among *Papiſts* in Heart and Affection; and ſo, they are of the Number of his Name, that is, in account ſuch, they behave themſelves ſo as they are, and deſerve to be accounted and eſteemed *Papiſts*, and to aim at Popery, in the Judgment of all Orthodox and Reformed *Proteſtants*: and that juſtly, for although their Profeſſion deny it, yet when their Actions, and their corrupting of Doctrine and Worſhip ſhall ſpeak it to all Men's Conſciences, they cannot but judg that the *Pope*, and the fear of him, is before their Eyes, (as *David* ſpeaks of wicked Men.) And as thoſe in *Titus*, that profeſs they know God, yet in their Works deny him, are juſtly accounted *Atheiſts*; ſo thoſe that ſhall profeſs the Reformed Religion, yet in all their Practices, and under-hand Policies, depreſs it, and advance the *Popiſh Party*, are juſtly to be accounted *Papiſts*, and to have received the Number of his Name.

The phraſe, [Number of a Name] is not only taken for a Name conſiſting of Numeral Letters, and ſo, not only for Number Arithmetical; but the word [*Number*] is in many Languages put for the Account, Reckoning, or Eſteem,

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that is commonly had of Men; as in Latin we ſay, He is one *nullius Numeri*, of no Number, or Account; and ſo among the Grecians, ἐν πολέμῳ ἐναρίθμιος, is uſed by *Homer*, for one in great Account in War, being numbred or eſteemed a Souldier.

So then, Number of a Name, is a common Eſteem or Account to be ſuch or ſuch an One; and ſo the Number of the Beaſt's Name here, is the common repute or eſteem to be a *Papiſt*, procured through under-hand advancing of the Popiſh Cauſe. It being therefore ſpoken in a diſtinct and lower degree from receiving his Name or his Mark, (which note out an open Profeſſion) doth yet neceſſarily import ſo much, inclining and cleaving to him (though ſecretly) as ſhall deſerve that account and repute to be ſo numbred, as being indeed tacitely and in Heart, as truly of his Company, as thoſe that receive his Name. Now if in opening the meaning of the Holy Ghoſt in the Phraſe here, this Deſcription ſhall ſeem to the Life to picture out a Generation of ſuch kind of Popiſh Perſons as theſe in any (even the moſt Famous) of the Reformed Churches, certainly there will not want good ground for it: for though they, with an impudent fore-head, renounce the *Pope*'s Character, and the Name of *Papiſts*, and will by no means be called *Prieſts of Baal*, (though Prieſts they affect to be called) but boaſt themſelves to be of the Reformation, and oppoſites to the Papal Faction; yet with as much impudence do they bring in an Image of Popiſh Worſhip and Ceremonies, adding to ſome old Limbs, never caſt out, other ſubſtantial parts, of Altars, Cruciſixes, Second Service, and the like, ſo to make up a full likeneſs in the Publick Service, to that of the Popiſh Church: they bring in the Carkaſs firſt, which may afterwards be inſpired with the ſame Opinions. And all this, not as Popery, or with the annexion of Popiſh Idolatrous Opinions, but upon ſuch grounds only, as upon which *Proteſtants* themſelves have continued ſome other Ceremonies. And as in Worſhip, ſo in Doctrine, they ſeek to bring in a *Preſence* in the Sacrament of the Lord's Supper, beyond that which is Spiritual, to Faith, which yet is not Popiſh Tranſubſtantiation; a Power in Prieſts to forgive Sins, beyond that which is declarative, yet not that which Maſs-Prieſts arrogate: Juſtification by Works, yet not ſo groſly as in the way of Popiſh-Merit, but as a Condition of the Goſpel as well as Faith; and many the like to theſe; thus truly ſetting up an Image of Old Popery in a Proteſtant Reformed Way, even as Popery is an Image of Heatheniſh Worſhip in a Chriſtian Way. Say theſe Men what they will, that they hold not of the Pope, nor any way intend him, or the introducing of his Religion into theſe Churches, yet their Actions do (and cannot but) make all Men number them as ſuch; and therefore we ſay, They have gained that eſteem at Home and Abroad in all the Churches: and it is no more than what the Holy Ghoſt propheſied of, who hath fitted them with a Deſcription ſo Characteriſtical, as nothing is more like them than this of theſe here, who are ſaid to receive *the Number of his Name*. And they doing this in a way of Apoſtacy from their former Profeſſion and Religion in which they were trained up, and in a Church ſo full of Spiritual Light, where God hath more Witneſſes than in all the reſt of the Churches, and with an intention and conſpiracy in the end to make way for the Beaſt, (this going before, as the Twi-light doth ſerve to uſher in Darkneſs) therefore the Holy Ghoſt thought them worthy of this Character, (in this Prophecy) and of a diſcovery of them unto whom they do belong; eſpecially ſeeing they would ſo profeſſedly deny it. And though haply but in one of the ten Kingdoms, (although the *Lutherans* elſe-where look very like this Deſcription alſo); yet ſeeing they were to grow ſo potent a Faction, as to have power to hinder the (*buying and ſelling*) quiet living of others amongſt them, who will not receive this Worſhip and Doctrine, (which is a new refined Popery) and with it the Number of his Name; that is, thoſe Opinions and Practices which do deſerve that eſteem. And further, becauſe they were to be the Pope's laſt Champions before his Fall, whom thoſe that are the true Saints, (of whom the greateſt Number in the laſt Age before the Pope's Ruin, is in, or belonging to that one Kingdom) are to encounter and overcome, before the ruin of *Rome*; therefore the Holy Ghoſt thought not fit to leave ſuch a Company out of the Beaſt's Number and Followers; and that alſo, although they were to continue but a ſhort time; for the

Doom

Doom of these Men we have in another Prophecy, (as their Description also) 2 *Tim.* 3. from the 1*st* verse to the 10*th*, the Prophecy there being of a Generation of Men to arise in the last Days, (the Papists rising is attributed to the *Latter Days*, in 1 *Tim.* 4. *chap.* but the rise of these to the *last* of the last Days) who shall set themselves principally against the Power and Spirit of True Worship, and set up a Form or Image instead of it, *vers.* 5. but their Doom is, (vers. 9.) *These shall proceed no further*, they shall have a stop; and their *Folly*, and *Madness*, and Hypocrisy (to attempt to bring in *Popery* with denying it; and when it is going down, then to build this *Babel* again) shall appear to all Men; and being discovered, will be their overthrow: but notwithstanding they must *proceed further* than as yet they have done, even to the *killing of the Witnesses* in that Kingdom, or tenth part of the City, (as *chap.* 11. will shew, when in its due order it shall be opened). And because these last Champions of the Beast, and Healers of the Wound given him, should come in the last Days of all, they are therefore last named, and are said to be last overcome by the Witnesses and pourers forth of the Vials, as *chap.* 15. 2. Chap. 7.

There is but one seeming Objection or Difficulty in this Interpretation; and that is, That in the next verse the number of the Beast is made 666.

But the Answer and Solution is, That the Number of his Name in this Verse is one thing, and the Number *of the Beast* in the last Verse is another. It is not said, that the Number *of his Name* is 666, but the *Number of the Beast*, which betokeneth another thing, (as we shall presently see) only the Holy Ghost, by a wise Transition, passeth from the mention of one, unto the other, as agreeing in Phrase of Speech, yet differing in Sense; which is frequent in Scripture, and (particularly) in this Book, as *Chap.* 22. *vers.* 17. *The Spirit and the Bride say* [*Come*] as speaking unto Christ to come to Judgment quickly, (as *vers.* 20.) but in the following words [*Let him that is athirst* [*come*]; there the word [*come*] is spoken of the coming of a Soul unto Christ, (by believing) as unto the Waters of Life. Even so the *Number of the Beast*, and the *Number of his Name*, are here mentioned, the one upon occasion of the other, because of the affinity of the Phrase in Speech; yet to a differing Sense.

Now the Number of the Beast in the last Verse, is the Time or Term of his ending; which is spoken in reference to the Time allotted him for his reigning, *vers.* 5. which is to be (as there) 42 Months; which counting thirty Days to a Month, according to the Egyptian Account, (which is the Account of this Spiritual Egypt) is one thousand two hundred and sixty Years from his first rising, (being the same space that the Church hath to lie hid in the Wilderness, *chap.* 12. 6. which though she began to hasten into from *Constantine*'s Time; yet she first began to enter into her desolate Condition, wherein she still remains.) But then, when the Pope's Power began to rise, and during the same space of 1260 Years, the Witnesses are said to prophesy in Sack-cloth, *chap.* 11. 3. that is, in a mourning and mean condition; for the eminent Professors of the Truth, and opposers of the Beast, who with their Prophecy do feed the Church in the Wilderness all that while, (as *Chap.* 12. 6.) these are the two *Witnesses*, Chap. 11. 3. Which dates of Time, both of the Witnesses casting off their Sack-cloth, the Woman's coming out of the Wilderness, and the Beast's dejection from his Kingdom and Seat (*Rome*), will all expire about the same Time; which some think will be about the Year 1650, or 1656, which if not the Pope's Ruin, yet the Jew's call, as they say it to be, or (at the farthest) in 1666, to which latter some incline; as thinking it probable, that it may be the meaning of that account mentioned in the last Verse of this 13*th* Chapter, which doth cast up the Number of the Beast; that is, the date and period of his Time and Power, which was given him to continue *forty two Months*, as *vers.* 5. which Days shall then be *Numbred*, that is, finished, (as the phrase is of Old *Babylon*'s ending, *Dan.* 5. 26. *God hath numbred thy Kingdom, and finished it*): and this his Number the Holy Ghost hath computed to be in the Year: that according to Man's computation, shall be called, *six hundred sixty six*. And for the confirmation of this Interpretation, the word [*Number*] is often put to

PART I.

expreſs Time; the very definition which the Philoſopher makes of Time, is, *Numerus motus ſecundum prius & poſterius:* it is the *Number* of *Motion.* And therefore *Johannes Viterbienſis* (in his Gloſs upon this place) plainly renders it thus; *Numerus eſt illius Tempus*, This his Number is his Time. Therefore ſome have made this Number to deſign out the Year of the Beaſt's beginning, or confirmation in his Kingdom, in the Year after Chriſt, 666. But Number, when it is put to ſignify Time, doth not ſo properly ſignify the beginning of it, as the ending of it, when the Number is finiſh'd and made compleat, and caſt up (as I may ſo ſpeak), for then his Time is numbred, and the account of it ſummed, and not before. And therefore *Daniel* (whoſe phraſe (as whoſe Viſions) this Viſion in this 13*th* Chapter exactly follows) uſeth this phraſe to note out the ending of the Time of a Kingdom, and not the Beginning, [*thy Days are numbred*]. And (which is ſtrange) *Ireneus* himſelf, who was the firſt that interpreted this 666, to contain the Numeral Leters of λατεῖνος, as the Name of this Latin Kingdom, does withal ſeem to think, that the end of the Times of the Beaſt, ſhould in a Myſtery be hiddenly contained, (*Lib.*5. *adver. Hæreſes*, towards the end of the Book) *refert hunc Numerum* 666, *ad ſexies Millenos annos Mundi in quibus (ait) Diabolica malitia conſummabitur.* He miſtakes indeed, referring it to the ſixth Thouſand Year of the World, (according to the Old Tradition of the *Rabbins*, commonly received among the Fathers) but yet in this he agrees that it ſhould ſignify the Time of the Conſummation and ending of the Beaſt's Reign, and the Devil's Malice, as that which is to determine with the end of the World. And I obſerve the Holy Ghoſt puts an eſpecial Wiſdom on it, to reckon this Number; which if it had lain in Numeral Letters only, had been no great point of Wiſdom to have ſuch an Emphaſis put upon it; the like whereof is uſed but once more in this Book, and that in *Chap.* 17. 9. when the Beaſt, and the Time of his riſing with the Ten Kings, is ſet forth, as there, from the 9*th* to the 12*th* Verſe; and ſo now here, when his Ending is ſpoken of, for this Wiſdom indeed lay in reckoning the Time of his beginning with the Ten Kings: and ſo the Time of his Ending; by computing the whole Time of his Reign 1260 Years. The vulgar Computation of Years kept now in the World, is (as we all know) from the Year of Chriſt's Birth; by an Account from which, we difference one Year from another: And that is the Stile of the whole Chriſtian World, to ſay, ſuch a Year of our Lord, (reckoning from Chriſt). And this Computation is called the *Number of a Man*, for it is the ordinary vulgar way of reckoning Years, and the meaſure of Time uſed by Men: and therefore ſo called, in that Man doth uſe ſo to number the Years. Even as the meaſure of the Wall of the City, *Chap.* 21. 17. is ſaid to be 144 Cubits, *according to the meaſure of a Man*; that is, the ordinary Cubits in uſe with Men, or taken from the proportion of the meaſure of Man's Stature. So here, ſay they, the Beaſt's Year of ending, when his Number ſhall be compleat, will be in the Year, which, according to Man's Computation of the Years from Chriſt, ſhall be ordinarily termed 666. Now the Number of the Thouſand is not mentioned, as in vulgar phraſe among the *Greeks* and *Hebrews*, it ſeldom was, neither among other Nations is it ordinarily uſed to this Day; we uſing to ſay, in 88, for 1588. And here eſpecially it was needleſs; for if his Number was to end in a Year, which according to Man's account, ſhould be called 666, it could be no other, according to them, but that of 1666 after Chriſt; for the Year 666 after Chriſt (which is paſt) it could not be, there being not 200 of his Years (allowed him to continue) as then run out; and in the Year 2666, (to come) the Years allotted him, would have been well nigh doubly run out; his Years from his firſt riſing to this his ending being to be but 1260 Years. Now then, according to this their Account, ſo as to end his Time in 1666, his Time of Riſing muſt begin in the Year 406 after Chriſt; and that the Pope's Riſe did about that Time begin, we are not altogether without the Holy Ghoſt's Warrant, who tells us, that the Roman Empire (ſeated at *Rome*) over the Weſt, muſt begin to be taken away, e're this Man of Sin could be revealed, or come up and appear in the World, 2 *Theſſ.* 2. 7, 8. And it was the Weſtern Empire which was that *which letted*, whereof *Rome* it ſelf was the Head and Seat; and therefore the

Holy

Holy Ghoſt affixeth this Empire to the City of *Rome* as the Seat of it, which he calleth *Seven-headed*, in reſpect of her Seven Hills, and ſo meaneth not that Eaſtern Empire, whereof *Conſtantinople* was the Seat. Now this Weſtern Empire, whoſe Seat was *Rome*, began then to be taken away, and the firſt foundation of its Ruin laid, when the *Goths* and *Vandals* (of whom you heard under the Trumpets) began to break that Empire into theſe Ten Kingdoms; and the beginning of the firſt Kingdom broken off from the Empire, was in the Year 410, the Emperor by Covenant allowing the *Goths* to ſet up a Kingdom in *France*. Then was *Rome* alſo firſt ſack'd and taken by thoſe Barbarous Nations, and firſt loſt her Virginity; and *Honorius* the Emperor, to recover *Rome* again, and reſtore it to her former flouriſhing Eſtate, was forced to part with one piece of the Empire, namely *France*, which was the firſt of all the Ten Kingdoms that were broken off. And in the Year 412, he was forced to grant to the *Hunnes* to do the like. And *Anno* 415, he was forced to grant the like to the *Goths* in *Spain*. And by the Year 456, all the Ten were up, who gave their Power to the Beaſt. And this punctually agrees with what the Holy Ghoſt ſays more expreſly of the very hour of Antichriſt's Riſing, *Chap.* 17.12. That *the Ten Kings ſhould begin to receive Power as Kings, one hour with the Beaſt*, and the Beaſt one hour with them; the Holy Ghoſt reckoning from the beginning of the firſt of theſe Ten Kingdoms, the Riſing of the Beaſt, becauſe therein was laid the firſt Foundation of his Empire over theſe Ten Kingdoms, for they were to ſet him up. And (which is ſtrange) *Jerome*, who lived in the Times of this firſt Incurſion of theſe Barbarous Nations, and wrote ſo complainingly of it, (who died about the Year 420.) when he ſaw *Rome* taken, and the *Goths* obtain pieces of the Weſtern Empire, ſaid, (then in thoſe Times when it was a doing) in his Epiſtle, *ad* Gerontium, *Qui tenebat de medio fit, & non intelligimus Anti-chriſtum appropinquare*. He ſeeing the Empire begin to break, ſaid, Antichriſt muſt needs be at hand. Some read, [μετα το δειον] as importing the Riſe of theſe Ten Kingdoms, to be after the Beaſt firſt riſen; which if meant of the Time, when theſe Ten Horns were compleatly grown up, is true; for in Nature the Horns grow up after the Birth of the Beaſt that beareth them. But whether it be *after the Beaſt, or with the Beaſt*, it was but *one hour after the Beaſt, or one hour with the Beaſt*; ſtill implying, that both the Riſe of the one, and of the other, were near in Time, and in the ſame Age. And if the Time be reckoned from the very firſt Riſe of that firſt Kingdom in *France*, granted unto the *Goths*, *Anno* 410. it will appear, that it fell out together, or not an hour after the Riſe of *that Beaſt*, from whoſe Time the Centuriſts and others have made the Birth of the Beaſt to have been, though his Conception were before. And indeed, it ſo happened, through God's Providence (who made all things concur in this *one hour*) that he who was as then Pope, (namely *Innocentius* the Firſt, created Pope (as ſome ſay) *Anno* 404, (ſome 406) began to uſurp and challenge Juriſdiction over all Churches, (as I could out of many Authorities ſhew, but you may ſee it in *Simpſon*'s Hiſtory of the Church, in Engliſh, 2. Book, 5. Century) and did ſet on foot that famous Falſification of the Canons of the *Nicene* Council, as pretending that they gave theſe Biſhops of *Rome* that Power; for which, there is an Epiſtle of this *Innocentius* among the * Epiſtles of *Auguſtine*, where he writing to *Auguſtine*, and the reſt of the *African* Biſhops aſſembled, challengeth Power over all, *ex Patrum illorum Inſtitutis*, from the Decrees of thoſe Fathers of *Nice*, which his Succeſſors afterwards proſecuted: ſo that a Copy out of the Authentick Records of that Council, held in the Time of *Conſtantine*, was ſent for, by which this Falſification was detected. This Man alſo began firſt to arrogate a Power over Princes; for he Excommunicated the Eaſtern Emperor *Arcadius* (who yet was out of his Juriſdiction) for baniſhing *Chryſoſtom*; which no Biſhop of *Rome* before him had ever adventured to do; and this in the Year 407, (the Copy of whoſe Bull of Excommunication is * extant to this Day). In his Time alſo, the Emperor *Honorius* granted the Clergy an Exemption from Secular Power, and Civil Tribunals; ſo making them a diſtinct Body for the Pope their Head. See here the firſt and ſecond Beaſt (in this Chapter) riſing both together, firſt in this Pope's proud uſurping over Churches and Princes, and then

Chap. 7.

See *Sigonius de Imperio Occidentali*, lib. 10, 11.

* *Epiſt.* 91.

* *In Baronio verbatim legitur.*

PART I. then in exempting his Clergy, to make up, and conſtitute that ſecond Beaſt with him as their Spiritual Head; and the Ten Kingdoms which were to conſtitute the firſt Beaſt under the Pope as their Head, then alſo beginning to ariſe.

And thus I have given an Account of their Opinion, who fix the Time of Antichriſt's Fall in 1666; together with the Arguments which they urge to prove it.

CHAP. VIII.

The Expoſition of Chap. 14. *wherein the State of the True Church under Antichriſt is deſcribed.*

AS in the 13*th* Chapter you have the Falſe Antichriſtian-Church, whereof the Pope is the Head; ſo in this 14*th* Chapter begins the Deſcription of the true Church during the Time of Antichriſt, whereof the Lamb is the Head; which Church is made up of that *Seed of the Woman* mentioned *Chap.* 12. *laſt*; whom, during her lying hid in the Wilderneſs, Satan through Antichriſt's Power did perſecute. Now the ſeveral Conditions of the Church, during thoſe Times of Antichriſt unto this Day, may be reduced to three Heads.

1. The State of True Believers in thoſe darker Times of Popery, when they were mingled with Papiſts, as making no open ſeparation from them, and yet preſerving themſelves pure from much of their Idolatrous Worſhip and Opinions; and this during the ſpace of 700 Years from the Pope's Riſing.

2. The State of the Church, when firſt a Separation began to be made from the Church of *Rome*, and the Goſpel to be preached from the Year 1100.

3. The State of the Church under the Reformation ſince the Times of *Luther* and *Calvin*, for theſe laſt hundred Years.

Into theſe three ſeveral States the Church of God doth eminently fall divided, to the view of any that are ſkilled in Eccleſiaſtick Stories. And theſe three States are lively deciphered in this Chapter.

1. The State of that confuſed Company under Antichriſt his firſt Times, from *verſ.* 1, to the *6th*.

2. The Church's firſt ſeparation from the Company of Antichriſt, in three ſeveral degrees of it, from *verſ.* 6, to 14.

3. The State of the Reformation ſince *Calvin*'s Time, from *verſ.* 14, to the end.

Firſt, The State of Believers mingled among Antichriſt's Company, and not ſetting up Churches diſtinct from them under him, though oppoſing the groſſneſs of his Idolatry, and keeping themſelves pure from it. And theſe are ſet forth in Characters ſuitable to that Condition; They are a ſcattered Company of 144000, joining themſelves to the Lamb Chriſt, having his Father's Name written in their Foreheads, that is, profeſſing the True God, in the ſincere Obedience and worſhip of him, whilſt the oppoſite Company of Antichriſt went *wondering after the Beaſt*, even a *World* of them, as *Chap.* 13. 3. and received *his Mark*, verſ. 17. Theſe are ſet forth by the ſame Number (of 144000) that the Chriſtians in the Eaſt, under the Mahumetan Bondage and Darkneſs are, (who were the 5*th* and *6th* Trumpets) their State and Condition being much alike in this, as they are a Company of Perſons ſingly to be numbred and ſcattered up and down, here and there, (as they were) in the midſt of the Corruptions of thoſe Eaſtern Churches, under the darkneſs and oppreſſion of *Mahu-*

Mahumetaniſm. So in like manner, Theſe are a Company of True Believers ſcattered up and down under the growing Superſtitions, and encreaſing Darkneſs of Popiſh Antichriſtianiſm; which until the Year of Chriſt 1100, did increaſe more and more upon the World. *They ſtand upon Mount* Sion, *which was called the City of* David, as not yet having a Temple, or inſtituted Churches diſtinct from Antichriſt, erected and built, as in *David's* Time Mount *Sion* had not. And though they ſung a *New Song*, (the Truth of the Goſpel which themſelves believed) yet ſo confuſedly and indiſtinctly, as none could learn it, or underſtand, that they differed from them. It was a *New Song*, differing from what the Papiſts taught about Chriſt, yet they did not propagate it to many; there were few or none (it is ſaid) that could learn it. And they are ſaid to ſing it ſecretly, before this Repreſentative *Chorus* of the four Beaſts, and the four and twenty Elders, (as they are conſidered as a ſtanding Company, that do view all the Viſions of this Book) but themſelves were not caſt into ſuch an Order of Worſhip, they not having Churches or Officers to begin the Song, as in other Times you may obſerve, that it is ſaid, the four Beaſts began, and the four and twenty Elders ſung that Song. So that, they had no diſtinct Churches and Aſſemblies, nor Officers of their own who ſung this Song; their Voices being ſometimes as the Voice of many Waters confuſedly murmuring againſt the Superſtitions daily ariſing in thoſe Times, and thundering aloud. Firſt, Againſt ſetting up of Images, *Anno* 707, both in *France* and *Germany*: And then, againſt Tranſubſtantiation: ſometimes ſweetly harping melodious Strains of true Devotion; which Believers (and ſome Writers of thoſe Times (as we in their Writings find) were full of. Thoſe kept themſelves Virgins from the groſs Idolatries of the Whore, not defiling themſelves with the reſt of thoſe Women; by which are meant the Daughters of the Whore, that is, thoſe Cities and Kingdoms in which they lived; which (as the Daughters receiving themſelves the Fornications of *Rome*, the Mother City) allured theſe alſo unto Spiritual Fornication with them. Thus during thoſe Times of groſs Idolatry, we read of thoſe who profeſſed their deteſtation of Images, and that Idol of Tranſubſtantiation. Chap. 8.

The ſecond State of the Church is, that of the Separation which Believers made from Antichriſtian Churches, having a new and a further Light broke forth among them; which we have deſcribed unto us by three degrees, riſing higher and higher, preſented under three ſeveral Angels, from the *6th* Verſe, and ſo on, (according to the uſual courſe of this Book) the firſt of which flies in the midſt of Heaven, being to publiſh his Meſſage unto many Nations, having the Goſpel to preach, that is, Jeſus Chriſt and Juſtification by him, and the true Worſhip of him: which in thoſe Times was counted a New Goſpel, therefore in oppoſition to that made Calumny, the Holy Ghoſt here calls it the Everlaſting Goſpel. And this began to be done about the Year 1100.

But becauſe I mean to begin the *Second Part* of this my Expoſition of this Book, with the Story of the Church's firſt Separation from Popery, which here begins at the *6th* Verſe of this Chapter; therefore I reſerve the particular Expoſition thereof unto that *Second Part* in its due place, and break off this *Firſt Part* here, although in the middle of a Chapter, yet at a right Joint or Period.

FINIS.

AN EXPOSITION OF THE REVELATION.

The Second Part,

BEING

The Story of the Church from the Times of the first Separation from the Beast, the Pope, until the Glorious Kingdom of Christ.

As it is laid down *Chap.* 11. and from the *6th Verse* of the Fourteenth *Chapter*, unto the beginning of the Twentieth.

THE PREFACE.

THE main Thing I aimed at, both in my first studying this Book, and also in this my Exposition of it, was, to search into such Passages therein, as did concern and fall upon the last Days, especially the present Times of the Church; and to enquire and find out under which of these Constellations our own Times do fall; and what is certainly yet to come. Now what hitherto hath been expounded by me, I found, by the general consent of the best Expositors (though upon divers grounds) to belong unto more Ancient Times, long since past. And hence it is, that in the Exposition of those 6th, 8th, and 9th Chapters, I have been the less inquisitive; therein especially following Mr. Mede, (whose Scheme and Division also of this whole Prophecy into the Seal-Prophecy and Book-Prophecy, and making the one to contain the Fates of the Empire, and the other of the Church, I ever accounted an happy Notion for the understanding of this Book, and have therefore enlarged it); although, in the Exposition of the 7th Chapter, I altogether differ from him, as also in some few things else. Now those parts of this Prophecy, which belong to more elderly Times, being thus briefly run over and dispatch'd, I have now selected and singled out all that I find, both in the Seal-Prophecy and in this Book-Prophecy, to have an Eye to these present Times, or to those yet to come; and have cast them apart by themselves, as being those things in this Book, which it concerns us more especially to search into. And to the end that I might begin at a right Joint, without mangling the whole, I have chosen to begin from that State and Time of the Church's separation from Popery, and of the Reformation which this Book-Prophecy begins at; namely, Chap. 14. vers. 6. and so to give upon this (but especially what concerns the present Age) a larger Exposition than upon the former I have done; having written that First Part, (especially that brief Exposition of the 6th, 7th, 8th, and 9th Chapters) but to make way for the understanding of that which now follows; It being impossible for any Man to be confirmed in the true Interpretation of any Part, without some general insight into the Whole.

Now in general, if you would know what belongs to these latter Times in this Prophecy;

1. The Seal-Prophecy, from the 6th Chapter to the 12th, running over all Time from John's Days, unto the Kingdom of Christ, and the Passages

thereof in the 10th *and* 11th *Chapters (being the laſt under that firſt Prophecy) do therefore belong unto the laſt Times, (as hath been abundantly declared in that General Scheme given in the firſt Part); And indeed, moſt of the things in the* 11th *Chapter, do belong to the Times of the Vials,* Chap. 16. *as will appear in the Expoſition of it.*

Then again, 2. *at the beginning of the* 6th Verſ. Chap. 14. *in the* Book-Prophecy, *begins the great Reſtauration of the Goſpel from under Popery, and ſo, the Story of the laſt Days; which is continued along in ſuch things as ſhall befal the Church unto the Kingdom of Chriſt, which begins not until* Chap. 20. *Hence therefore all theſe Paſſages in thoſe Chapters mentioned out of both Prophecies, being put together in their due place and order, do fitly fall in together, to make the Story of the Church compleat, from the firſt Separation from Popery, unto Chriſt's Kingdom: and do indeed take in all that in this Book of the* Revelation *is ſpoken of theſe Times. Which therefore I call a* Second Part *of the Expoſition of this Book.*

A Particular Scheme and Diviſion, preſenting, in their due Order and Succeſſion, all the Contents of thoſe Chapters which do concern our Times.

BEcauſe the right ordering and ranking of the particular Viſions of this Book in both Prophecies in their due Times, either of Succeſſion after each other, or their ſynchronizing or falling out together at the ſame Time, is the chief Key of Interpretation; therefore as I gave a more general Scheme and Diviſion of this whole Book at the firſt, to make way for the Expoſition thereof; ſo I will now premiſe a particular Scheme of theſe Chapters mentioned, ſo to make way for the underſtanding of the Expoſition thereof alſo.

Firſt, *Therefore I will ſet together the Materials therein contained, according to that right and due order, either of ſynchronizing each with other, or due ſucceſſion after each other; that is, ſhew what Times the ſeveral Viſions of thoſe Chapters do belong unto; which of them are, in order of Time, before the other, and which fall out at the ſame Time with other. The full proof of which Method, and my ſo ordering them, I ſhall in part reſerve to the larger Expoſition it ſelf, which follows. Only now take it briefly, for the better clearing the Expoſition.*

Two Repreſentations of the Church, from the Separation to the *New Jeruſalem.*

The Church of Chriſt, *from thoſe Times of Separation unto the* New Jeruſalem, *is preſented; Either,*

1. *In the various Conditions which in it ſelf it ſhould run through, all the time until then, in ſeveral Ages, both in reſpect of the Progreſs of its Separation further and further off from* Rome, *and ſo, of its encreaſe of Light, Purity, and Reformation; as likewiſe in reſpect of Perſecutions and Judgments upon it, and its Reſtitution and Deliverance again from under them. Or elſe,*

2. *It*

2. *It is preſented in one uniform, entire, and general Condition, ſuiting with all thoſe Times of it, firſt and laſt, both as within it ſelf, it partakes of like Priviledges all that time, and eſpecially alſo in relation to the execution of Plagues and Puniſhments (poured out of the ſeven Vials) on the Enemy of the* Church, *whom this* True Church *is to be the Inſtrument of Ruining. And both theſe ways the Holy Ghoſt hath been pleaſed to repreſent the Story of it.*

The Church's uniform and alike Condition entirely ſet forth together, *Chap.* 15, 16.

1. *This ſame entire Condition of it, during all this long Time (as I take it) is ſet forth in the* 15th *and* 16th *Chapters.*

2. *In the* 15th *Chapter, is ſet forth the common, uniform, and like State of the* Church *all that while.* Chap. 15.

1. *As within it ſelf, from* verſ. 2, *to the* 5th.

2. *In the common and like Deſcription of the Angels or Powers out of the Vials which come out of thoſe* Churches, *from* verſ. 6, *to the end. Which Repreſentation of the* Church, *and of theſe Angels all that whole Time, is alſo made as the immediate* Sign, great and wonderful *(or the Fore-runner) of the* New Jeruſalem, *verſ.* 1, 2. *There being after theſe Vials, and this State of the* Church, *a more glorious State of it to come; which,* verſ. 5. *is called,* The opening the Temple of the Tabernacle, *(ſo called by way of diſtinction from the Temple of the ſeven Angels) as wherein* the Ark *(Chriſt himſelf)* is to be ſeen, *as* Chap. 11. *v. laſt. Which until the Vials are all poured out, ſtands vailed, as the Holy of Holies did. And ſo this preſent State of the* Church *(which is the Temple out of which the ſeven Angels come forth,* verſ. 6.) *holdeth but the Proportion and Alluſion of the inward Court of the Prieſts unto the Holy of Holies in the Jewiſh Temple, in compariſon unto that other* Church *or* Temple *to come* after this, *as* verſ. 5. *ſpeaks. And ſo the Erection of it is made the Sign or immediate Fore-runner of this Holy of Holies, as* verſ. 1, *and* 5. *compared, do evidently ſhew.*

And then, 2. *in the* 16th *Chapter, you have the execution and pouring out of theſe ſeven Vials by the Angels out of this* Church *or* Inner Temple, *erected from the firſt Separation from Antichriſt, all along thoſe times unto the* New Jeruſalem, *which in their ſeveral Orders and Succeſſions, are in one view exhibited in that* 16th *Chapter.* Chap. 16.

The various Condition of the Church, ſcatteredly preſented in three parts.

Now, 2. *although this common uniform Condition of the* Church *all this time, is ſet thus (in relation to the execution of thoſe Vials on the Enemies) in one entire view, in the* 15th *and* 16th *Chapters; yet that other various Condition of the* Church, *as in reſpect to its own particular and diverſe State in all thoſe times, the Holy Ghoſt was pleaſed variouſly, and in ſeveral places of this Prophecy to deſcribe and ſet forth (as beſt ſuiting to a ſpecial End and Occaſion) yet with ſuch infallible Characters of their Times, of the Vials they belong unto, and alſo unto what Times of each Vial, as cannot deceive us.*

Thus

1. Part in *Chap.* 14. from *verſ.* 6. where begins its Separation from Popery.

Thus the Firſt Part of the Story of the various Condition of the Church during the four firſt Vials, is ſet forth Chap. 14. *from the* 6th *Verſe to the end. At which* 6th *Verſe, the ſeparation of the* True Church *from* Anti-chriſt *beginning, there began alſo the firſt erection of* True Churches, *or the* Temple, (*firſt made mention of in that Chapter*) *when* Waldus *and his Company firſt fell off from* Rome. *And the reaſon why this was firſt done, e're the Viſion of the Vials was preſented, was, becauſe it was meet to ſhew how the* Temple *was firſt built and reared, e're the ſeven Angels and their Vials poured forth out of this* Temple *ſhould be mentioned. And therefore Chap.* 14. *ſhews that firſt Part of the* Church's *Story in all its firſt comings forth from* Anti-chriſt, *and laying the Foundation of Churches; but then it breaks off at the Times of the fourth Vial, for that ſo far proceeds the Reformation of the* True Church, *as it reſpected a ſeparation from* Antichriſt, *and ſo runs along with ſuch Vials as ſhould by degrees firſt prepare for his Ruin, as the three or four firſt Vials do.*

But then, 2. *the next ſtate of the* Church, *from the time of the fourth Vial to the fifth Vial,* (*when* Antichriſt's Time *of* 42 *Months is to expire*); *That the* 11th *Chapter* (*which comes in as a* Chronology, *to ſhew the end and expiring of thoſe* Times *of* Anti-chriſt) *doth ſupply the Story of it, from* verſ. 1, *to* 14. *And this Story comes in there, rather than here in* Chap. 14. *becauſe that was to be as an immediate Signal of* Antichriſt's *Downfal; and ſo comes in moſt fitly there in that* 11th Chapter, *that* Chapter *being intended as an exact Chronology or Computation of the Times of the Beaſt's Reign, to the end it might be diſcerned when his Time ſhould end; and ſo, the immediate Sign afore it is therefore annexed, for the* Church's *warning and comfort againſt the approaching of the time of his ending, and a fatal prevailing of* Antichriſt *over them juſt afore. And ſo the Story of that* 11th Chapter *doth indeed begin, where that* 14th Chapter *endeth, or about the ſame time. And as the* 14th Chapter *preſented us with the Story of the Reformation of the* Church, *from* Antichriſt *and his* Falſe Church: *And ſo, what befel the* Church *during that time, ſo the* 11th Chapter *begins with a New Reformation of the Reformed* Churches *among themſelves, and what ſhould befal them upon that Reformation; namely, the killing the Witneſſes, between the fourth Vial and the fifth, or* (*at the utmoſt*) *before the ſixth Vial.*

And then the third part of the Church's *Story, from after the fifth Vial, until the* New Jeruſalem, (*which* New Jeruſalem *begins* Chap. 20. *of the* Book-Prophecy, *and* Chap. 11. verſ. 15. *of the* Seal-Prophecy) *the* 19th Chapter *preſents us with in its due place: For the* 17th *and* 18th Chapters *being, the one but an Explanation who was the Beaſt, and where his Seat was, that ſo the* Church *might be able to diſcern this* Antichriſt; *and the other being a Funeral Song for the pouring out of the fifth Vial, when the Seat of the Beaſt, the Whore* (*the City deſcribed in the* 17th Chapter) *is ruined, when alſo* Antichriſt's *Kingdom* (*as it is moſt probable*) *doth end: Therefore fitly after both theſe Digreſſions, comes in, in its due order, the State of the* Church *from the time of that fifth Vial, or the Ruin of the City, unto the* New Jeruſalem. *And therefore the* 19th Chapter, verſ. 1. *thus begins,* And after theſe things, I heard the Voice of an innumerable Company, *&c. that is, after the Ruin of the City and Whore, deſcribed in* Chap. 17. *and ruined* Chap. 18. *and ſo goes on to deſcribe the State of that Church then, until the* New Jeruſalem.

Now

Now to ſum up all. As the Story in the 14th Chapter, *containeth the firſt Reformation and Separation of the* Church *from* Antichriſt, *in ſeveral degrees; and the* 11th Chapter *containeth a ſecond Reformation of the* Church *within it ſelf from prophane mixture; ſo this* 19th Chapter *contains a third Reformat on Perſonal, of the Saints themſelves in it, as then with might and main preparing and adorning themſelves for the Marriage of the Lamb, (which then they ſhall evidently ſee approaching, now when the Whore is caſt off and burnt) and there you may ſee them getting all the* fine Linnen *they can, that is, of Holineſs and growth in Grace,* [the Righteouſneſs of the Saints]: *that ſo, their Lord and Husband might greatly delight in their Beauty, as you may ſee* verſ. 7, 8. *And this is the true general coher ence and order of what yet remains to be interpreted.*

The Particular Synchroniſm of the ſeveral Viſions and Contents of all thoſe Chapters: And firſt, of the 14*th* Chapter, from *verſ.* 6, with the 15*th* and 16*th*, to its 8*th Verſe.*

NOW becauſe, according to this Diviſion, and general Scheme given, the Viſions of the 15th *and* 16th Chapters (*namely, thoſe of the Vials*) *do run along the ſame whole courſe of Time through divers Ages, that the Viſions of the* 14th Chapter, *from* verſ. 6. *and alſo of the* 11th Chapter, *to* verſ. 15. *and of the* 19th Chapter *alſo do, (though the one in an uniform continued way, the other in a ſcattered ſucceſſive repreſentation of the Church's Condition, all along the ſame tract of Time through many Ages): Therefore it will be expedient to ſhew, which of theſe ſeveral parts of theſe two Repreſentations do ſynchronize and fall out together in the ſame Age, and which of them do ſucceed each other.*

I will therefore a little more particularly ſet together the ſeveral parts of theſe Stories; both of that of the ſeven Vials, which are put together, Chap. 15, *and* 16; *and thoſe other ſeveral Pieces, and ſcattered Paſſages of thoſe other* Chapters, *in all their due Times as they fell out together.*

1. *That ſame* Temple filled with Smoak, Chap. 15. 8. (*out of which come the ſeven Angels*) *I conceive to have been begun to be ſet up in the Times of the firſt Separation from* Antichriſt, Chap. 14. 6. *When alſo the Everlaſting Goſpel was begun diſtinctly to be preached, both by* Waldus *and his Followers, who did erect* True Churches *unto Chriſt, (as the Hiſtory of the* Waldenſes *ſhews) when thoſe* Harpers *on the* Glaſſie Sea, Chap. 15. *began more diſtinctly to* ſing the Song of *Moſes* and the Lamb; *that is, the Doctrine both of the Law and Goſpel, which the* 144000 *in the darker Times of Popery had but muttered, and that ſo confuſedly, as none could learn it. For this, compare* Chap. 14. 6, 7. *with* Chap. 15. 3, 4. *So that, the Doctrine of the Goſpel, and the Erection of the Temple, out of which the Vials do come, and the Separation from Popery do all begin together.*

2. *This*

2. *This erection of the* Temple, *and preparation being thus made by the first Angel,* Chap. 14. 6. *the first Vial out of that* Temple, Chap. 16. 1, 2. *began with the Voice of the second Angel,* Chap. 14. 8. *So that the first Angel,* Chap. 14. 6. *sets up the* Temple, *and the second Angel brings forth the first Vial. And therefore accordingly, the Voice of that Angel,* Chap. 14. 8. *is,* Babylon is fallen, Babylon is fallen; *that is, now is the first Foundation of her Ruin laid, (as in opening the Vials, I shall afterward shew) or, now do those Vials begin, which shall be her Ruin.*

The second Vial, Chap. 16. 3. *follows with the Voice or Cry of the third Angel's preaching,* Chap. 14. 9. *then when the Sea of Antichrist's Doctrine was both proved and pronounced damnable by* Luther's *Doctrine, and the Waters which the Whore sate on fell from her, that is, those Kingdoms and Common-Wealths, which had subjected themselves unto her. For this, compare the Year of* Luther's *preaching, recorded* Chap. 14. 9, 10, 11. *and that second Vial,* Chap. 16.

The third Vial, Chap. 16. 4. *hath been pouring out since that Harvest began,* Chap. 14. 14. *since the* Summer-*Weather, and setled peace of the Reformed Churches, meant by* Rivers *and* Fountains, *(as in the opening the meaning of that Vial, will appear).*

The fourth Vial, Chap. 16. 8. *(I take it) began about the time of the Vintage,* Chap. 14. 18. *whereof this to me is an infallible Character, that an* Angel who had Power over Fire, *is said to excite unto it. Now,* Chap. 16. 8. *The fourth Angel, who poured out this fourth Vial, is said,* to have Power given him to scorch Men with Fire. *And so that De-Description,* Chap. 14. 18. *is of the same Angel, to shew that these two (the fourth Vial, and this Vintage) fall in the same times: and so, it is evidently evinced, that the* 14th Chapter, *and the times of it, reach but to the fourth Vial.*

The Synchronism of the *Vision* of the 11*th* Chapter, in the Age between the Fourth and Fifth *Vial*; and of the 17*th* and 18*th* Chapters, with the Times of the Fifth *Vial:* and of the 19*th*, with the Age after the Fifth *Vial* unto the *New Jerusalem.*

COme we next to the 11th Chapter.

Which, First, *under the* Seal-Prophecy, *begins (now about the Times of the Fourth Vial) afore the expiration of the World's Monarchy, Antichrist's Times, and the Church's Oppression, and before the* 7th Trumpet, *which blows,* vers. 15. *And it begins with the representing the* Temple *of the Reformation, the same which the* 14th Chapter *had represented, (out of which the Angel, with his Sickle for the Harvest, did come,* vers. 15. *of* Chap. 14.) *in which these Reformers, who erected that* Temple *in the* 14th Chapter, *having committed this Error, to lay an outward Court unto it,* (John *there bearing the Persons of the Godly of this Age) are bidden to measure*

measure that Temple *anew, as not fully conformed to the Pattern; and to cast out the outward Court. And so, it contains a further Reformation of the* Temple *in that* 14th Chapter *erected. And as in the Vintage,* Chap. 14. *the Popish Gentiles had (as was said)* trod down the Grapes *in* Germany: *so here,* Chap. 11. vers. 1. *the like Outward Court in other Churches elsewhere, is given unto these Gentiles to tread down; and so, with that exploit to end their date of treading down the Holy City for* 42 *Months, (or* 1260 *Years) with this their re-entry, which shall be their last upon the Churches of the Reformation. And so you see the* 11th Chapter *begins, where the* 14th Chapter *ends.*

Then, secondly, vers. 5, 6. *of that* Chapter, *(in the description of the Witnesses) you furthermore expresly have the first four Vials briefly summed up: and no more of them, than the first four mentioned therein, to shew that these Witnesses in these latter Times of their Prophecy, are the same with those Angels that pour out the Vials,* Chap. 16. *And observe, that that mention of them comes in but by way of Parenthesis in this Speech of the Angel unto* John, *that he might discern who they were, and know them again in this New* Book-Prophecy; *and all to this end, to shew what after these four Vials, or from the time of the Fourth, and before the Fifth should befal them, in the expiring of the* 1260 *Years allotted them to prophesy in in* Sackcloth, *or in a mourning condition; which now should end with the Beast's* Reign *also, which ends with the Fifth Vial. And so,* vers. 7. *when they shall be about to finish their Testimony, (that is, just now, at the ending of their Prophecy) they that formerly have had the power to execute four such Vials on the Beast's Company already, must now, before they do fatally darken and overcome his Kingdom by the fifth Vial, be themselves once more overcome by the Beast. Which killing of them, being thus mentioned after four of the Vials, summed up* vers. 5, 6. *and in the end of their Prophecy, and in the very expiring of their time of Mourning, must needs therefore be from after, or upon the time of the fourth Vial, and before the Fifth, or at furthest with the sixth. And then,* vers. 13. *the Witnesses they rise, and the tenth part of the City falls; which some have interpreted to be the fifth Vial, the* Ruin *of the City of* Rome. *But of that hereafter in the Exposition.*

After that, vers. 14. *the second Wo passeth away; which notes the removing of the Turkish Power and Tyranny (which was the second Wo, or sixth Trumpet, spoken of* Chap. 9. 12, 13.) *which is all one with the sixth Vial,* Chap. 16. *the drying up the River* Euphrates, *or the preparation unto it, as in the Exposition will appear.*

Then follows the seventh Trumpet, Chap. 11. 15. *to the end; at which time the seventh Vial begins, as is evident, by comparing the* 9th *verse of* Chap. 11. *and* Chap. 16. 18, *and* 21 verses; *as also* Chap. 10. 7. *in that 'tis said in one place, that* Time shall be no longer, *than until the seventh Trumpet blows, and in the other,* It is done, *(says the Voice) when the seventh Vial is poured out,* Chap. 16. 17.

And lastly, As under the seventh Trumpet comes in the Holy of Holies, which (as was said) is the opening the Tabernacle of the Testimony in Heaven, in which the Ark is seen, Chap. 11. 18. *so you may read* Chap. 15. 5. *that after the Vials, (he says there,* μετὰ ταῦτα, after these Things) *this Temple of the Tabernacle of the Testimony in Heaven, is said to be*

opened. That Temple out of which the Vials come, being but as the Inward Temple which was begun to be erected (for else they had no True Churches) *from the first Separation, but polluted with the adjoining of the Outward Court by the Reformers. But under the Times of the fourth Vial, this Temple is measured and purged, and that Court cast out,* Chap. 11. 1. *now ending in the Holy of Holies succeeding it.*

But whereas still what should befal the Church *from the Time of the rising of the Witnesses, (which falleth out about the fifth Vial) is not expressed in that* 11th Chapter, *nor what should be the* Church's *Condition from that space between the fifth Vial, and the seventh Trumpet, and Holy of Holies: But we are still to seek that, for the* 11th Chapter *does fetly describe only what befel the* Church *just afore the expiring of the Reign of* Antichrist, *as a Signal added for the* Church's *Warning: Therefore this Part the* 19th Chapter *supplies, (the* 17 *and* 18 Chapters *being but a larger Explication of the fifth Vial (as all agree) namely, the Ruin of the City) the first* Verse *of which begins thus;* After these things, I saw an innumerable Company in Heaven, praising God for the Downfal of the Whore, *(at large set forth* Chap. 17, *and* 18.) *and therefore it must needs set forth the State of the Church now after the fifth Vial until the Seventh, (as in the Exposition will appear). And then that great Battel, at the Lamb's Marriage-Supper, which follows in that* Chapter, *how that agrees with the seventh Vial, let any one judg, that shall read* Chap. 16. *from the* 14th Verse *to the end, and* Chap. 19. *from the* 11th Verse *to the end. And then come in the* 1000 *Years, and* New Jerusalem, Chap. 20. 21, 22. *which is all one with the Holy of Holies.*

The End of the Preface.

AN

AN EXPOSITION OF THE REVELATION.

PART. II.

CHAP. I.

The Thirteenth Chapter explained, from Verſe the 6th to the end.

NOW having ordered and caſt theſe Chapters, remaining to be expounded, into this Mould: I begin this Expoſition here, where the Story of the Church's firſt Separation from Antichriſt doth indeed begin, (where alſo I brake off the Firſt Part of this Expoſition).

In which my ranking of theſe Chapters was ſhewed, That as the 13*th* Chapter does throughout ſet forth the Condition of the Falſe Antichriſtian Church, and the ſeveral ſorts of that Company which ſhall cleave to the Beaſt: So that this 14*th* Chapter does in like manner ſet forth the Company of True Believers, which ſhall apart by themſelves cleave unto the Lamb, and that, in thoſe ſeveral Conditions which they are to run through. As,

1. The Condition of the Church in the dark Times of Popery; from his firſt riſing, until the Goſpel's Light did break forth more clearly, and a Separation was made from the Church of Antichriſt. And this (as I have opened it) you have from the 1*ſt* verſe unto the 6*th*.

Or, 2. The Condition of the Church from that firſt Separation from Popery, and Believers erecting Churches and Aſſemblies by themſelves, from *verſ.* 6. to the end. Which now begins to be expounded.

And the ſcope of the Holy Ghoſt in this remainder of *Chap.* 14. is but to ſhew by what degrees the Goſpel ſhould firſt break forth, and how Churches ſhould at firſt be erected, and a glorious Reformation made. And ſo, it reacheth no further than till the Times of that prevailing again of the Beaſt, which

PART II.

after this great Reformation, he ſhould a ſecond Time obtain to have over theſe Churches, about the Times of the Fourth Vial, which is executed by the Angel that hath Power over Fire, who is mentioned, *verſ.* 18. Which prevailing of his, the 11*th* Chapter (the ſcope whereof is to ſhew how the Beaſt's Reign is to end) does more fully ſhew forth.

Now when as the Holy Ghoſt had in this 14*th* Chapter given the Story of that firſt Separation and Reformation, as being ſufficient to ſhew the Foundation and Progreſs of this New Temple and True Church, erected in oppoſition to the Falſe; he then breaks off, and preſents the general and common condition and ſtation of Believers in this new erected Temple, ſeparate from the Church of the Beaſt, and from its Doctrine and Worſhip; and ſhews the Judgments to be executed upon the Falſe Church all that while, until the Kingdom of Chriſt, entirely together in one view in the 15*th* and 16*th* Chapters.

Now this State and Condition of the Church, as firſt breaking forth from under Antichriſt, and ſo coming out of *Babylon* and *Egypt*, laid forth in this 14*th* Chapter, until Antichriſt's ſecond prevailing, ſpoken of *Chap.* 11. hath two Parts.

1. Their firſt Separation, in the dark and elder Times of the Goſpel, before the Reformation.

2. The Reformation it ſelf, made by *Calvin* and others.

1. The firſt Separation, made and continued in the Elder Times before *Luther*, hath three degrees of it orderly ſet forth, as Light encreaſed in the Church, from *verſ.* 6, to 14.

2. The Reformation it ſelf, from the 14*th* verſe to the end.

Firſt; Of that firſt Separation.

It hath three Degrees (as was ſaid) ſet forth by Three Angels, (as by whoſe Miniſtry all the great things done in the Church and World throughout this Book is ſtill ſaid to be effected) who in their Voice and Cry riſe higher and higher, and louder and louder againſt Antichriſt and his Company.

The firſt Angel who lays the Foundation of all, is ſaid to have the *everlaſting Goſpel to preach unto them that dwell on the Earth, and to every Nation, and Tongue, and People*, and ſo to *fly into the midſt of Heaven*, as reaching his Voice to all. And he alſo calls upon Men *to fear* and worſhip *God alone who made Heaven and Earth*, verſ. 7. So that, the Matter of his Preaching is the Goſpel, which brings to light the free Grace of God in Chriſt, for the juſtification of a Sinner, and alſo the true Worſhip of this God alone; withdrawing Men from Idolatry and falſe Worſhip of Saints and Angels, which the World was then overwhelmed with: which becauſe in thoſe Times it was called the *New Goſpel*, therefore in oppoſition to that Calumny, the Holy Ghoſt calls it the *Everlaſting Goſpel*, which was now reſtored and brought to light. And by the preaching of theſe two Things to all Nations, was the foundation of that whole Separation from the Pope that followed, firſt laid.

Now this firſt Angel's preaching, doth moſt lively ſet forth the firſt Proceedings of *Waldus* and his Followers, who firſt began to make Separation from Popiſh Doctrine and Worſhip. This *Waldus*, an Alderman of *Lions* in *France*, about the Year of Chriſt 1100, being Converted by occaſion of the ſudden death of a Friend of his, as they were walking abroad together, (which mightily terrified and amazed him; God uſing that as a means to humble him and bring him to Chriſt) fell a preaching in that City, and converted many others to the ſaving Knowledg of Chriſt. And he being a Man learned alſo, (as even Popiſh Writers ſay of him) opened the Scriptures, and turned them into the vulgar French. And he and his Followers thinking it their Duty to preach this Goſpel unto others, as did the Apoſtles; they forthwith ſent abroad ſome of their Company a preaching: Which when it came to the Ears of the Pope, they were prohibited, as being Lay-Men. But they affirming, it was better to obey God than Men; and it being an Article of their Faith, *unicuique licere Verbum Dei liberè prædicare*, that it was lawful for any Man to preach the Goſpel; they went on in the courſe they had begun, though they were perſecuted for it. And look

as

as in the Primitive Times, when Perſecution aroſe after the Death of *Stephen*, and that the Church of *Jeruſalem* was diſperſed, it was an occaſion of further ſpreading the Goſpel unto other Nations. So *Waldus* being himſelf excommunicated, came into *Picardy*, and ſo into the *Low Countries*, and there, by his preaching, made many Diſciples, and then went into *Germany*, and laſt of all into *Bohemia*; and his Followers were diſperſed into *Savoy*, *Lombardy*, and the Countries on this ſide the *Alpes*; and *Arnoldus* his Companion went into *Spain*. Inſomuch that *Poplinerius* the Hiſtorian gives this Teſtimony of them, That theſe *Waldenſes*, (mauger the Power of all Chriſtian Princes) about the Year 1100, did broach a Doctrine little differing from what the Proteſtants now hold; and not only diſperſed it through *France*, but over all the parts of *Europe*. Of theſe things you may read at large in the Engliſh Hiſtory of the *Waldenſes*, and in Biſhop *Uſher*'s Book *de Succeſſione Eccleſiæ*. Thus you ſee they *preach'd*, as here; yea, it was their Profeſſion; and they preach'd to *all Nations*, and the Doctrine they preach'd was only the Goſpel, and to call Men from Idolatry to Worſhip God aright, (as you may read at large in thoſe Books mentioned) as the Angel is here ſaid to do, *verſ.* 7. Chap. 1.

But in an Age or two following, their Number encreaſing in all Kingdoms, and their Light growing more clear, there follows out of this Company a Second Angel, who with open Mouth proclaims, That *Rome* was *Babylon*, and the Pope that Beaſt, and that Antichriſt, in this *Revelation* deſcribed, and ordained to Ruin. Which thing *Waldus* did at the firſt but begin to mutter; for in one more ancient Breviary of the Articles of their Opinions, (as you have them in that forenamed Book, *de Succeſſione Eccleſiæ*, Cap. 6. *N.* 16.) this is the firſt, concerning the Church of *Rome*, in theſe modeſt words only, *Romanum Præſulum reliquis parem eſſe Epiſcopis*; that the Pope of *Rome* was but equal to all other Biſhops. But afterwards in the following Ages, their Followers grew more bold; and in another Edition of their Articles, in the ſame Chapter, *N.* 17. you find this, *Romanam Eccleſiam eſſe Meretricem Babylonicam*, that the Church of *Rome* was the Whore of *Babylon*. Which thing the Profeſſors in thoſe next Ages did inculcate, and inſiſt on, and made it the eminent Article of their Profeſſion and Confeſſion. But this was eſpecially done by *Wickliff* and his Followers, beginning about the Year 1371 in *England*; and after him by *John Hus*, and *Jerome* of *Prague*, and their Followers, *Anno* 1400. *Verſ.* 8.

But then follows a Third Angel, more vehement than the reſt, and that was *Luther* and his Followers: and he proceeds further, and ſays, That not only *Rome* is *Babylon*, but that all thoſe who cleave unto her Doctrine and Superſtitions, *ſhall drink of the Wrath of God for ever*; that is, be certainly damned, and go to Hell. He ſhewing, that her Worſhip and Doctrine (the Image of the Beaſt) was a damned Doctrine, and laying open the Falſhood and Errors of it ſo manifeſtly, that now under ſo clear a Light of the Goſpel as this Age held forth, it could never ſtand with Salvation to live therein. And ſo he urged a ſeparation from *Rome* under pain of damnation. The Voice of this Angel is from *verſ.* 9, to 12.

Then follows an Intimation, once for all, of thoſe Martyrdoms and bloody Perſecutions of all thoſe three Angels and their Followers, as the effect of this their Preaching, and as a Trial of the Truth of their Doctrine, and their own Sincerity. So, *verſ.* 12, 13. *Here is the Patience of the Saints*; that is, here comes in Matter for the trial of it. And for their encouragement, there is a comfortable Acclamation ſubjoined, *Bleſſed are thoſe that die in the Lord.* Now how, upon the preaching of all thoſe Angels, Perſecutions were raiſed, (which from the Times of the Heatheniſh and Arrian Perſecutions, for the ſpace of 800 Years paſt before, in the dark Times of Popery, the Church was free from) and there followed the Martyrdoms of the Followers of *Waldus*, *Wickliff*, *Hus*, and *Luther*, and of thoſe that embraced their Doctrine (eſpecially upon, and after this Third Angel's preaching) this the Book of Martyrs will inform you.

PART II. In the ſecond place comes the Time of the Reformation, after *Luther*; the ſtate of which is preſented to us under a double Viſion; the one of a *Harveſt*, the other of a *Vintage*, (which uſeth to come after Harveſt).

The firſt betokens that glorious Peace and Sunſhine of the Goſpel which followed after thoſe Perſecutions in *Germany*, *England*, *&c.* for ſixty Years and upwards, and this from *verſ.* 14, to 17. By an *Harveſt*, in Scripture, is meant the Converſion and gathering in of the Elect by the Preaching of the Goſpel. So in the *Old Teſtament*, *Iſaiah* propheſying of the Converſion of the Jews in *Egypt* and *Aſſyria*, Chap. 27. 12, 13. he uſeth this Expreſſion, That God would *threſh* or *beat off* all along from the River *Euphrates* unto *Egypt*, thoſe his Elect People, that, as Corn, ſhould grow upon the Shores thereof; and that he would threſh ſo clean, that they ſhould be gathered *one by one*; not leaving one grain of Election behind, nor one Ear of Corn ſtanding unreaped. It is an Alluſion to an Harveſt, and having in of Corn, and threſhing it. Like unto which, is that Speech of Chriſt, when he ſent out his Diſciples. *Lo, the Regions are White, and ripe for the Harveſt*, and *the Harveſt is great*. Which he ſpake when there were multitudes of People ripe, and ready to receive the Goſpel. And ſince the preaching of the Goſpel by the Third Angel, what multitudes of ſuch hungry Souls have there been in theſe Kingdoms? And what a glorious Time of Summer and Harveſt have we had? And this preaching of the Goſpel, that hath reaped this Corn, hath been authorized by the chief Magiſtrates, and by Kingly Power, even whole Kingdoms profeſſing it. And therefore he who in this Viſion hath the *Sickle* given him, to *Reap*, is preſented *crowned with a Golden Crown*: which according to the Analogy with the other Contents of this Book, *Chap.* 14. 5. is when Jeſus Chriſt, the *Son of Man*, is viſibly ſet in the Throne, ruling by Chriſtian Magiſtrates, they uſing their Power for him; as when the Emperors turned Chriſtians, you find the like Expreſſion uſed, *Chap.* 10.

The other Viſion is of a *Vintage*, from *verſ.* 17, to the end; which, as a Vintage comes after Harveſt, ſo this falls out in the end of this Summer, and after the Harveſt of the Reformation, and ſo ſhuts up the Story of it. Wherein God, after he hath had in his Corn, falls upon the Grapes, the Wild Grapes, and cuts them down; but with another manner of Sickle, than he had done his own Corn: He had reaped them with a Sickle of Converſion, but theſe he cuts down with the *ſharp Sickle* (twice ſo called) of vengeance; and therefore it is ſaid, that they are *caſt into the Wine-preſs of God's Wrath*. And theſe Grapes, are thoſe Carnal Proteſtants and Profeſſors of Religion, who, together with the Elect, have enjoyed the Heat of this fair long Summer, and hung like to Grapes in the Sun, but retaining their Sowrneſs, have been ripened indeed, but only for Wrath and Vengeance. And lo, how this ſharp Sickle hath gone up and down in *Germany* for well nigh theſe twenty Years, being ſuch a Wine-preſs of fierce Wrath, and ſuch a treading down to an overflowing of Blood and Miſery, as hath ſcarce been parallel'd in any Age. For it is the Vengeance of the Temple, not ſo much deſtroyed, as defiled and diſhonoured by their Mixture; which as much provokes God unto Wrath, as the Perſecution of his Temple would have done. And therefore the Angel that is the Executioner of it, is provoked unto it by the Cries of an Angel that comes from the Altar, as one who is zealous of God's Worſhip, and diſdains as much that the Temple and Altar (the Ordinances of Worſhip) ſhould be peſtered and defiled with ſuch as call themſelves the Church, ſaying, *We are the Temple of God*, and ſo cauſe God's Name to be blaſphemed; as that the Idolatrous Papiſts, (whom this Book calls *the Gentiles*, Chap. 11. 1.) ſhould tread down this Holy City and Sanctuary. For even theſe are no better than Gentiles alſo, who ſay they are Jews, but are not.

And that this Vengeance ſhould be meant of this execution of it upon the Proteſtant Party, ſeems evident unto me by this, that the *Wine-preſs* is ſaid to be *troden without the City*; that is, without the Juriſdiction or Reach of the Power of the City of *Rome*; (for ſo that word [*City*] according to the Stile of this Book,

Book, doth ſtill import, as *chap.* 11. 8. *chap.* 16. 19, *&c.*) and ſo is on purpoſe added, to ſhew, that it befals even ſuch Kingdoms and Places as had caſt off the Pope's Supremacy. And it appears alſo by this, that it is mentioned apart from the Vials which follow; which are all the Judgments that fall upon the Popiſh and Turkiſh Enemies of the Church; but this upon a third ſort of Enemies within the Church it ſelf. And although it be true, that ſo far as there hath befaln (through theſe German Wars) a Plague upon the Popiſh Party in *Germany*, (as upon the Emperor, and thoſe Popiſh Princes under him) ſo far indeed as upon them, it is to be reduced to one of the Vials, (which do contain all the laſt Plagues on the Popiſh Party) and particularly comes under the 4*th* Vial: Yet ſo far as theſe Wars have brought Miſeries and Deſolation on the Proteſtant Party, ſo far in that reſpect it is preſented in this Vintage. And therefore you may obſerve, that the Angel, who (it is ſaid) hath *power over Fire*, (who is indeed the Angel of the Fourth Vial, as the Angel of the Third is called the *Angel* of the *Waters*) becauſe he hath *power to ſcorch Men with Fire*, Chap. 16. 8. that Angel it is that incites and provokes this Angel here, with the *ſharp Sickle, to cut down, and tread theſe Grapes.* So that this Vintage is a diſtinct execution from that of the Fourth Vial, and yet contemporaneous with it. In a word; theſe Wars, ſo far as they hurt the Popiſh Party, are the fourth Vial, and ſo far as they hurt the Proteſtant Party, they are the Vintage here meant. That *Horſes* are mentioned as treaders of this Wine-preſs, moſt fitly carries it to theſe German Wars; the German Horſes being the moſt approved War-horſes in *Europe*, and theſe Wars having been chiefly maintained and acted by them. And then alſo this Alluſion of Grapes trodden in a Wine-preſs, was as ſuitable to expreſs the Miſeries befallen thoſe Countries; which are famous for Vines and Vintages, (as the *Palatinate* and other places in *Germany* are). And for the like Reaſon the Judgments upon *Edom* and *Boſrah* are expreſſed by a Vintage, *Iſa.* 63. 1. becauſe it was a Country famous for Vines. And then again, haply the ſpace of 1600 *Furlongs* here mentioned (which ſome make more Miles, ſome leſs) may for the length be found as fitly to agree unto the chief Seat of theſe Wars and Wine-preſſe; which (take the length of the Proteſtant part of *Germany* troden down, and here only intended) may not every way extend much further. But the computation, and meaſuring of this, I leave unto others. And whether or no God will bring this Wine-preſs into any other of his Vineyards, as *England*, *Scotland*, *&c.* and by bloody Wars tread down the Grapes there, as he hath done in *Germany*, keeping ſtill to the ſame proportion of 1600 Furlongs, (as our *Brightman* reckons the length of *England* to be) and fulfilling it over and over in other ſeveral Proteſtant Kingdoms and Dominions, He only knows who is the Lord both of this Harveſt and Vintage. Only this may be more confidently affirmed, that the reſt of thoſe Carnal Proteſtants in *England*, and other Places, who like the outward Court have been laid and joined to the People of God, ſhall yet, before the expiration and ending of the Beaſt's Kingdom and Number, be more or leſs given up to the Papiſts, and to the Juriſdiction of the City of *Rome*, and be troden down, and made to vail to them, if not all of them by bloody Wars and Conqueſts, yet by ſome baſe and unworthy yielding to them, as a juſt Puniſhment of their Carnal Profeſſion of the Goſpel. And this in *England* (we ſee) they begin to do; and this (I take it) the 11*th* Chapter, *verſ.* 1. doth foretell and propheſy of. Which Chapter being intended to give a Signal or Fore-runner of the Beaſt's Ruin, and the expiration of his 1260 Years, and Period of his Kingdom, (which now is approaching); doth preſent the State of the Church, and what ſhall befal it, not long before his Ruin; and ſo withal, that Face of the Church juſt afore, is preſented there, (*Chap.* 11. *verſ.* 1.) And the ſetting down what ſhould befal it (from *verſ.* 7, to 14.) muſt neceſſarily belong to theſe Times, and ſo is to be ſubjoined unto this 14*th* Chapter (though it comes in there, as a common ſignal of the ending of both Prophecies, and therefore between both) to make the Story of the Church compleat.

Chap. 1.

And this I ſhall handle, and make to appear, when I have firſt opened the meaning of the Vials, eſpecially of the four firſt of them; which though for order-ſake are by the Holy Ghoſt put (as in this Book things of a ſort uſe to be)

with

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with the reſt, after this 14*th* Chapter; yet they have been a pouring forth upon the Beaſt and his Company, from that firſt preaching of the Goſpel until now, (as will further appear). And the Reaſon why I would open theſe four firſt Vials, e're I open the 11*th* Chapter, is, becauſe they ſynchronize with this 14*th* Chapter: and becauſe four Vials are mentioned, as poured out, *chap.* 11. e're the Witneſſes being ſlain, which cannot be underſtood till theſe be firſt explained.

CHAP. II.

The Expoſition of Chap. 15.

THE Holy Ghoſt having thus firſt of all ſhewn how the Reformation from Popery was to be brought about, and Churches erected; he here beginneth to ſet before us the uniform State of Believers in this Temple, and the ſeveral degrees of their ruining the Falſe Church, by ſeveral Vials. And this, as ſet together in one continued view throughout all theſe Times, from the firſt Separation from Popery, until Chriſt's Kingdom. Concerning which, in general, I ſhall premiſe three Things.

Firſt, The difference between their Condition here, and the Condition of the Churches under the dark Times of Popery, as is uniformly deſcribed *chap.* 14. from *verſ.* 1, to the 6. And obſerve this difference in theſe four Particulars.

1. Thoſe, *chap.* 14. were Virgins, but not ſeparate; but theſe here ſtand alone in a Temple by themſelves, waſhing themſelves from the Defilement of Popery, as being ſeparated therefrom.

2. Thoſe ſung a New Song confuſedly, but theſe ſing the Song of *Moſes* and the Lamb, (that is, the Law, and the Goſpel) diſtinctly.

3. Thoſe there ſtood naked upon the Hill of *Sion*, as it was, e're a Temple was reared upon it; but theſe here are gathered into a Temple, and roofed over their Heads.

4. Thoſe ſung their Song in *Egypt*; but theſe are come out of *Egypt*, and ſo ſing *Moſes* his Song.

The ſecond Thing to be premiſed is, That theſe ſeven Angels, and their Vials, and this Company here, are in the general deſcription of them, (or in that Preface to their deſcription prefixed, *verſ.* 1.) called *a Sign*, *great and marvellous*, and *another* Sign.

1. It is called *a Sign*. A Sign is always a fore-runner of ſomething to come. Now what it is that is here pointed at as to come, *verſ.* 5. tells us; namely, that *after theſe things*, (that is, after theſe Vials) *the Temple of the Tabernacle of the Teſtimony was opened in Heaven*. So then, theſe Vials, they are the Sign of that glorious Holy of Holies, which *John* ſaw was to come after them; or they are the Sign of the *New Jeruſalem*, (for by that *Temple of the Tabernacle of the Teſtimony*, is that ſtate meant) and alſo of Chriſt's coming; and ſo they are that *Sign of the Son of Man* ſpoken of, *Matth.* 24. And theſe Plagues do here go before him, as in like manner the Prophets uſe to deſcribe his Progreſs with Plagues and Peſtilence afore him. And therefore (if you obſerve it) juſt when the laſt Vial approacheth, *Chap.* 16. 14. then warning is given, *Behold, I come as a Thief*, &c.

2. It

2. It is called *another* Sign; for that Sign, *chap.*12. was the Sign of the Devil's being thrown down in Heatheniſm; but this, of the Devil's throwing down out of Popery, and Chriſt's coming to ſet up his Kingdom. So that we of this Age do indeed ſtand in the midſt of the Times of theſe Vials, and ſo may ſee how much of Chriſt's Train is gone before, and what is to come hereafter, himſelf being to come in the Rear of all. Chap. 2.

The third Thing to be premiſed and obſerved, is, That they are called the *laſt Plagues.*

Chriſt had three ſorts of Enemies to ſubdue, by three ſeveral ſorts of Plagues.

1. Satan and his Falſe Worſhip, together with the Heatheniſh Empire, which he diſpatch'd by the ſix Seals, *chap.* 6.

2. The Roman Empire, which he ruined by the ſix Trumpets.

3. The Pope in the Weſt, and the Turk in the Eaſt, who ſucceeded in the place of the Roman both Eaſtern and Weſtern Empire; and for theſe he hath prepared ſeven Vials. And becauſe theſe are the *laſt* Enemies, therefore theſe Vials are called the *laſt Plagues.*

Thus much in general; now more particularly to deſcend to the ſeveral Contents of this Chapter.

There are two Things which are more eminently preſented to our view in this 15*th* Chapter.

Firſt, The Church, or Company of Believers ſtanding in the Temple, deſcribed from *verſ.* 2, to 5. and *verſ.* 8.

Secondly, The Angels, who are Executioners of the Vials out of that Temple, deſcribed from *verſ.* 6, to 8.

Firſt, For the Company from among whom the Angels come:

1. They have a *Temple* over their Heads, as *verſ.* 8. *continually filled with Smoke*, verſ. *laſt*; as at the firſt dedication of *Moſes* his Tabernacle, *Exod.* 40. 34, 35. and at the dedication of *Solomon*'s Temple, (which was a larger Edition of that which *Moſes* had given the Pattern of) 1 *Kings* 8. 16. To ſhew, that during the Vials, there ſhould be new Erections, and Editions, and Reformations of the Temple; unto all which God ſtill gives the teſtimony of his Preſence.

As, 1. when that firſt Separation from Popery was made, and True Churches were ſet up by the *Waldenſes*, and Smoke filled their Temples.

2. In the Reformation made by *Luther* and *Calvin*, there was a farther Edition of the Temple, and Smoke did afreſh fill it alſo.

3. In the 11*th* Chapter, *verſ.* 1. you will meet with another Reformation, and caſting away the Outward Court; and Smoke will afreſh fill thoſe Newmeaſured Temples alſo: God ſtill giving new Teſtimonies of his Preſence, as new Editions of purer Churches do come forth.

2. Their Station in this Temple is *upon a Sea of Glaſs*; which (as you heard out of the 4*th* Chapter) was an alluſion to that Braſen Sea, in which the Prieſts waſhed themſelves. To ſhew, that this Company of Believers, from out of which the Vials do come, ſhould be ſuch as ſhould ſtill more and more purify themſelves afreſh in their ſeveral Ages, from thoſe Defilements of Doctrine and Worſhip which Antichriſt had brought into the Church. And they, in their ſeveral Succeſſions, diſcovering new and further Defilements, are therefore ſtill preſented as coming forth freſh and anew out of the Sea of Glaſs; and accordingly are preſented *ſtanding upon the Brim*, as being new come out from waſhing themſelves, and ſo growing purer and purer, until they become a Bride fully prepared for their Lord and King.

3. They are alſo preſented as Victors and Conquerors; for ſuch, through pouring forth theſe Vials, they do become; and in the end ſhall fully prevail over the Beaſt, and over his Image, and over his Mark, and over the Number

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of his Name; which are ſeveral Degrees of Popery and Antichriſtianiſm, whereof ſome are more groſs, and ſome more refined. All which they in like manner do by degrees, in their ſeveral Succeſſions, go on to diſcover, and to overcome; until by that time that theſe Vials are all poured out, they have got a full and perfect Conqueſt over all. And therefore in this general Deſcription are ſet forth as thoſe that had ſuch a full Conqueſt; for that (take them firſt and laſt) they ſhall have a perfect and compleat victory over all theſe. The meaning is not (as Mr. *Brightman* underſtands it) that this Company had firſt got a compleat Victory over all theſe, before the Vials began: but this is ſpoken of the whole Company and Succeſſion of them firſt and laſt conjunctively, the intendment being, to give a general deſcription of them, and to ſet down what they ſhould do and accompliſh by that time their whole Time is expired, and to ſhew, how by that time they ſhall have poured out their Vials, they ſhall obtain the Victory. Thus in like manner of Speech it is ſaid, *verſ.* 1. That *in them is filled up* (or *fulfilled*) *the Wrath of God*; *expleta eſt ira Dei.* Which is ſpoken as if it were already accompliſh'd and fulfilled; but the meaning is, that by that time they are all emptied, the Wrath of God will be throughly exerciſed and fulfilled through them and by them. And ſo doth this here, note out, not a full Victory before the Vials, but a compleat Victory in and through the pouring out of theſe Vials; and that this Company, e're the time of the Vials is fully expired, obtains it: For the Vials are themſelves the Means by which they do overcome; and for each degree of which Victory, they ſing a triumphant Song.

4. Theſe *ſing the Song of Moſes.* For the former of the Vials are alluſions to the Plagues of *Egypt*; and by that time that the fifth Vial comes, they will have *drowned the Egyptians in the Red Sea*, and ſo will ſing that Song, *Exod.* 15. And after that, they will ſing the Song of the Lamb, even his Marriage Song; as in the 19*th* Chapter, (which comes in after the Funeral Song of the City of *Rome*, or the fifth Vial in *chap.* 18.) *verſ.* 6, and 7. *Let us be glad and rejoice, for the Marriage of the Lamb is come*; that is, is approaching. Or this Song may refer to the Doctrine of the Goſpel, which now began to be taught among them more clearly: For *Moſes* his Song, *Deut.* 32. was Doctrinal; and ſo in the Old Teſtament it was ordinary to utter Matters of Doctrine in Songs. And thus in this Book the Doctrine of the Church is ſtill expreſſed, and is called a Song. And ſo whereas, during the dark Times of Popery, they ſung (*as it were*) *a New Song*, differing from Popiſh Doctrine; yet ſo confuſedly, that *none could learn it*, as *Chap.* 14. 3.

Now they have the *Everlaſting Goſpel* to preach, as *Chap.* 14. 6. and they ſing *Moſes* his Song, and the Lamb's, diſtinctly; they preach the Law and the Goſpel clearly and rightly, and make manifeſt his δικαιώματα, which we tranſlate [*Judgments*] but ſignifies his *Juſtifications* (as *Rom.* 8. 4.) of poor Sinners *made manifeſt*, as *verſ.* 4. The Doctrine of Juſtification by Chriſt being eminently revealed and made known in the Time of theſe Vials, and the Works of Redemption moſt clearly manifeſted.

And moreover theſe do alſo ſet up Chriſt, both in himſelf, and in his Relations to his Church, as calling him:

1. *The Lord Almighty.*
2. *King of Saints.*
3. The *only Holy One.*

And ſo,

1. As the only Ruler and Lord of his Church.
2. And King that muſt give Laws unto it.
3. As the Fountain of all Grace and Holineſs.

(In

Chap. 2.

(In a word) As a God only to be believed in, and worſhipped, as being only and alone Holy; They magnify nor Saints, nor Temples, nor the Pope, no, nor any Creature whatſoever: For ſo, *Jer.* 10. 7. the like Speech is uttered in oppoſition to all Falſe Gods; and therefore, ſay they, *Who will not fear thee?* or worſhip thee, and that, according to thine own ways preſcribed in thy Word, and not according to Men's Inventions. *Juſt, and True, and Righteous are thy Ways*, (that is part of their Song) and all Superſtitions and humane Inventions in Worſhip are falſe: So ſays *David*, *I hate every evil Way, but thy Law do I love*, as being only True and Righteous, *Pſal.* 119. Thus much for their Song.

Secondly, The Deſcription of theſe Angels, and their Preparations to pour out their Vials, you have from *verſ.* 6. of this 15*th* Chapter to the end, as you have the execution and pouring out of their Vials in the 16*th* Chapter.

The Angels are deſcribed as *cloathed in White*, as Prieſts, and *girt with a golden Girdle* of Alacrity, Strength, Sincerity, and Truth; for in Scripture Men are ſaid to be *girt* with all theſe. And *one of the four Beaſts* (that is, of the Officers of the Churches, whoſe Mouths in praying the Officers ſtill are) is ſaid to *give theſe Vials unto theſe Angels*, in that theirs and the Church's Prayers do fill up theſe Vials in their ſeveral Succeſſions. And the Plagues they execute are ſaid to be in *Vials*, both becauſe the Prayers of the Saints do fill up the Wrath poured out, (for *chap.* 5. the Vials are interpreted the Prayers of the Saints); and alſo in alluſion to the Expreſſion in the Old Teſtament, where God's Wrath is deſcribed by a *Cup* or *Vial in the Hand of the Lord*; as often in the *Pſalms* you have it. And *Rome*'s Sin being expreſſed by *a Cup of Abomination in her Hands*; her Plagues are therefore fitly expreſſed by Vials and Cups of Wrath, irreſiſtably poured out upon their Heads from Heaven. And they are ſaid to be *filled with the Wrath of God, that liveth for ever and ever*: For that theſe Plagues are Spiritual as well as Corporal (as I ſhall ſhew); and are but the beginnings of an Everlaſting Wrath, as that Fire from Heaven upon the *Sodomites*, is ſaid to be an *Everlaſting Fire*, and ſo called by *Jude*.

Again, theſe Vials are ſaid to *come out of the Temple*; that is, out of the Church or Churches then erected. Which becauſe it follows the mention of the opening the *Temple of the Tabernacle* in Heaven: therefore ſome have miſtaken it, as if theſe Angels had come out of the *Temple of the Teſtimony*, mentioned *verſ.* 5. whereas that Temple there, is, by way of diſtinction, called, *The Temple of the Tabernacle of the Teſtimony*, even the Holy of Holies; and the opening of that Temple, not ſpoken in relation unto the Angels coming out, as opening upon their coming forth; but for the diſcovery of the Ark, as you have it interpreted under the ſeventh Trumpet, *chap.* 11. *verſ. laſt*, in alluſion to the Holy of Holies, which was kept vailed. Now by that 11*th* Chapter, it evidently appears, that the Vials are poured out before the opening of this Tabernacle of the Teſtimony in Heaven. For *verſ.* 5, and 6, you read of four Vials before the killing of the Witneſſes; and the fifth Vial is after their riſing; and the paſſing away of the ſecond Woe is the ſixth Vial; and then the ſeventh Vial, and the ſeventh Trumpet are all one, (as hath been often times ſhewed); and then comes the Tabernacle of the Teſtimony, or Holy of Holies to be opened, and the Ark to be diſcovered and ſeen in it, *verſ. laſt* of that Chapter. And in like manner here alſo, the opening of this Tabernacle is ſaid to be μετὰ ταῦτα, *after theſe things*; that is, after theſe Vials; which is a phraſe in this Book, always noting out things in a ſeveral Succeſſion performed, and a differing Viſion, as *chap.* 4. *verſ.* 1. and *chap.* 7. *verſ.* 9. And the mention of it comes in here, only to ſhew the Event of theſe Vials. The Temple therefore that theſe Angels come out of, is at the pureſt but the Temple of Prieſts; and yet *filled with Smoke from the Glory and Power of God*, it betokening his ſpecial, glorious, and powerful Preſence in and with the Church during the Time of the Vials, which the Smoke that filled the Temple at the Dedication, was a Sign of. And this Smoke here implies, and is the Sign of three Things.

PART II.

1. Of God's *Preſence* in theſe Churches: So *Iſa.* 4. 5. under the Alluſion to the Smoke in the Temple; God's Preſence in his Aſſemblies under the *New Teſtament*, is there ſpoken of. And here it is interpreted the *Glory* of the Lord; for ſo it follows, *The Temple was filled with Smoke from the Glory of the Lord*; that is, his glorious Preſence, which *Iſa.* 6. 1. is ſaid to fill the Temple.

2. Of God's *Defence*, and Protection of his Church; and therefore it is here alſo added, [*and from the Power of the Lord*]. So that none can enter in to hurt them within the Temple. And thus alſo *Iſa.* 4. 5. the Smoke is interpreted *a Defence*; and *verſ.* 6. there is ſaid to be *a Covert and a Refuge from the Storm*, &c.

3. Of *Offence* alſo to their Enemies. So in the 18*th Pſalm*, Smoke is made a Sign of God's Anger and Wrath; *A Smoke aſcended in his Anger.* And ſo, whereas it is ſaid, That *no Man was able to enter into the Temple*, one probable meaning of that expreſſion (to me) is, That whereas God poured forth upon the Enemies of his Church Vials of Wrath, and theſe Plagues were rained abroad upon them, (againſt which this Temple, (as was ſaid) was the only Refuge and Covert, Men ſtill uſing to fly unto the Temple, and to the Horns of the Altar, as being their Sanctuary) God in his juſt Judgment hardneth, and ſo keepeth thoſe his Enemies of the Popiſh Party, from joining themſelves to this his Temple; ſo that they, through the obdurateneſs of their Hearts, (of which you may ſtill read in the Vials) are not able to enter into it, and ſo periſh, and are deſtroyed by theſe Plagues. And whereas it is ſaid, *They entred not in, till the ſeven Plagues were fulfilled*; the meaning is, that they *never* entred, as *Gen.* 8. 7. and *Pſalm.* 112. 8. and *Acts* 3. 21. [*Until*] is put for [*Never*].

CHAP.

CHAP. III.

The Expoſition of Chapter 16. A Diviſion of the Vials; the two laſt briefly touch'd.

THE Execution of theſe two laſt Vials doth follow the five Firſt, from *verſ.* 1. to the 12*th*; and they are Vials upon the Beaſt, the Pope, and his Adherents; God by degrees plaguing them as he did the *Egyptians*; until the Fifth falling eminently upon the Seat of the Beaſt, *Rome* it ſelf, his Kingdom be ſo darkened and deſpoiled of its Glory and Power; that although the Beaſt may remain, for Jeſus Chriſt himſelf (at his coming, under the ſeventh Vial) to have the laſt blow at him, and the full glory of the Conqueſt; yet ſo weakened and darkened, as that I believe the Period of *his Power to do* (as the word is in the Original, *chap.* 13. 5.) for 42 Months, or 1260 Years, is there ſet, and the Date of his Leaſe expired.

Now for the 6*th* and 7*th* Vials; becauſe they are further off to come, and that the 7*th* Vial, and the preparation unto it, from *verſ.* 13. belongs to the Kingdom of Chriſt, as being the immediate making way thereunto; therefore I will but briefly touch upon both theſe, and diſpatch them firſt. The five firſt (eſpecially the 4*th* and 5*th*) being thoſe that concern theſe Times, and which chiefly ſerve for the opening the 11*th* Chapter, I ſhall treat more largely upon.

Now the 6*th* Vial is upon *the great River Euphrates*; that is, the Turk, whom the ſixth Trumpet left ſtanding in the Eaſt. And he is compared to the *great River* (which is the Epithete given to the River *Euphrates* in the *Old Teſtament*) as the *Aſſyrian* Monarch and his Army are called, in the 8*th* of *Iſaiah*, and the 7*th* verſe. And to the River *Euphrates*; for his firſt Seat was (as you heard out of *Chap.* 9. 14.) upon that River. Now this River is to be dried up, for the Kings of the Eaſt, the Jews, to poſſeſs their own Land, according to that Prophecy of their laſt Converſion, *Iſa.* 11. 13, 14. compared with the 15*th* and 16*th* verſes of the ſame Chapter.

The 7*th* Vial is general, upon *the Air*, the whole Power of Satan all the World over. The Reliques both of Turk and Pope, and of all the Churches Enemies throughout the World, (as *verſ.* 14.) muſtering up all their Forces againſt the Chriſtians in the Weſt, and the Jews in the Eaſt, are to be overthrown by Jeſus Chriſt himſelf, and his Armies; as you may read more at large in the 19*th* Chapter, from the 11*th* verſe to the end, that being an Explication of this Vial, the laſt upon the World, as the 18*th* Chapter is of the 5*th* Vial, the moſt eminent upon the Beaſt.

SECT.

PART II.

SECT. I.

Seven Things premiſed for the underſtanding the five firſt Vials, which are upon the Beaſt and his Company.

NOw for theſe five firſt Vials upon the Beaſt, Antichriſt, and his Adherents; I ſhall premiſe theſe things for the true underſtanding of them.

Firſt, That for the Times of them, they (as was ſaid) began with the Times of the firſt Separation from *Rome*, recorded *Chap.* 14. 6. and ſo do indeed contain all thoſe Steps and Degrees of ruining Antichriſt, firſt and laſt, from the firſt Time of the Church's attempting to come forth out, and ſeparating from this *Egypt*. And therefore the three firſt Vials are an Alluſion (as you ſhall ſee in the next Premiſe) unto thoſe Plagues which *Moſes* and *Aaron*, in bringing *Iſrael* out of *Egypt*, executed upon the *Egyptians*; and ſo do refer to the Times of the Church's Separation and firſt Reformation. It appears alſo from the thing it ſelf; for how can we think that all thoſe Diſcoveries of the Whore's Nakedneſs, and the falling off of theſe Kingdoms from her, (although they for a time ſhould begin to court her again) ſhould not be reckoned among the Vials, they having been well-nigh as great Plagues as are like yet to befal her, (except that her laſt Ruin)! And it appears likewiſe from this, that in the Vintage of the 14*th* Chapter, we find (as was obſerved) mention made of the Angel of the fourth Vial: Therefore the Times after that Vintage, muſt belong unto thoſe three Vials which preceded this fourth. And for the Time of the beginning of them, whether at the Harveſt, or the Voices of thoſe Angels that made the Separation, the Holy Ghoſt hath not left us without ſome Character whereby we may diſcern it, in the Story of that 14*th* Chapter, where the Song which the Church ſings, when the Vials do begin, is, (as you may ſee it there) *Who ſhall not fear thee, O Lord, and glorify thy Name? for all Nations ſhall come and worſhip before thee; for thy Judgments are made manifeſt, &c.* Of which this is one meaning, (though there is another) that the Plagues of theſe Vials now beginning, the Judgments of God are made manifeſt. Now ſee what the Voice of the firſt Angel is, (he who began the firſt Separation from Antichriſt, and firſt preach'd the Goſpel to every Nation) *Chap.* 14. *verſ.* 6, 7. His Meſſage unto all Nations is, *Fear God, and give glory to him; for the hour of his Judgments is come; and worſhip him who hath made Heaven and Earth.* That Angel did but begin to give warning to Antichriſt and his Company, of the Vials that approached: But then obſerve the Voice of the Second Angel, and you will find that the firſt Vial did begin as the effect of theſe two Angels preaching: For this ſecond not only calls *Rome*, *Babylon*, and diſcovers the Pope to be Antichriſt, but ſays, *Babylon is fallen, is fallen*; that is, the Foundation of her Ruin is laid. Now here began the firſt Vial, even in this diſcovery of him to be Antichriſt, whom before that, the ſuperſtitious World did never ſo much as ſuſpect. And whereas it is ſaid, *Babylon is fallen*, the Scripture ſpeaks of a Thing as done, when the Foundation of it is laid: So the Weſtern Empire is reckoned as taken away, then when the Wars of the *Goths* began, and when the firſt of the Ten Kingdoms was broken off from the Empire, *Anno* 410. (as was before ſaid, in the Expoſition of the 13*th* Chapter). And the Pope is from that Time reckoned to riſe with his ten Horns, though it was forty Years after e're all the ten Kingdoms were fully erected; yea, and ſeventy Years after e're the Power of the Weſtern Empire was wholly extinct. Thus in the like manner *Iſa.* 21. the Prophet ſays of Old *Babylon*, *She is fallen*, he propheſying at the very Time when the *Medes* firſt revolted from that Monarchy, and began to ſet up a Kingdom of their own, which afterward was to deſtroy *Babylon*, being alſo enabled thereto by that Revolt. Now ſo is it here, when the firſt open and profeſſed Revolt from *Rome* (as from a ſecond *Babylon*) was made by our Predeceſſors, then was the Foundation of her Fall laid, then (ſays the Angel) *Babylon is fallen*;

and

and ſo there begins the firſt Vial (for the Vials are the means of ruining of it). Chap. 3.

A ſecond Thing to be premiſed is, That theſe Vials are expreſſed in an Alluſion unto the Plagues executed in *Egypt* by *Moſes* and *Aaron*; of which the firſt were not ſo great, but they ended in the drowning of thoſe Egyptians in the Red Sea; even as theſe do in the utter ruining of the Seat of Antichriſt.

The firſt is upon the *Earth*, and the effect of it, a noiſom and grievous ſore on the Men who have the Mark of the Beaſt; in Alluſion to that Plague of throwing *Duſt* in the Air by *Moſes*, which cauſed a Botch on Man and Beaſt then in *Egypt*.

The ſecond on the *Sea, and the Waters thereof.*

The third on *the Rivers and Fountains, turning all their Waters into Blood.* All this is a manifeſt Alluſion unto that turning the Egyptian Rivers, *&c.* into Blood, by *Moſes*.

The fourth is upon the *Sun*, and *tormenteth Men with Fire.* Which may be an Alluſion to the Puniſhment of *Sodom*. For ſo in the 11*th* Chapter, (where theſe four firſt Vials are enumerated) *verſ.* 5, 6. the Antichriſtian State is called *Egypt* or *Sodom*. Or rather it alludes to *Moſes* his conſuming by Fire that Company that offered up ſtrange Fire in the Wilderneſs, when they were come out of *Egypt*.

A third Thing to be premiſed is; That as in the Trumpets the Holy Ghoſt compared the Empire to *a World*, ſo here in the Vials he uſeth the ſame compariſon, comparing the Kingdom of the Beaſt, and the ſeveral parts of it to be plagued, unto ſeveral parts of the World. And as the four firſt Trumpets were ſo many degrees of ruining the Weſtern Empire; ſo are theſe Vials of ruining the Beaſt's World or Empire. The firſt Trumpet was on the *Earth*; the ſecond on the *Sea*; the third on the *Rivers*; and the fourth on the *Sun*. And whereas it was there ſhewed, that in Scripture any Kingdom or Body is uſually compared to a *World*, (which hath an Earth, and Heavens, *&c.*) wherein what is loweſt is the Earth, and what is higheſt is the Heavens, the Sun and Stars, *&c.* So in that Empire then, and now in this Antichriſtian Kingdom here, the parts of it are compared to an *Earth*, *Sun*, *Sea*, *Rivers*, &c.

Fourth Premiſe. And as I obſerved in the 13*th* Chapter, that the Pope and his Company were reſembled by a double *Beaſt*, one repreſenting the *Political* State of theſe Ten Kingdoms, which made up one Body under him as an Head; and the other, the *Spiritual* State of his Church and Clergy, (as they call it) which make up a diſtinct Body under him as their High Prieſt and Spiritual Head: So (anſwerably) this his *Earth*, and *Rivers*, and *Sun*, (which are the Parts of theſe his Kingdoms) may (according to the Analogy of this Repreſentation) be interpreted in a double ſenſe; either his *Spiritual* Earth, Sea, *&c.* or his *Political* Earth, Sea, *&c.*

Fifth Premiſe. Seeing that in the 11*th* Chapter, *verſ.* 8. his Kingdom is called *Spiritual Egypt* and *Sodom*; and this, in relation unto theſe very Plagues of the Vials (which are enumerated there, *verſ.* 5, 6.) [*The City* (ſays he) *which is ſpiritually called Egypt and Sodom*]; and that is more than meerly, or allegorically ſuch, it importing that this his Kingdom is a *Spiritual* Egypt, and a *Spiritual* Sodom. And it is a State (we know) that claimeth *Spiritual* Juriſdiction in *Spiritual* Things, and over the *Souls of Men*, (as *Chap.* 18. *verſ.* 13. hath it) and not only or principally in things outward and political, but *in ordine ad ſpiritualia*, in order to things Spiritual. Now therefore the Plagues (and ſo theſe Vials, they being the Plagues upon this *Egypt* and *Sodom*) upon this City, muſt needs be underſtood of Spiritual Plagues, upon the Souls and Spirits of Antichriſt's Adherents, as well as outward. For they muſt be anſwerable to the *Egypt*, upon which they are Plagues; yea, and ſeeing that it is both a Spiritual State, and yet withal, a *Temporal* Kingdom alſo for *outward* Power and Pomp; having an Earth, Sea, *&c.* as other worldly Kingdoms have: therefore they

ſhall

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ſhall have double Plagues, Spiritual and *Outward* alſo, on their Spirits, and alſo on their outward worldly Kingdom. Even thus it became the *Righteous God* (as in relation to theſe Plagues he is called, *Chap.* 16. 5.) to proportion their Plagues to their Sins, and ſo to *double unto her, double, according to her Works*, (as the phraſe is. *chap.* 18. 6.) For him to ruin this Beaſt and his Adherents but *outwardly* only, (as he hath done other Monarchies) was not enough; for he ſinned, not only in aſſuming outward Power, Pomp, and Glory, and a Kingdom like to other Monarchies, (under the Name and Pretence of having Chriſt's Power) but a Spiritual Kingdom alſo. The *Merchandize* of this City was not only *Gold and precious Stones*, &c. *chap.* 18. 12. but likewiſe the *Souls of Men too*, (as it is there). She traded in Spirituals as well as Temporals; and therefore the higheſt Spiritual Judgments (as well as Temporal) ſhall befal that State, and the Abettors of it. And as the Plagues of *Pharaoh* and his Egyptians were Spiritual (in the hardening of their Hearts) as well as Temporal; ſo ſuch a ſpiritual Hardneſs and Impenitency is made mention of in ſome of theſe Vials, as well as outward Plagues. And therefore they are alſo ſaid, *chap.* 15. 7. to be *the Wrath of God that liveth for ever*, an eternal Wrath ſeizing upon the Souls of them on whom they are poured. And ſuch are theſe four firſt Vials, and ſo to be underſtood, both of Spiritual and Temporal Plagues.

I mention the four firſt eſpecially, becauſe there, where this City is called *Spiritually Egypt*, theſe four are enumerated, namely, *chap.* 11. 5, 6. And as it is evident that theſe Vials are in that 11*th* Chapter to be underſtood ſpiritually; ſo it is as evident, that the ſame Vials (as here in *chap.* 16. they are made mention of) are to be underſtood of outward Plagues; and ſo meant of both.

6. For the right underſtanding theſe Vials, I premiſe, That though there be a Firſt, Second, and Third Vial in order ſucceeding each other, and which in a ſucceſſive Order begin after each other, and have ſome ſpecial preciſe Time for their *eminent* pouring out and execution; yet ſo, as ſome *ſprinklings* of the Firſt may continue ſtill under the Second, Third, and Fourth; and ſome Reliques of the Second, under the Third, Fourth, &c. and ſo of the reſt. And this ſeems evident to me, in that their *Sores* begun under the firſt Vial, are made mention of under the fifth Vial, *verſ.* 11. of that Chapter. And ſo in like manner the ſame effect (namely, *Blaſpheming*) which is a part of the fourth Vial, (and an effect of it) is alſo continued in a further height under the Fifth. And ſo again, on the contrary, it may fall out that ſome *droppings* of a ſucceeding Vial, may begin in the Times of the Vial foregoing it, and go before, as the droppings of Storms do, before their Strength and Fulneſs comes; and ſo may theſe, before the extremity of pouring forth the Vial it ſelf. As for Example; During the Times of the fourth Vial, ſome droppings of the Fifth may begin, and ſome preparations to it, though ſtill the fulneſs of that, and every other Vial, hath a ſpecial Time in its due order ſucceeding.

The ſeventh and laſt Thing to be premiſed, is; That all the Plagues on the Popiſh Party, firſt and laſt, are reduceable to one of theſe Vials: For, *Chap.* 15. 1. they are ſaid to be *the laſt Plagues, in which the Wrath of God is fulfilled* upon that Party; and ſo every Drop and Sprinkling of Wrath and Vexation poured out, goes to fill up ſome Vial or other, as a part of it.

SECT.

SECT. II.

A particular and more large Explication of the five first Vials on the Beast and his Company.

NOw for a more particular Explication of them :

The first Vial is principally upon the Beast's *Earth*, the lowest part of his Kingdom (and this according to that Rule given) both Spiritual and Political. Now this Vial was the effect of those first and second Angel's preachings, *Chap.* 14. especially of that second Angel there : For the preaching the Gospel, and the discovery of the Pope to be *that Antichrist*, did draw away many of his *Inferior* Subjects, and of the common People in all Kingdoms, (namely the ten European Kingdoms, which are his *Earth Political.* And so his Authority and Interest in the Hearts of the People all *Europe* through was weakned, and the Number of the Worshippers of the Beast lessened. So as all the World did not now, without contradiction, go after him as they had wont. And there was an effect of this Vial also, upon his *Spiritual Earth*; which his Clergy were : for the *Waldenses* and their Followers, by their preaching in those Ages, discovering the uncleanness, idleness, and hypocrisy of the Priests, Monks, and Nuns, (who were the Beast's Enchanters) they did (as it were) cast up Dust in their Faces, as *Moses* did; and so they brake out in *Botches*, and became odious to all the People. So speaks the Vial, *v.* 2. *There fell a noisom and grievous Sore upon the Men that had the Mark of the Beast.* Now they are properly his Clergy; who being exempted from the Civil Power, are more peculiarly his Subjects and sworn Vassals; and indeed by Ordination do receive from him a *Character* indelible. (For this, see the Exposition upon *Chap.*13.) Who are also called *the Worshippers of his Image*, they being the upholders of his Idolatrous Doctrine. And accordingly we find in Story, that all those first Gospellers before *Luther*, made it the chiefest Subject and End of their Writings and Disputes, to render odious and vile, the Pharisaical Popish Clergy, (as in the Book of Martyrs abundantly appears).

Neither was this Judgment meerly outward, as only bringing shame through such an outward discovery of their hateful and abominable Iniquities, which was also the beginning of their Ruin; (for it made way for it in all Mens Hearts): But further, it is most certain, that the Effect of the Light of the Gospel, which in their preaching was discovered, proved really a Curse unto this Popish Clergy, in order to this their breaking forth in Filthiness and Botches : in that for this their not embracing it, but shutting their Eyes against it, God gave them up (by way of a Curse) unto all manner of gross Sins, of Uncleanness, Sodomy, *&c.* so as after this, to commit them with more greediness, than before this preaching of the Gospel; even as he did the Gentiles, *Rom.* 1. Because *they with-held the Truth in Unrighteousness, therefore he gave them up* the more *unto vile Affections.* So these, after the first Light of the Gospel began to dawn, they daily brake out into Botches and Boils more than ever they did before. And thus this Vial was a Spiritual Judgment upon them, as well as an Outward, in discovering their Sores unto their shame. And this is the first degree of their Spiritual Judgment under the first Vial.

The Second Vial is upon the *Sea.* And this is the Fruit and Effect of the third Angel's preaching, namely, *Luther* and his Followers; who as in their Doctrine they were raised up to a greater Light, (comparatively to the former); so the Fruit of their Doctrine was a further Plague, both upon the Political and Spiritual Sea of the Beast. The *Sea* in a Kingdom or Body Politick, is put for Jurisdiction over many People, (as was shewed in the second Trumpet, *chap.* 8.) and so here the *Sea* of the Beast, are those *many Kingdoms, and Peoples, and Nations, and Tongues*, which she sits upon, (as you may see it expounded

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pounded, *chap.* 17. 15.) Now after *Luther*'s preaching, and his Followers, not only particular Persons (as before) were divided from the Pope, but whole Nations were rent from him, (as *England*, *Germany*, *Sweden*, *Scotland*, &c.) and his Sea lessened by a third part and more, and some of the ten Horns of the Beast wrung off, so becoming like as Members when divided from the Body, and (as the Similitude is *vers.* 3. to express that Division) as the Blood of a dead *Man*. And *every living Thing* died in those Seas divided from him; in that now those of the Popish Faction could not, through the alteration of Religion by Law, live in their Idolatrous Worship, so quietly, safely, and peaceably, as before. There was no free living or breathing for them in these separated Kingdoms.

And in like manner his Spiritual Sea also had a Vial poured upon it, even his abominable Doctrine and Worship; as, the Doctrine of Purgatory, Indulgences, Merit, *&c.* in which, as in the Sea, *his Merchants* (namely, his Priests) *had brought in Gain*, both to themselves, and to the Pope's Custom-house, (as the Expression is, *chap.* 18. 17.)

This Sea of the Beast's Doctrine is turned into Blood, and does (like the Blood of a dead Man) begin to putrify and stink; yea, and (which is a further Plague) to be damnable. Insomuch that those, who after so clear a Light of the Gospel now discovered, will still continue in that Doctrine, die and perish eternally. And so in that sense also it is true, which is said, *vers.* 3. that *every living thing died in the Sea.* And see how this agrees with the preaching of the third Angel, *chap.* 14. 9, 10. He preaching, that not only that *Rome* was *Babylon*, as the former was, but that *if any one* did *worship the Beast, or his Image, the same should drink of the Wine of God's Wrath.* And by that Wrath is meant Hell; for it follows, *the Smoke of their Torments ascends up for ever and ever*; that is, now they shall be sure to be all damned, who know the Truth, but embrace it not. And this was a further Spiritual Punishment upon them, above what their Doctrine was unto them in former Times, wherein through Ignorance Men remaining, many more of them were saved than now there are.

The Third Vial is upon the *Rivers* and *Fountains*; that is, those who serve to enlarge, or any way recover that his Sea again, or to sweeten it. They are therefore called Rivers, because as Rivers run from the Sea into the Sea again, so do these.

I shall now explicate both the Rivers and Fountains severally.

First, For his Fountains; They are the lesser Springs; and those,

1. The Spiritual Ones. When the Egyptian Waters were turned into Blood, we read, that they digged Fountains and Wells; and that they also were turned into Blood by *Moses*. So here, they when their Sea is become bloody, dig Fountains to live in. Which Fountains are their Writings and Writers since the Reformation, that with Learning and Eloquence, would labour to sweeten and make good some of their Sea-waters again, but in vain: Our Writers again confuting them, and turning all into Blood, as it was before. So as, still those among them that shall read the one and the other, cannot but so be convinced, that if they persist still in their Doctrine, they will be damned, (as the Curse is, 2 *Thess.* 2. 11, 12.)

2. Their Fountains Temporal and Political also. Such we may account those Politick Agents, the Jesuits, and others, that have, in all these Separated Kingdoms, attempted to restore this his lost Power and Jurisdiction. And the lesser Springs, (namely, particular Persons) have many of them been turned to Blood, whilst Laws enacted against them, (in *England*, 1581. in *Holland*, 86. in *France*, 84. and again in *England* 1605.) cut off many of them, and gave them Blood to drink, many of them being martyred; insomuch that they have a Martyrology, or Book of Martyrs, even as we have. Thus they have had a just Reward, as *the Angel from the Altar* cries, *vers.* 7. that is, True Worshippers in Churches, who through their Prayers had procured these Edicts, and therefore do now return the praise unto God's Justice, in retaliating to them and upon them. That Phrase [*from the Altar*] notes not out Martyrdom, (as some think)

think) neither here, nor *chap.* 14. 18. (but this Phraſe [*the Souls under the Altar*] is, that which importeth Martyrdom, as *chap.* 6.) but [*Altar*] is here put to ſignify Worſhip; and ſo, *the Angel out from the Altar*, or place of Worſhip, is put to ſignify thoſe publick Worſhippers and Prieſts of God that ſtand at the Altar, or in publick Aſſemblies, and give thanks for theſe Judgments upon all Occaſions. Their Acclamation is, that as they had dealt by us, ſo now themſelves were dealt with, and indeed, juſt in the ſame manner; for they had ſingled out particular Perſons, and put them to death by bloody Laws eſtabliſhed; and theſe Kingdoms being fallen off, have enacted the like, and put them to death in the like publick manner. Chap. 3.

In the ſecond place; this third Vial is upon his *Rivers* alſo, and greater Streams, namely, thoſe Armadoes and Navies from out the Sea of thoſe Kingdoms that continue ſtill to uphold the Beaſt, and endeavour to lay all Kingdoms into this one Sea again. As the *Spaniards*, both againſt *England* in 88; and againſt *Holland* often ſince, ſent out to regain *Rome*'s Juriſdiction; who yet have ſtill been defeated. And unto this Head may be reduced the Defeatment of that late Navy, 1639, (ſent forth to the ſame end) as a ſprinkling of this Vial, (though now be the Times of the fourth Vial) ſtill going on, according to the Rule given in the *6th* Premiſe.

The Fourth Vial is upon the *Sun*; and to the Angel that is Executor of it, there is *power given to ſcorch Men with Fire*. The Effect whereof is, their *Blaſphemy*. This Vial ſeemeth to me to have two diſtinct parts;

1. The Effuſion of this Vial upon the *Sun*.
2. The *ſcorching with Fire* thoſe that adhere to the Beaſt. And according to my former General Rules, I do interpret it, both of Outward, and of Spiritual Plagues, and both of them falling on the Popiſh Party. And ſo, the former Part of the Vial to import an Outward Plague, and the latter a Spiritual Puniſhment.

Now, 1. for the Vial upon the Sun. The *Sun* here (according to the third Premiſe or Rule given) may be put for the more illuſtrious Light, or Prince, adhering to the Popiſh Party, and ſhining in his *Political* Heaven, whereof he is the great God or *Jupiter*. And this muſt be either the Emperor, or the King of *Spain*, or (as it may be) both; they both being of the ſame Family of *Auſtria*.

The iſſue of theſe German Wars (when the Popiſh Party ſhall once have had Blood enough given them to drink) ſhall be either the Ruin of the one, or the other, or both; and if not of them both, then of the *Auſtrian* Family in *Germany* (as Mr. *Mede* firſt well conjectured) though it may be the Hint of his Conjecture might have been taken from what was Mr. *Parker*'s Opinion of this Vial long before; who interpreted this *Sun* to be ſome Proteſtant Prince in *Germany*, who ſhould firſt have a part of this Vial poured upon him by the Popiſh Party; but being thereby provoked, and afterwards raiſed again, ſhould (like the Sun) ſcorch them with his heat, and ſo only the latter part of this Vial ſhould fall on them. Thus Mr. *Parker*, *Anno* 1616, did firſt interpret this Vial, long before theſe German Wars. But I do much rather incline to Mr. *Mede*'s Opinion, becauſe theſe Vials are wholly peculiar to the Beaſt and his Company, and to thoſe profeſſed Enemies of the Church who adhere unto him. And ſo this firſt part of the Vial upon the Sun, cannot be underſtood of any Proteſtant, but of thoſe that do adhere to the Beaſt, even as well as the latter part of it, *ſcorching them with Fire*.

Now if this Sun be one of theſe two, either the King of *Spain*, or the Emperor, I rather take the latter: For the King of *Spain*, though now the greater Light in the preſent Horoſcope, and ſo would, rather of the two, ſeem to be this Sun: Yet conſidering thoſe more elderly and former Times, the Empire of *Germany* hath, for this 800 Years, been the eminenteſt Principality in *Europe*, and hath upheld the Pope the moſt, and in thoſe Times done more that way

PART II. than any other King, (though indeed ſome of the Emperors oppoſed the Pope). Now God in bringing Puniſhments on Kings and Kingdoms, reckoneth with them for what their Predeceſſors in State have done, and reſpecteth former Times as much, if not more then preſent. And beſides, this German Empire was peculiarly of the Pope's Creation, being by him ſet up in the firſt Foundation of it, in *Charlemain*; Even as God is ſaid to ſet up *the Sun in his Firmament, the Work of his Hands*, Pſal. 19. So the Pope may be ſaid to have ſet up this Sun in his. And ſo the Ruin of the Emperor is more peculiarly a Puniſhment, reſpecting the Papal Seat and Authority, than the Ruin of any other Prince: He having ſo peculiar an Intereſt in him, as in his Eldeſt Son, and chief begotten. This Vial Mr. *Mede* thought to have been in execution in that great prevaling of the King of *Sweden* againſt the Emperor, (Whoſe Death diverted many Mens Thoughts from that Interpretation). But ſurely, though he proceeded not to throw down that Sun from his Heaven, yet thoſe glorious Victories of his, and quelling of the Popiſh Party, may well be accounted in it ſelf a Vial, although it ſhould proceed no farther, and ſuch a darkning of this Sun, as he will never more recover his ancient Glory and Splendour; and that King did lay ſuch a Foundation of weakening his Power, as may end in the utter ruin of that Family in the iſſue of theſe Wars. Others have interpreted this Vial to be upon the Pope's own Temporal and Spiritual Authority, which is his *Sun*, or chief Glory (for ſo *Sun* in the Old Teſtament, and the darkning of it, is put for Glory, and the obſcuring of it; as *Iſa.* 60. 20. *Jer.* 15. 9.) And ſo, that Power and Authority which the Pope once had in Temporals, is here to be underſtood; He ſo eminently and conſpicuouſly ſhining over Princes in their Temporal Power, that (as their own Decretals ſpeak) they uſed to call the Pope, and the Emperor, the two great Luminaries in Heaven, the *Sun* and the *Moon*, entitling the Pope the *Sun*, and the Emperor the *Moon*. But how hath this his Glory, in the Conſciences of his own Vaſſals, and in the Eyes of thoſe Princes who ſometimes were ſubject to him, waned more and more? (which now at laſt may haply grow yet more dim). The whole Kingdom of *France* ever denied him that abſolute Temporal Power he once challenged. And in theſe latter Times, how is the King of *Spain* rather become the Sun, and the Pope the Moon? who is glad to beg Light from him, and to flatter other Princes, to be by them upheld, who once flattered him, and whom he excommunicated at his pleaſure. So that the Pope indeed is but the Chaplain to the King of *Spain*, whom he makes uſe of for the acquiring of an Univerſal Monarchy. But which of theſe, or whether both of theſe are here meant, the Event muſt judg. And thus much for the firſt Part of this Vial.

Now, 2. for that other part which follows, [*and power was given him to ſcorch Men with Fire*]. This hath been much miſtaken; As if becauſe the Sun uſeth to ſcorch with Heat, therefore that Power were here given to this Sun, to ſcorch with Fire; and ſo it ſhould refer to the *Sun*'s Heat. Whereas (I take it) it is mentioned as a diſtinct Power given to this fourth Angel; that as he hath power to pour out a Vial on the Pope's Sun, (be it taken as Political, or otherwiſe) ſo alſo that he hath a further Power given him, to *ſcorch* all thoſe *with Fire*, that ſhall continue to advance the Pope in theſe his declining Times. Which (as I take it) doth (according to the Rule given) properly refer to a further and greater height of Spiritual Puniſhments, (and ſo this latter part makes up the Spiritual Plague, as the former part did the Political and Outward Plague) inflicted upon the Upholders of the Beaſt in the Times of this Vial; even upon the Learned among them, eſpecially thoſe who now take pains to write for him, or to bring in his Authority into theſe *European* Kingdoms again, where the Light of the Goſpel ſhines ſo clearly and perſpicuouſly, as they cannot but long ſince have been convinced of it; their *Sea* being *turned into Blood*, and diſcovered to be corrupt, and their Writings (their *Springs*) ſo clearly refuted and *turned to Blood* alſo, that thoſe that live in thoſe Kingdoms, and ſtill labour to bring in Popery again, cannot but manifeſtly go againſt their own Light and Knowledg.

Now

Now to puniſh this ſo preſumptuous and high Rebellion, againſt ſo much Light ſtill ſhining, and Age after Age encreaſing, the Angel (or the Executioners of this Vial) hath Power to *ſcorch them with Fire.* And this is manifeſtly interpreted, *chap.* 11. where the Holy Ghoſt, ſpeaking of this Vial, ſays, (*verſ.* 5.) *I will give Power to my Two Witneſſes*, (who are all one with theſe Angels); and *if any Man will hurt them, Fire ſhall proceed out of their Mouths, and devour their Enemies: and if any will hurt them, he muſt in this manner be killed.* The Puniſhment there recited is Spiritual, (as all the reſt there mentioned are) for they do execute it as Witneſſes, by propheſying; and therefore this Fire is ſaid to come out of their Mouths. And thoſe other Plagues (as their *ſtopping the Rain*, &c. *verſ.* 6.) muſt needs be ſo underſtood, namely, in a Spiritual Alluſion. And ſo this of *devouring with Fire*, notes out the higheſt kind of Puniſhment that Men are capable of, as being killed with a Witneſs, [*in this manner muſt they be killed*]. And it is alſo there made the Puniſhment of a *wilful* ſinning of Men, even of thoſe that ſet their Wills againſt God, and theſe his Witneſſes: For ſo the Emphaſis is put [*if any Man* [*will*] *hurt them*] and it is twice ſaid, as making them go wholly and fully againſt Knowledg, and ſo to ſin *wilfully*. Now both this here, and that in *Chap.* 11. do ſeem to be an Alluſion, either to the Fire of *Sodom* (this City being called *Spiritually Sodom*) which *Jude* 7. is called, *the Vengeance of the Eternal Fire*; becauſe that Fire that came down from Heaven upon the *Sodomites*, was but a beginning of Hell unto them, and a Type of it unto us. Or elſe (to which I rather encline) it is an alluſion unto that Fire that came out of *Moſes* his Mouth (namely at his Prayer) unto *Nadab* and *Abihu*, for offering ſtrange Fire unto God, *Levit.* 10. 1, 2. and upon *Corah*'s Company, *Numb.* 16. when they ſaid, *All the People are Holy.* Which, *Heb.* 10. 27, 28. is brought in as the Type to expreſs their Puniſhment, who ſin wilfully after the knowledg of the Truth, and ſo ſin againſt the Holy Ghoſt, *verſ.* 26. [*If we ſin wilfully, after we have received the Knowledg of the Truth, there remaineth no more Sacrifice for Sins, but a certain fearful looking for of Judgment*, [ἐκδοχὴ κρίσεως] or receiving Judgment in their own Conſciences; which he there calls *fiery Indignation that ſhall devour the Adverſaries*, [ὑπεναντίους] under-hand Adverſaries, (ſo the word is) as that Company was unto *Moſes*, pretending to be for God and his People; *all the People are Holy* (ſay they) and ſo themſelves were. And that unto this *Fiery Indignation* that fell on that Company, the Apoſtle's alluſion there was (who in that Epiſtle openeth many Types) as making it a Type of the Torment and Puniſhment of ſuch kind of wilful Sinners under the *New Teſtament*, is evident by what follows in the next, *verſ.* 28. *He that deſpiſed* Moſes *Law, died without Mercy, under two or three Witneſſes; then of how much ſorer Puniſhment ſhall he be thought worthy*, &c. Now bring but *Paul*'s Expoſition of that Type there, unto this Alluſion, that is uſed both in *Chap.* 11. and alſo here; and it helps fully to expound this part of this Vial, (as I ſhall ſhew when I come to open the 11*th* Chapter, *verſ.* 5. unto which I muſt refer you for the full Expoſition of it). As *Paul* there calls this Sin, a *ſinning wilfully*: So, *chap.* 11. their Sin is expreſt twice by the malice of the *Will*. And that it is this Sin, or at leaſt an high kind of preſumptuous ſinning againſt Knowledg, accompanied with Terror, that is here meant in this Vial, *chap.* 16. 8, 9. appears further alſo by the Effect here mentioned, namely, their *blaſpheming the Name of God, who hath Power over theſe Plagues.* Now blaſpheming the Holy Ghoſt, or the workings of him, in others (knowing they are his Works, as here theſe do blaſpheme God, knowing they are his Plagues) this is the very Spirit of this Sin: And then final Impenitency is here alſo added as the Effect of it, that they *repented not.* So that it is preſumptuous ſinning at leaſt, that is here meant. And you may further obſerve, that this Plague goes on in the fifth Vial; and this Sin againſt Knowledge, grows up to a further height under that Vial; for there they are ſo *ſcorched, that they gnaw their Tongues*, as Men in Hell. And that in theſe Times (the Times of the fourth Vial) this ſin againſt the Holy Ghoſt grows very riſe and common, by reaſon of the abundance of Light and Conviction that ſhineth in Churches, hath long been the obſervation of Godly Men, who have had Senſes exerciſed to diſcern the Spirits of Men growing in Rage and Madneſs, beyond the ſuppoſal of any other Principle that ſhould

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act

PART II. act them in their wrap'd and eccentrick Motion, and violent Proceedings. And surely, how that many of the Learned among the Jeſuits themſelves, ſhould come to commit this Sin, is not hard to conceive : For in their Younger Years, they are bred up in ways of Devotion, and have Truth and Light enough among them to give them a *taſte of the Powers of the World to come :* Who yet, after their ſtudying our Writings, and diſcerning the Truth, do, for Worldly ends, wilfully go againſt it ; and being once engaged in thoſe ends, they fall to deſpiſe the Truth, and are given up unto a wilful ſinning of this great Sin, through a juſt hand of God upon them ; they being ordained to grow worſe and worſe, as their Light encreaſeth ; even as it became God under theſe Vials to puniſh them. And ſo, as that firſt ſmall and weaker Light under the firſt Vial being rejected, their Puniſhment was, a giving of them up unto groſs Sins : and then further, under the ſecond and third Vials, their Doctrine having been by a clearer Diſcovery made to the Perſiſters in it, damnable ; nothing was now left, (they yet perſiſting, and God being engaged to riſe higher in his Plagues) but that God ſhould ſtrike Hell-Fire into their Conſciences, and ſeal up Reprobation unto them. And thus it became him not to leave theſe Oppoſers and Murderers of the Saints and Holy Witneſſes of God in all Ages, till he had given many of them up to this Sin, of all other the higheſt, ſo to make full the meaſure of their Iniquities, before that Kingdom and State be finally ruined ; as he did the Phariſees in that laſt Age (when he meant to bring on them all, their Fore-fathers killing his Prophets in *Jeruſalem*, giving them up unto this Sin, as the effect of Chriſt's Miniſtry, (as this here of the Witneſſes Teſtimony).

But (above all), how thoſe that Apoſtatiſe, and become of the Popiſh Party, having lived, and been brought up *in a Land of Uprightneſs*, (as it is *Iſa.* 26.) and yet *will not behold the Majeſty of the Lord* ſhining round about them, but relinquiſh the Truth they are educated in, and would bring in the Worſhip and Doctrine of the Beaſt and Whore, after ſo clear a Light and powerful Preaching ſo long enjoyed, (towards the latter end of the Harveſt, and Summer growing more bright than ever) who yet in Hypocriſy deny this to be their Aim, and yet their Deeds do ſo manifeſt it, that all the World accounts them Popiſh, and to be of his Faction, (and ſo they merit the Title of the Number of his Name) being Spirits, ſuch as *Rome* hath not worſe, in Malice and Enmity againſt God's Witneſſes : How a Man's Thoughts (I ſay) ſhould excuſe many of theſe as innocent, from preſumptuous Sins at leaſt ; yea, and this great Tranſgreſſion alſo ; is as hard not to think it, as the Thing it ſelf is hard to be thought of them. For their Venom, Rage, Subtilty, Hypocriſy, and under-hand oppoſing the Saints, is ſuch, as the Godly do almoſt generally ſuſpect them for this Sin. And indeed, what other Principle could act Men ſo, cannot well be imagined. Their Caſe being in this, worſe than that of the Phariſees ; in that they had been brought up in Darkneſs and Ignorance of the Righteouſneſs of God, and of the Meſſiah, when the Miniſtry of *John* and of Chriſt came upon them, calling on them to acknowledg and embrace Chriſt as the Meſſiah ; whom being but a Carpenter's Son, they never acknowledged ; and yet they ſinned that Sin, through their ſmothering that New Light, (becauſe their owning him, would have put themſelves out of Credit, and have ſet up Chriſt). But theſe Men in this our Age have been brought up in the contrary Truth and Light, and have both profeſſed it, ſubſcribed to it, and preached it ; and yet they love this darkneſs of Popery, and embrace this Carted Whore, and courting her, would bring her into their Tents in the Face of *Moſes*, and of the whole Congregation ; and they loath the Truth of the Goſpel, and of the Faith they once received, and this, in the face of the cleareſt Sun-ſhine, and Light (that ever ſhone) round about them. One would think God ſhould deſtroy them viſibly : but they muſt do one exploit for him firſt ; their Deſtiny further is, that they ſhould kill the Witneſſes for this their ſcorching them through the powerful Teſtimony of their Lives and Prophecy ; and ſo be even with them, and overcome them yet before the fifth Vial comes. And though as yet they have not got a full Victory, yet they are now a making War, and ſhall prevail, and baniſh and diſperſe them among Tongues and Nations throughout

out *Europe*. But by that Time the fifth Vial comes, theſe Witneſſes in the end ſhall again have overcome them, who are indeed that *Number of the Beaſt's Name*, the laſt of all his Company to be overcome, as *Chap.* 15. 2. they being the laſt ſort of his Champions, even theſe *Names of Men* [ὀνόματα ἀνθρώπων] (as they are called *chap.* 11. *verſ.* 13. and they ſhall be killed inſtead of the Witneſſes, at their Reſurrection, as the firſt Degree and Preparation to the fifth Vial. Chap. 3.

The Fifth Vial is upon the *Throne*, or *Seat of the Beaſt*; which is plainly *Rome* it ſelf, which was the old Seat of the *Dragon*, the Heatheniſh Empire, which Satan did, as it were, openly govern that Empire under Heatheniſh Idolatry. But after that, this Seat was reſigned by the Dragon unto the Pope, at his firſt Riſing, *Chap.* 13. 2. Which City the *Sybills* long ſince propheſied of, ſhould again become a Sheep-coat. And the Holy Ghoſt, in *Chap.* 18. that it ſhould be *thrown down as a Mill-ſtone, and be no more found at all*, but ſhould become *the Habitation of Devils* only, *and the dwelling of every foul Spirit* for ever. Of this Vial we may ſay, as the Diſciples ſaid to Chriſt; *Now he ſpeaketh plainly, and not in Parables*, as before. Only, as the other Vials are to be taken in the largeſt ſenſe, ſo I think this is, (though not in a Spiritual Senſe; for he ſpeaks plainly, and not in Figures). And therefore, as was ſaid *chap.* 13. in the explaining of that ſecond Beaſt, That not alone the Pope is that Beaſt, but concrete, and together with him, his Clergy, who make up one Body with him as their Head. And ſo it may be, that by *Seat of the Beaſt here*, is not only and ſimply meant *Rome*, the Sea and Seat of that chief Biſhop the Pope; but it may be extended to other Seas and Seats that fall together with it; namely of ſuch of the Clergy, whether in *Italy* or elſewhere, as cleave unto the Beaſt, and profeſs themſelves of his Number and Company. Who now under this fifth Vial, are tumbled down from their uſurped Seats, Thrones, and Dignities; together with this their Head, whoſe whole Kingdom is now become full of Darkneſs and Obſcurity. Yet ſo, as eminently *Rome*, the proper Seat of the Beaſt, is here intended, and in the Letter of this Vial held forth as the Subject of it upon which it falls. And with the fall of *Rome*, the Number and Time of the Beaſt's Reign and Kingdom, is reckoned as fulfilled; namely, his 1260 Years allotted him *to do in*. Which Years have now their Period. And although the Popedom remains to be deſtroyed by the ſeventh Vial; yet his Glory is here reckoned as gone and taken from him; and he is now reſerved alive, only for a further and more glorious execution. Therefore it is ſaid, *His Kingdom is darkned*; For now he is put by his ſeven Hills, his Seat: His Seaven-headed Kingdom is no longer reckoned of, (as Mr. *Mede* reaſons). But that which hath chiefly confirmed me in the Opinion, that the Period of the Beaſt's Kingdom is by the Holy Ghoſt reckoned to end with this fall of the City of *Rome*, is, That I obſerve the 17*th* and 18*th* Chapters are principally and on purpoſe added; firſt, to preſent this City of *Rome* in all her Bravery, before her Ruin, as *chap.* 17. and then to ſing a ſolemn, ſtately, and triumphant Song, for her Ruin and Deſtruction, as *Chap.* 18. throughout. Now that the Holy Ghoſt ſhould make this Ruin of the City that hath ſo long reigned (as *verſ. laſt* of *Chap.* 17.) over the Kings of the Earth, ſo great a matter of Triumph, and ſo eminent above all Things elſe in this Book, imports, That the laſt and fatal Period of that fourth Roman Monarchy (of which that City was to be the Seat, and the Beaſt the laſt Head) is here to be accounted as come, and the number of its Years expired, the Beaſt's Kingdom being now as good as at an end. He may indeed raiſe ſome trouble, and again make ſome reſiſtance, after the ſixth Vial; but Reign any more he ſhall not: For otherwiſe, this had been *Pæana Triumphalem ante Victoriam canere*, to triumph before an aſſured Victory; which the Holy Ghoſt would not have done, upon this Occaſion, but reſerved it till after the ſeventh Vial.

But then was to come another manner of Triumph, more high and glorious, for the Marriage of the Lamb, when *Rome's* Ruin, and the Beaſt's Kingdom, will be forgotten. And therefore God ordained it to be performed at the

Funeral

PART II. Funeral of this Great Whore, the City of *Rome*. And it is much that two whole Chapters ſhould be ſpent on purpoſe to ſet forth the Pageants of the Church's Triumph over her. Surely, here this Great Kingdom ends; and therefore, after that the Church prepares for the Lamb's Marriage, *Chapter* 19.

Now that that Whore preſented in thoſe two Chapters, (the 17*th* and 18*th*) is this City of *Rome*, is evident by the laſt words of the 17*th* Chapter. The Whore is that *great City that reigns over the Kings of the Earth.* And ſo thoſe two Chapters are but a fuller ſetting forth, and enlargement of this ſame fifth Vial, as being the moſt Eminent, and the moſt Fatal of the Vials upon the Beaſt. Which Chapters therefore, I ſhall not need to ſpend time in explicating of, but do now haſten to the Expoſition of the 11*th* Chapter, which was by me mainly intended, becauſe that contains the State of the Church, and the Condition of it in theſe Times, and thoſe that are next a coming upon us. And I join that next unto the Vials, becauſe theſe Vials ſerve directly to expound it; and it mentioning the four firſt Vials, goes on then to ſhew what ſhall befal the Churches of the Reformation, under the fourth Vial, and afore the Fifth; with which fifth Vial thoſe 1260 Years, or 42 Months of the Pope's Kingdom (there in that Chapter computed) are to end and expire, (according to the Notion even now given). And as the 14*th* Chapter ſhewed us the Condition of the Church within it ſelf, to the Times of the fourth Vial (as was proved); ſo this 11*th* Chapter begins where the 14*th* Chapter ends. And from thence the Supplement of the Story of the Church's various Condition is to be fetch'd; as will appear in the opening of it.

CHAP.

CHAP. IV.

The Expoſition of Chapter 11. *which was but briefly touch'd upon in the* First Part, *the larger Explication being reſerved here as its proper place.*

SECT. I.

PROLEGOMENA.

Five Generals premiſed for the underſtanding of it.

THE firſt is to ſhew, *Who* this Angel here ſpoken of is, and *what* is his Purpoſe, and *when* the Time of his coming down here in this Viſion. And for this, know, that the Angel who comes down here, and delivers all the Contents of this 11*th* Chapter, unto *verſ.* 15. unto *John*, and that, immediately by word of Mouth, is Chriſt himſelf; as appears by his words, *verſ.* 3. [*I will give power to my Two Witneſſes*] which no Created Angel could ſpeak. And obſerve withal, that Chriſt himſelf doth ſpeak no where in this Book, but only in this, and in the firſt Chapter. And above all obſerve, that this is the very ſame Angel that came to *Daniel* in the end of his Prophecy, to confirm it with an Oath, *chap.* 12. of that his Prophecy. This his alike Geſture here and there, doth argue: there, *lifting up his right Hand to Heaven, and ſwearing by Him who liveth for ever*, verſ. 7. and ſo here, taking the very ſame Oath, with the ſame Ceremony alſo, *verſ.* 6. of *chap.* 10. And then you may take notice, that his Oath is taken about the very ſame thing, and to the ſame purpoſe. You ſhall find that that Prophecy of *Daniel*, containeth (though more confuſedly) the very ſame things that this Prophecy of the *Revelation* does more clearly. As namely, the Tyranny of the fourth Roman Monarchy, and the oppreſſion of the Church thereby, firſt by the Heatheniſh Empire, then, under the laſt Head of it, the Pope (of whom *Daniel* had propheſied, *chap.* 11. of his Prophecy, from the 36*th* verſe to the end); after whoſe Time expired (as *Daniel* had ſhewn) ſhould come in a Fifth Monarchy of the Saints, *chap.* 7. All which things you have in this Book, and the Viſions of them more diſtinctly preſented. As, namely, how under the ſeventh Trumpet, after the Time of the Beaſt expired, that ſame glorious Kingdom was to come in. Thus, in the ſubject Matter of both they do agree; and ſo alſo in ſetting down the Time determined by God, how long this laſt Head, the Pope, and his Tyranny, ſhould continue, do theſe two Prophecies and theſe two Angels both agree. For concerning this Time, and the ending of the Tyranny of this laſt Head (the Pope) over the Church (after which ſhould come in the Kingdom of Chriſt) it is, that the Angel there in *Daniel* doth take that his Oath: And diſcourſeth of that his Time, and the manner of the ending of his Tyranny, in that 12*th* Chapter of *Daniel*, and at the end of that whole Prophecy. And (anſwerably) concerning the ending of that very Time, and the manner of the ending of the Beaſt's Tyranny, and the ſucceeding of Chriſt's Kingdom when that is ended; that is the very thing that the Angel here ſweareth about, and in like manner diſcourſeth of juſt at the end of this firſt Seal-Prophecy. So that his Oath and Speech, both there and here, are about the very ſame thing. And obſerve the accord in both: for there (*Dan.* 12. 7.) he ſwears, That, *It* (namely, the Pope's Reign) *ſhould be for a Time, Times, and half a Time*; (ſo mentioning it there confuſedly, and more

PART II.

indefinitely); *And when he* (that is, that laſt King, the Pope, the Head of that Monarchy, whom *Daniel* had laſt propheſied of in the fore-going Chapter, from the 36*th* verſ. to the end) *ſhall have accompliſh'd to ſcatter the Power of the Holy People; then all theſe things ſhall be fulfilled:* that is, then is the Time, when theſe things (which he had ſpoken of to be done juſt before Chriſt's Kingdom) ſhall begin to take end and accompliſhment.

Now in a direct correſpondency and anſwerableneſs unto the Angel in *Daniel*, doth this Angel here come down in this Viſion, now, at the very end of that Time, (according to that courſe of Time run out in this firſt Seal-Prophecy) which that Angel in *Daniel* had ſworn about; even now when this fatal Period of the Fourth Monarchy (according to the Series of this Viſion) was near approaching.

And firſt he renews the Oath then taken, and ſwears again here, (*chap.* 10.7.) That *Time ſhall be no longer*; but that *in the Days of the ſeventh Trumpet, the Myſtery ſhall be fulfilled, which is ſpoken of by all the Prophets:* that is, the Fifth Monarchy, or the Kingdom of Chriſt, (which was to ſucceed the other) of which all the Prophets ſpeak, as you have it *Acts* 3. 21. Theſe words of the Angel's Oath do imply, that now that the Viſions of all Times paſt in the former Seal-Prophecy, from the Primitive Times, had brought Things to the laſt Scene of the World's Time; *Now* (ſays he, as ſtanding in the Extremity, and towards the approaching end of all) *Time ſhall be no longer*, (or, as Mr. *Brightman* well interprets the word) [*Delay*] *ſhall be no longer.* Stay now but a little (ſays Chriſt,) here you are at the laſt Sands; tarry but till the ſeventh Trumpet blows, it will end all.

And (accordingly) the Angel here in this 11*th* Chapter, explains diſtinctly by word of Mouth, what, and how much that Time of the Pope, mentioned in the Oath in *Daniel*, was; and what that *accompliſhing to ſcatter the Holy People*, (which in the Oath in *Daniel*, was made the immediate Fore-runner of the fulfilling of all things) alſo was. So that indeed this 11*th* Chapter here is, as concerning the Point of Time, but an Explication of that 12*th* Chapter of *Daniel*, at leaſt of that part thereof, and by this Angel's Oath and Speech there. And it is the ſame Angel cometh here to expreſs diſtinctly (as became the Revelation) what was there delivered darkly and indefinitely. And it is as if the Angel here had ſpoken thus, or to this effect, (in more plain words, for the comfort of the Church):

'Now Beloved, I come *now*, after ſo long a while worn out, to bid you to 'lift up your Heads; for *Time* now in theſe days of the ſixth Trumpet is expi-'ring, and my Kingdom is at the Door: for the Times of the Beaſt, propheſied 'of by *Daniel*, (of which Beaſt you ſhall hear more in this little Book-Prophe-'cy, which is open in my Hand, and which I here bring with me, and give you) 'do now ſhortly end and determine. *Daniel*'s period of a Time, Times, and 'half a Time, allotted the Beaſt, the Pope, the laſt Head and King to reign in 'the Fourth Roman Monarchy, is now in theſe Times very ſhortly to expire, 'and with him the Times of this preſent oppreſſing World. And that you, my 'Church, may know, and have infallible warning, when the expiring of this 'Beaſt's Time to ſcatter the Holy People ſhall be, I will both explain to you how 'long this Time in *Daniel*, (where it is but confuſedly mentioned) is allotted 'him to ſcatter the Holy People, my Witneſſes; and I will alſo tell you, *how* 'or in what manner it ſhall be, that he ſhall *accompliſh* (as *Daniel*'s phraſe is) '*to ſcatter the Power of the Holy People*; that is, for your comfort I will reveal 'to you, and deſcribe the very manner of that eminent and laſt *Scattering*, 'which in the Oath in *Daniel* is made the immediate Sign, when Antichriſt's 'Ruin, and all thoſe other things, ſhould begin to be fulfilled. And further, I 'will preſent to you what the Face of the Church ſhall be in that Age imme-'diately before the *ſcattering the Holy People*; that ſo you may have, together 'at once, both a true compute of the Time, as alſo of ſuch Occurrences (and 'ſuch a Face of the Sky preſented) as may be an eminent Signal unto you: 'that when you ſee theſe Things done, then know, that the Time is expiring,

'and

'and determining. And this I my ſelf do thus immediately inform you of, be- Chap. 4.
'cauſe that laſt *ſcattering* will be ſo great a one, as all the Faith you have
'will be put to it: and therefore it is that I have took that Oath, as it were,
'(*now*) in theſe Times; for that your Faith had need of it, to confirm it.
'Which Oath therefore do you remember and have in your Eye; for even now
'your Redemption draws nigher than you are aware of. This is the firſt Thing I premiſe.

2. *PROLOGOMENON.*

Now in the ſecond place, obſerve in how fit a Scene or Place in this Comedy, or Viſion of all Times ſucceſſively, hitherto acted before *John*, and by him penned for us, doth this Angel *Chriſt* here take to enter upon the Stage, and act this Part in. You before heard at large, how that the Seals and Trumpets, in Chapters 6, 7, 8, 9. contained one Prophecy, that ran over all the Times from *John* until the end: and then, that the little Book, that is open in the Hand of this Angel here, *Chap.* 10. doth contain another Prophecy of the Church, which in like manner begins at the Times of *John*, and ſo again runs over all Times unto the End.

Now this Angel ſteps in now, juſt now, as in the laſt Age, and towards the expiring of the ſixth Trumpet, and ſo of that firſt Revolution of all Time, with his New or Second Prophecy in his Hand, ready to be delivered. And yet becauſe that ſome Sands, or ſpace of Time remained under the firſt Prophecy, not yet compleated; He therefore in this, as a convenient Seaſon between both, fills up that little ſpace of Time, that this firſt Prophecy had yet left to continue, with an additional Diſcourſe of his own; to inform the Church what ſpecial Occurrences were now, before the final conſummation of all under the ſeventh Trumpet, to fall out in this ſmall Interim, as a Warning to them when the End of all, even of both Prophecies, (*viz.* of this Seal-Prophecy, and alſo of that other Book-Prophecy) ſhould be.

Now the Sixth Trumpet, which is the Turkiſh Empire, we yet ſee ſtanding. An utter End of the Roman Empire had been as compleatly ſet forth in the Sixth Seal, as it could be; and only now the Ending of it remained, and ſo there was no other Matter of that kind, or belonging thereunto, to be added: And yet that being to continue ſome hundreds of Years afore its ending ſhould be, and the Seventh Trumpet ſhould blow, he therefore fills up that Space of Time, until the Seventh Trumpet ſhould blow, and entertains *John*, with relating what ſpecial Occurrences, that moſt nearly concerned his People, ſhould fall out in the Weſtern Church, over which the Pope had the Dominion, now towards the End of both Turkiſh and Popiſh Empire, and ſo in this laſt Age, before the ending of theſe Times: Which Occurrences, though they properly belonged to the Book-Prophecy, which (as was ſaid) properly takes cogniſance of Matters of the Church; yet they fitly come in here between both Prophecies, as the Signal of the ending of the full Courſe of both Stages of Times. And when he had thus, in this Diſcourſe, filled up that remaining Time in this Interlude, with ſuch Occurrences as were indeed yet to fall out together with it, in the Times before the Sixth Trumpet's ending; then (I ſay) he concludes his Diſcourſe with this, *The ſecond Wo is paſt:* That is, the Time of the Sixth Trumpet ends alſo hereabouts; and ſo then, as in its orderly Time, blows the Seventh.

3. *PROLEGOMENON.*

Obſerve the manner of his delivering all this to *John*; namely, that he utters this his Narration as a *Chorus*, or as an *Interlocutor* in a Comedy uſeth to do his Speech, and not by Viſion only, wherein he opens and explains what could not by Viſion well have been underſtood; and therefore gives it by *word of Mouth.* And as thus this Angel doth here, ſo the like doth that Angel in the 17*th* Chapter. (And I the rather put together the Parallel Speeches of theſe two Angels,

PART II. (*Chap.* 17. and here *Chap.* 11.) becauſe that, as the ſcope of him there, was to give an Interpretation and Explication who the *Whore* was; ſo his ſcope here, is to give a clear interpretation of *the Times of this Beaſt and Whore*, and the immediate Tokens or Signals that ſhall fore-run the ending of them). And look as in that 17*th* Chapter, when one of the Angels of the Vials (and as it is thought, the Fifth) gives the Interpretation who the Beaſt and Whore is; he doth it by a *Speech*, meerly as an *Interlocutor*, to inform *John*; ſo here, in like manner doth this Angel. Yet ſo, as you may alſo obſerve that his Narration here in this 11*th* Chapter, is firſt occaſioned by a Viſion preſented, of the Face and State of the Church, as it ſhould be in that laſt Age wherein theſe Things are to be accompliſhed; namely, of a *Temple* preſented ſtanding with an *outward Court* ſurrounding it, and an *Altar* in it, and *two Witneſſes* ſtanding before the Lord, and miniſtring in it. Which Viſion firſt to have been made unto *John*, is tacitly implied, in that the firſt entrance of his Speech begins with bidding *John* to *ariſe*, and to do a real Act towards the Temple, even to *meaſure it*. And therefore ſuch a Temple, *&c.* muſt needs have been preſented to his view. And thereupon obſerve how that this Viſion of a Temple, and of an Outward Court adjoined, is made the ground or occaſion of the Angel's following Speech; as from which the Angel takes the riſe of his following Diſcourſe. So that this Viſion of the Temple's meaſuring, and giving its Outward Court to the Gentiles, is the firſt Occurrence that is here preſented as belonging to that Age, (wherein Time is to expire) as from whence he takes the ground of that his Diſcourſe, (wherein he explains how much time the Beaſt was to have, and how and when it ſhould end); which Diſcourſe, after that explained, cloſeth again with the Relation of another Occurrence, (*verſ.* 7.) that ſhall fall out after this, in that Age, as the laſt ſignal of all. And this is done juſt in the like manner, as *chap.* 17. one of the Angels of the ſeven Vials (who therefore muſt be ſuppoſed to ſtand in the Times of the Vials) being to make a Deſcription of the Beaſt, and of the Whore, (namely, *Rome*, the Seat of the Fourth Monarchy) in all the Times allotted her; yet takes his riſe from a Viſion of that Whore, as then in her laſt old Age, and in the Times of the Vials, ſhe ſhould appear *drunk with the Blood of the Saints*, juſt before her ruin. And yet there, in that his Speech about her, he ſpeaks of her as in her whole time of reigning ſhe ſhould be. Juſt ſo here, this Angel (*Chriſt*) firſt enters upon the Stage but as an Actor, under the Times of the ſixth Trumpet, and in the very declenſion of it, and takes his Oath as under thoſe Times; and then preſents to *John* a Viſion of the Face of the Church, (in that preſent Age, under the latter Times of the ſixth Trumpet) as of a Temple which in theſe preſent Times he will have meaſured by *John*, as repreſenting the Perſons of the Saints of that Age) and leaving out the Outward Court of it, as to be given again unto the Gentiles: And then from that Occaſion, (it being part of that ſcattering the Power of the Holy People which *Daniel* aimed at) he plays the part of an Interlocutor, and makes a Narration of the whole Times of Popery, which after this their treading down this Outward Court of the Temple, were to expire. And he takes occaſion alſo to relate and diſcourſe of that oppoſition which the Witneſſes ſhould make againſt the Beaſt, or theſe Gentiles, all the Time of his whole Reign; and ſo deſcribes them, *verſ.* 3,4,5,6. And all this, as an Interlocutor, or a Chorus in a Comedy uſeth to do. Till at laſt he comes again to that laſt Occurrence which belonged to that Age wherein he ſtood, when he began his Speech, (namely now towards the end of the ſixth Trumpet) as that which ſhould then befal theſe Witneſſes. With which he determines his Speech about them, from *verſ.* 7. to the end of the Chapter. Unto the better and clearer underſtanding of which, all his former deſcription of them, and what elſe he related concerning them, had only made the way. Namely to ſhew, both what that Time was, which in *Daniel* had been ſo darkly delivered, and how it ſhould end, and how (to uſe the Phraſe in *Daniel*) the *ſcattering of the Holy People* ſhould be accompliſh'd. So then,

4. *PROLE-*

Chap. 4.

4. *PROLEGOMENON.*

Obſerve how fitly the words of the Oath in *Daniel*, do agree with all the Things delivered in this 11*th* Chapter, from *verſ.* 1. unto the ſeventh Trumpet, *verſ.* 15. where the Angel's Speech ends.

Now thoſe Things are reduceable unto two Heads:

1. This Angel's Computation and Interpretation of that Time mentioned in *Daniel*, (which when it ends, the Fourth Monarchy ſhall begin to end alſo, and ſhortly after it the Kingdom of Chriſt begins).

2. Such eminent Occurrences as ſhall fall out at the ending of it, as Signals thereof. Or rather, thus.

In the Angel's Oath in *Daniel*, four Things were intimated.

1. The Time that the Beaſt, the laſt Head of the Roman Monarchy, ſhould have to reign; which was *a Time, Times, and half a Time.*

2. *A Holy People*, who all that Time ſhould yet continue to oppoſe him, and whom he ſhould oppreſs.

3. Who yet towards the end ſhould get ſome *Power* againſt him; ſo it is there called, [*the Power of the Holy People*].

And, 4. which *Power* of theirs he ſhould, in the ending of that Time *ſcatter*, and themſelves alſo, and that with an eminent ſcattering, which yet is the *Accompliſhment*, or laſt Act of his ſo doing; that is, he ſhould never ſcatter them any more, but after that his Reign was to end, and their Mourning and Oppreſſion to ceaſe.

Now anſwerable to this, you here have;

1. That Time, confuſedly mentioned in *Daniel*, but here exactly computed by a double account (not to fail) both of *Months*, and alſo of *Days*; the one, as expreſſing Antichriſt's whole Time of Reigning, even 42 *Months*; and the other, the Holy People's Time to oppoſe him in, even 1260 *Days*; though yet in Sack-cloth and Oppreſſion. But ſo, as both have one and the ſame Period; and as they begun, ſo they end together.

2. You have the *Holy People* in *Daniel* here interpreted by Chriſt, to be his *Two Witneſſes.*

3. You have the *Power* of this Holy People all that while ſet forth, (eſpecially that Power they obtained in their laſt days) *I will give to my Witneſſes*, &c. *verſ.* 3. They had Power given them to erect a Temple, back'd with a mighty Party of an Outward Court. And out of that Temple they have had Power given them to pour out four Vials already: So as that *if any Man hurt them, they will ſcorch him with Fire*, &c. *verſ.* 5. And in the weakeſt days of their Prophecy, they have had power to *ſhut Heaven that it rained not*, verſ. 6, *&c.*

4. This Angel here ſhews, how in the end of this Time, when they are even about to caſt off their Sack-cloth, and to finiſh their Teſtimony againſt this Beaſt, *verſ.* 7. (ſo the word in the Greek is, [*are about to finiſh*, &c.] that then this their Power ſhall be *ſcattered*, their Outward Court trodden down, and ſo they left expoſed to the Beaſt's Fury and Outrage, to be by him *ſcattered among the Nations, and killed*; Which Nations ſhall *ſee their dead Bodies lying in the Streets*, &c. And then he gives a particular deſcription of this their oppreſſing, unto *verſ.* 14. telling us withal, for our comfort, that thus they ſhall *accompliſh* to ſcatter them, being never to ſcatter them again any more, after they are once riſen again, ſo *verſ.* 11, 12, 13. And thus you ſee how this 11*th* Chapter is but a Comment on the Oath in *Daniel.*

5. *PROLEGOMENON.*

Laſtly, Obſerve this in General concerning the joint mention or bringing in both theſe Occurrences, and this computation of Times together. They are mentioned thus together principally and chiefly in this reſpect, to ſhew *how* this whole

PART II. whole Series of *Time* ſhould end and expire; namely, with thoſe Occurrences here mentioned. So that, the Angel's ſcope is not ſimply to mention this Period of the 1260 days, *&c.* only to compute it, (though ſo alſo he makes mention of it); but withal to ſhew how that *with* theſe Exploits and Occurrences, or when theſe things here mentioned ſhould fall out, this Time was near its end and expiration. Whereby this Angel here doth directly hit the very aim and ſcope of that his former Oath taken before *Daniel*; which was, that with the very expiring of that his allotted Time, he ſhould *accompliſh* to ſcatter the Power of the Holy People. And therefore he ſo mentions this whole term of Time here, as withal to ſhew how it ſhall at laſt be accompliſh'd and fulfilled; and to that end he mentions ſuch particular Exploits, as this Beaſt to his very laſt ſhall play, even till his Kingdom be taken from him.

Now to explain this further; In the 13*th* Chapter, the Beaſt had *power given him to do* (as the word is) 42 *Months*; and during that Time, to *make War with the Saints, and overcome them.* And Power was given him *over all Tongues, and Nations, and Kindreds*; (that is, over the Ten Kingdoms of *Europe*) *verſ.* 5, 6, 7. Now the Gentiles here, and that Idolatrous Company that worſhip this Beaſt, (*verſ.* 3, 4. of that 13*th* Chapter) and that ſet up this Power of his, are all one and the ſame; and their Leaſe here, of treading down the Holy City, runs, and is made (as you ſee) for the very ſame term of Years here, that it is there. Only mark the different ſcope of the mentioning of them in that 13*th* Chapter, and here; namely, that here it comes in to ſhew, how this whole Time ſhould end, and fully be accompliſh'd; and alſo with a Narration of that very particular laſt War and Victory, which this Idolatrous Company ſhould obtain againſt the Holy People, even their laſt ſcattering them before the ending of this their Time. But it comes in there, as it was conſidered wholly, and entirely, as yet through all Times to be fulfilled; with all thoſe Wars and Slaughters, which in that whole Time Antichriſt ſhould make againſt the Saints. So in *chap.* 13.

Now that the mention of theſe two Computations of that whole Time, does thus come in here in relation to theſe laſt Exploits, and War of Antichriſt, at and towards the ending of that Time, is many ways evident. Of both which I ſhall demonſtrate this ſeverally, and apart.

And, 1. for the mention of their *treading down the Holy City, for* 42 *Months*; this comes in but (as you may obſerve it) upon that one particular Occurrence of giving up the Outward Court anew to the Gentiles; to this, or the like purpoſe, as if the Angel had ſaid, 'Caſt out that ſame Outward Court of the 'Temple of this preſent Age, (which hath indeed help'd againſt the Papiſts, 'and kept them off, but yet hath defiled the Churches) leave them out; for this 'Court is given to the Gentiles now in this laſt Age, for them to re-enter upon, 'and to get power over. And ſo with this laſt treading down, and overcoming 'that Outward Court, (which once they had poſſeſſed, but loſt from their Do-'minions) it is that they ſhall have *accompliſh'd* that whole term of 42 Months 'allotted them for the treading down of the Holy City, (namely *Europe*, the 'deſtin'd Seat of this Church, and of their Reign). And thus their full Dominion over the whole for 42 Months ſpace, or length of Time, ſhall be made good by this; that however they had loſt for a while part of their Dominion over it, yet they regaining this Outward Court now towards the end, they will be found to have poſſeſſed the whole 42 Months, firſt and laſt. That look as upon the giving in of the laſt Payment, we uſe to make mention of the whole Sum as paid: ſo here, upon that laſt eminent regaining their loſt Power over ſome of the *European* Kingdoms, the whole term of the Time of their reigning comes to be mentioned.

This I here premiſe, to prevent that great Miſtake which hath diverted Interpreters from taking *the meaſuring this Temple* here, and *giving up the Outward Court*, to be meant of ſome ſpecial Occurrence to fall out, or ſome Act to be done

done to the Churches of these latter Times; but they rather take it of the Papists themselves their possessing throughout all Ages the Face of the Church (which they interpret the Outward Court) because of this that is added, and that followeth upon it, [*and they shall tread down the Holy City for* 42 *Months*]. As if it imported, that after the Outward Court is given up to them, they should have so many Years of reigning over it. Which if it were so, it could not be meant so particularly of the Temple or Church in this last Age, and the Outward Court thereof. But this (according to the former coherence given) need not divert any Man's Thoughts from the present Age to former Times (as it hath done some Mens, to think the Churches of the Primitive Times to be the Temple measured, and the *Outward Court* to be the Outward Face of the Church, which the Pope hath possessed these 1200 Years) the coherence may easily be found to be this; as if the Angel had said, 'Measure anew the Temple you now see 'standing in these last Times of the sixth Trumpet, and of Antichrist before his 'Fall, and cast out the Outward Court thereof; for it is again given to the 'Gentiles: and so (namely with this last treading down of it, and regaining, 'as it were, the whole anew) they shall fully accomplish their allotted Time 'of treading down the Holy City, namely, their 42 Months. Chap. 4.

But the removal of this Mistake more fully, I refer to the *Appendix* that follows. Only for the present, for a Confirmation that this is, and may well be the meaning of the coherence of these words, Observe,

1. It is not said, that they shall tread down the *Outward Court* for 42 Months; but *the Holy City*, which is much vaster than the Outward Court; the greater part of which City, (namely of *Europe*) they kept the Lordship over, even when the Outward Court was separated from them, and not yet recovered. So that to me, the Outward Court here is one thing, and the Holy City another, (though this Court indeed stands in the City) even as the Outward Court and the Temple were distinct Things from the Holy City of *Jerusalem*, though standing therein, (as I shall afterwards in the particular Exposition more fully shew).

And, 2. The purpose and scope of the mention of their whole Time of 42 Months here, is to shew how in this latter Age it should be fulfilled and ended; even in a full Power and Jurisdiction over the Holy City, in a re-entry on that part of it the Outward Court also; which is again laid common with, and unto the rest of the City. And so now it may be said of them, as of a King who reigns, and hath Jurisdiction over a Country (suppose) for fifty Years, it may be said he hath reigned over it fifty Years, (although some few Years before the end of his Reign, some of his Subjects haply revolted from him) if so be he were their King before the Revolt, and in the end again recovered his Royalty over them; (the Account being taken from the beginning to the end, first and last).

And one Reason why Antichrist's Time of *doing* is reckoned by *Months*, and not by *Days*, may be to shew, that though he hath not, the whole Time of his Reign, the same continued Jurisdiction; yet by *Months* he hath, from such a Time to such a Time, though not the like Power all that Time. For so at first the *Goths* interrupted him much in the exercise of his Power.

And then, 3. these words [*and they shall tread down the Holy City for* 42 *Months*] do fitly come in, as a just Reason, why this Outward Court is now in these last Times given to these *Gentiles*; and so do insinuate a Reason why Antichrist is thus permitted again to take Possession of the most (and chief part, if not all) of this Outward Court, so as to have fair hopes of recovering all *Europe* again. [*And they shall*, &c.] The word [καὶ] or [*And*] is often used as a Causal Particle, and notes out a Reason of a Thing. So then, the term of their Commission over all the Nations and Tongues of *Europe* being 42 Months, and none exempted, but such whose Names are written in the Book of Life, (as you have it, *Chap.* 13. 7, 8.); therefore, though this Outward Court of Carnal Protestants, and Unregenerate, hath made a Separation together with

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with the True Worſhippers; yet they being inwardly Gentiles, and their Names not written in the Book of Life; therefore they are given unto theſe *Gentiles* again, as being their allotted Inheritance (as it were) for ſo long a Time here mentioned; which is not fully run out as yet, in this Age of the ſixth Trumpet, of which Chriſt ſpake this. They are yet within the Bounds and Date of their Leaſe, which is 42 Months, not yet expired; and therefore they are to be re-entred upon by them. So that the mention of this their Term comes thus in; as if in a Suit at Law, to recover one's own Ground leaſed to one for 21 Years; a Man pleads and ſhews, at the 18*th* Year's end, how the whole term of his Leaſe was 21 Years, as yet not expired; which he exhibits as a juſt Plea, why ſome part of it with-held from him, ſhould be reſtored to him, it being included in the Tenure of his Leaſe, as well as the reſt. Juſt ſo is it here; this Outward Court being within the Bounds of the City, and being Land belonging to the Pope by Gift, for ſo long time (they being not written in the Lamb's Book) and his Leaſe of 42 Months not being expired; therefore ſays the Angel, Here it is *given* or reſtored to him again; and ſo *he ſhall accompliſh to tread down* it, and the reſt of *the Holy City for* 42 *Months*. Which are the Angel's words in *Daniel*, Chap. 12. and which this Angel came to interpret.

And in the ſecond place; for the mention of that other Computation of 1260 Days; it is yet more plain, that this is brought in here, principally to ſhew, how this Time ſhould end and determine now at the laſt. And ſo, that both this long Deſcription of the Witneſſes, and the declaring their whole Time, is indeed but in order to this their laſt Accompliſhment. This is apparent by the 7*th* Verſe, which is the cloſe of all the former Narration. The words there are, [*and when they ſhall have finiſhed their Teſtimony*] that is, held out to teſtify, during that whole Time of 1260 Years. Or they may (and ought rather to) be rendred [*and when they are about to finiſh*] [ὅταν μέλλωσι]. Which notes out, not a full end firſt made, but a being about to make it: So that when they are about or near the finiſhing of this their Teſtimony, then ſhall this befal them. And further, In that he ſpends the better half of his Diſcourſe in this Chapter, in the ſetting forth this one particular, namely, their *laſt ſcattering*, upon the finiſhing their mentioned days of Propheey; this apparently ſhews, that this was the chief ſcope which that former part of his Diſcourſe had tended unto. And in that, although Antichriſt, the Beaſt, hath had many famous overcomings of theſe Witneſſes in former Times (and killings alſo of them); yet that he ſhould ſingle out this (which alſo is no where mentioned in the larger Book-Propheey, and yet) here, and that haply not for the greatneſs of the prevailing in it ſelf conſidered, but for its eminency in this reſpect, that it ſhould be the *laſt*, and with which their whole Time ſhould end. Which alſo is made eminent by this, that after theſe Witneſſes had got ſo much ground upon the Beaſt, and won a Temple and an Outward Court from him (ſet up upon his ground, as it were) that then, after all this, this prevailing of his ſhould fall on them. Hence it ſerveth as the moſt eminent Prognoſtick and Sign of their Times expiring; and therefore is here mentioned. So that I ſhall conclude with this brief Series of the coherence and connexion of one thing with another in theſe firſt Verſes.

Here is the ſame Period of Time twice mentioned, under a ſeveral computation; The one of 42 Months, the other of 1260 Days; both which come all to one. But the one is mentioned as the Time that the Pope and his Company ſhall reign; and the other, as the Time for the Witneſſes to propheſy in Sackcloth. And they both come in, in order and reference, unto the two of thoſe laſt Occurrences, which ſhall accompliſh the Reign of the one, and the Oppreſſion and mournful Condition of the other.

1. Their whole Time of treading down the Holy City, ſhall end with a recovery and treading down the Outward Court of the Temple, the Reformed Churches. And ſo the mention of that their Time comes in only in that reſpect, to ſhew how it ends. And accordingly the Viſion of the Temple, and the Angel's bidding *John* to meaſure it, comes in but as an Introduction to the mention of this laſt Occurrence.

And

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And then, 2. being in like manner to mention the ſame Time of 1260 Days, as the Time of the Holy Witneſſes Prophecy, in order to their laſt Scattering and Oppreſſion; he inverts the Order, and firſt mentions the Time of their Prophecy, by way of a continued Narration with what went before; and then after that, mentions their laſt ſcattering as the accompliſhment of that their Time. And it was fit that this mention of their whole Time ſhould firſt be immediately connected to the foreſaid mention of their Enemie's whole Time, and the Times both of the one and the other firſt ſet together; for that this latter ſerves to explain the former, which elſe were ambiguous and dark, (as I ſhall ſhew hereafter). And eſpecially, becauſe theſe Witneſſes are mentioned as the continual Oppoſites ſet up againſt theſe Gentiles, and as the main Butt and Object of their Malice. That ſame [καὶ] (*verſ.* 3.) [*and*] *I will give Power*, is uſed here (as often elſewhere) adverſatively, for [*but*]; as if he had ſaid; 'Whereas they have 42 Months allowed them to tread down the 'Holy City, (*Europe*, the chief Seat of Chriſtian Profeſſion) and the Witneſſes 'in the compaſs of that Time, have won a Temple and an Outward Court from 'them: Yet that this allotted Time of their Reign may therefore be made good 'unto them, even to the laſt; they ſhall regain that Outward Court of the 'new erected Temple ſeparated from them; *But* ſo as they ſhall not ſo Reign 'all that while, as to carry it without oppoſition; *But I will give power to*, or 'uphold my *Two Witneſſes* by their Teſtimony, to oppoſe them continually '(though in Sack-cloth) that whole Time of 1260 Days, and even at this 'their laſt treading down the Outward Court, to avenge themſelves of theſe '*Gentiles* with Fire, *&c.* But yet for all that, theſe *Gentiles* ſhall go on, and 'in the end of theſe their Days prevail yet further, even over theſe my Witneſſes alſo; and when they are about to finiſh their Teſtimony, ſhall kill, and 'deſtroy them.

So that, the mention of their Time, though it comes in a good way off before; yet is in order to this their laſt killing; to ſhew, (as in *Daniel*) how it ſhould be accompliſh'd.

SECT. II.

The Meaſuring the Temple, and caſting out the Outward Court, Chap. 11. *verſ.* 1, 2.

Section 1.

An Explication of this double Computation

Of { 1260 *Days.* / 42 *Months.*

And why they are together here mentioned.

THeſe things thus premiſed, I come to interpret the Contents of this Chapter, from *verſ.* 1, to 15. which are reducible to three Heads.

1. This double computation of the Times above-mentioned.

2. The Occurrences that were to fall out in thoſe Times of Antichriſt, in the Age juſt before their fatal Period; unto the accompliſhment whereof, thoſe Occurrences do conduce, (which Age, as I take it, is that that we live now in).

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3. What is withal ſaid of the Two Witneſſes, as woven in by the Angel in his Diſcourſe of them, by way of deſcribing them, in order to the explanation of what ſhould at laſt befal them.

1. For theſe computations of the Times, both of the Beaſt's Reign, and the Witneſſes Oppreſſion here mentioned; theſe things are to be explicated about them.

1. That they are both the ſame term of Time, that in the Oath in *Daniel* the Angel intended. This appears by *Chap.* 12. *v.* 6. compared with *v.* 11. for what in *verſ.* 6. is called 1260 *Days*, is in the 11*th* verſe of the aforeſaid Chapter, expreſſed by this, *A Time, Times, and half a Time.*

2. He makes this double computation of that Time, firſt by *Months*, then by *Days*; ſo without ambiguity to explain how much Time was meant in *Daniel* by that indefinite Number, *Time, Times, and a half.* Which as it is laid down in *Daniel*, is altogether ambiguous; For who could tell what is meant by *a Time*, and *Times?* or who could tell but that 100 or 1000 Years might be the *Time*, and 10000 the *Times* here meant (they being only expreſt in the Plural Number, and indefinitely) as well as *Two* of thoſe Times? Therefore clearly to free it of all ambiguity, he explains this firſt Time here by 42 Months. Now reckoning 12 Months to a Year, theſe 42 Months make three Years and a half. So then, by *Time* is meant a Year; by *Times*, two Years; and *by half a Time*, half a Year more. And yet becauſe there was ſome ambiguity in that alſo, in that ſome Nations reckon but 28 Days to a Month, whereas others reckon more, (ſo the *Jews* reckon 28, but the *Egyptians* 30 Days) therefore he reckons the ſame Time by *Days* alſo, even [1260 *Days*]; which 42 Months do make up, reckoning 30 Days to a Month.

Now all theſe are not Solary Days, that is, Natural Days, conſiſting of Day and Night; but the Prophetical Days, as in *Daniel* a Day is put for a Year, and a Week for ſeven Years; and ſo thirty Days for thirty Years, and 1260 Days for 1260 Years. And that thus they are to be taken, appears by this, that the Witneſſes, *verſ.* 8. are ſaid to *lie in the view of all Nations* (as being haply baniſh'd out among them) *for three days and an half*; and their Enemies are ſaid to *ſend Gifts* one to another in the mean time: Which if they were but three Natural Days and a half, all this (in three Natural Days and an half) could not be done.

3. By joining together theſe two Computations here, and ſo ſhewing them to be the ſame, he thereby clears the mention of them, as they are apart named *Chap.* 12. and *Chap.* 13. of which otherwiſe there might have been a Doubt, whether the 42 Months, *Chap.* 13. had been 1260 Days of Years. But by thus linking them together in this 11*th* Chapter, it is made certain that thoſe Numbers are the ſame.

4. Though both *Daniel* there, and the Angel here, do mention only the Times of the Pope's Reign, who is the laſt Head of the Roman Monarchy; and not the whole Time from *John*'s Days, but only the latter part of it for the laſt 1260 Years under the Pope: Yet ſo, as this was ſufficient enough for the computation of the whole Time that the Viſions of the Revelation do run through, and ſerved fully enough to ſhew the contemporariouſneſs of things in both Prophecies, and to ſhew when the Fourth Monarchy ſhould end, and ſo when the Fifth ſhould be towards its beginning. Which was his principal aim; And therefore as in the 17*th* Chapter, *v.* 8. he explains who this Beaſt was, and what he ſhould be at laſt; ſo in this Chapter he ſhews what the Time of this Beaſt's reigning is, and when it ſhould end.

Now to demonſtrate all theſe.

1. This Explication of this Time may ſerve as a ſufficient meaſure of the Computation of the whole Time ſpoken of in the *Revelation.* For if you know but either when this Time of the Pope's Reign begins, or when it ends; you who live in theſe latter Days, may know how much time the Prophecy of this whole Book runs over. We know, by Story, when *John* began to write this Prophecy, even 94 Years after Chriſt, or thereabouts. So that it is about 1550 Years ſince *John.* Now 1260 Years are to be allowed the Beaſt the Pope, from his

his beginning to his end. And to know when, and in what Age he began, the Holy Ghoſt hath given us a Hint and Character, *Chap.* 17. telling us that he riſeth *one hour with the ten Kings*; which was not long after the Year of Chriſt, 400. So that 300 Years are all, that before that, even from *John*'s Time, do belong to the Primitive Times, before the Pope's Reign. And then after the end of this Pope's or Beaſt's Time, there is but the Turks Ruin to come, (which is the ſecond Wo mentioned here, *verſ.* 14.) and then comes in the *New Jeruſalem*. And if we who live in theſe laſt Days, could but know when he either begins his Time, or ends it, we might eaſily tell (at leaſt with a conjectural knowledge) how long it will be from the Incarnation of Chriſt unto his Kingdom here on Earth, which is the Fifth Monarchy. Chap. 4.

2. I might alſo, at large ſhew, how this Computation coming in here in this Chapter, ſhews the true ſynchroniſing and contemporaneouſneſs of things, both in the Seal and Book-Prophecy; which was neceſſary ſomewhere to be done, and is here in this Chapter moſt fitly done, between both theſe Prophecies. For the ſixth Trumpet of the Seal-Prophecy is *verſ.* 14. made to end upon (or not long after) the ending of the Pope's Reign, whoſe Story belongs to the Book-Prophecy. For, ſays the Angel there, (after the Riſing of the Witneſſes) *The ſecond Wo is paſt, and behold the third Wo cometh quickly.* Now that ſecond Wo is the ſixth Trumpet of the Seal-Prophecy, (ſo *chap.*8. 13.) and the paſſing of it away, is the ſixth Vial in the Book-Prophecy, the effect of which is the Ruin of the Turk, or at leaſt a preparation thereunto, by the calling of the *Jews*. And then the ſeventh Trumpet begins with the ſeventh Vial. And ſo (as it is probably thought) theſe 1260 Years of the Beaſt, and the riſing of the Witneſſes, do end with the fifth Vial; after which the ſixth Vial ſhall not ſtay long.

And it is probable, that the Angel's Diviſion of things into this double Series, of ſix Seals and Six Trumpets, is ſuited to his diviſion of all Times. Which, from *John*'s Time to the Kingdom of Chriſt, he branches, either into the Time of the Beaſt's Reign, which he defines to be 1260 Years, or the Time before his Riſing, which he defines not. For the beginning and ending of the Beaſt's Time being once known, thereby the other Times foregoing (or the Primitive Times) might eaſily be computed. So as when we know (through the help of this Angel's Speech in this Chapter) that the Book-Prophecy and the Seal-Prophecy do meet towards their ending and cloſure downwards; then, how they run along upwards, is not uneaſy to conjecture. For the Seal-Prophecy being branched into two ſo equal Diviſions, of ſix Seals, *chap.* 6. and then ſix Trumpets, *chap.* 7, 8, 9. the ſix Seals, containing the Story of the Empire till the Beaſt's riſing, and ſo taking up all that tract of the Primitive Times before the Beaſts 1260 Years do begin; it is therefore likely, that the ſix Trumpets do contain the Story of the Empire during thoſe 1260 Years, in which the Pope is to Reign. And then, as they end not far off from each other (as was even now ſhewed): So alſo the Times of theſe ſix Trumpets, and the Beaſt's Reign of 1260 Years, ſhould begin not far off of each other. Thus the mention of this one Term or Period of Time here, ſerves (as you ſee) for the meaſure of the Computation of the whole Times of this Book, and both Prophecies of it; and ſo comes fitly in between both for ſuch a purpoſe.

And laſtly, the Reaſons why the Holy Ghoſt ſingleth out only the Times of this laſt Head, the Pope, thus to be the Rule and Meaſure whereby to ſum and caſt up the Account of all the Times of this Book, are,

1. For that the Beaſt's Reign was to have the longeſt Time allotted it of any Monarchy after Chriſt, and the longeſt of all the Heads of the Roman Monarchy foregoing him; yea, it was to contain as much Time, as had paſſed from *Rome*'s firſt Building, until his Riſing; and ſo, would afford a Computation of the greateſt part of that Time, and indeed three parts of the whole Time from *John* until the Kingdom of Chriſt.

2. The Matters of this Book being not ſo fully to be opened, *till* about *the Time of the end*, (as it is in *Dan.* 12. 4.); if the Times of the Beaſt (whoſe Reign was to continue till towards the end) ſhould then come to be known;

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then the whole Time from *John* downward, would be known alſo by them that live in theſe latter Days; for whoſe Benefit and Comfort (as moſt concerning them to know it) this Computation was made, and here given.

3. This Beaſt, the Pope, being the laſt Head of the Fourth or Roman Monarchy, (which but for him had failed, but was in him healed again and reſtored); To know when he ſhould end, and with him that Monarchy, this would be inkling enough of the approach of Chriſt's Kingdom which is immediately to ſucceed it. To give the inkling of which, for the Church's comfort in theſe latter Days, was the thing herein principally aimed at.

And, 4. this Beaſt being to be the moſt eminent Oppreſſor of the Church in the Times after Chriſt. Therefore the Computation of his Time, beginning and ending, and the oppreſſion of the Witneſſes by him, would be moſt acceptable to be known, and ſo be moſt enquired after by the Church. And thus much for the Computation of the Times here mentioned.

Sect. 2.

The Occurrences that fall out towards the expiring of theſe Times here computed. And firſt, A general View and Diviſion of them.

AS Chriſt was thus careful (as you have ſeen) to give us this Computation of Times; ſo further, for our Comfort, he makes a Relation of ſuch Occurrences alſo as ſhould fall out towards the ending and expiration of theſe Times, which is the ſecond Head we are to explain.

And as the Computation of Antichriſt's Times was two-fold; ſo anſwerably the chief Occurrences of things appertaining to the accompliſhment of thoſe Times, are two.

1. The *re-giving up the Outward Court* to the *Gentiles*, with the treading down whereof they are to end their whole Reign and Time of the treading down the Holy City.

2. Their *killing the Witneſſes*, with which their 1260 Days of propheſying in Sack-cloth do end alſo. The one is annexed as the ſignal of the Period of their Reign, and the ending of their 42 Months; the other as the Signal of the Accompliſhment of theſe Witneſſes Oppreſſion for 1260 Days, with this moſt eminent Victory of the *Gentiles* over them.

And then again obſerve, how each of theſe Occurrences have two others here mentioned with them, as conjunct Appendixes to them, or Occaſions of them.

1. The giving up the Outward Court to the *Gentiles*, is accompanied with a *meaſuring the Temple* by *John*, repreſenting the Godly of that Age; who *leaves out the Outward Court*, as being ordained by God to be given up to the *Gentiles*.

2. This laſt killing the Witneſſes, is much occaſioned, and in a more eſpecial manner Enemies are provoked unto it by the *hurt* theſe Witneſſes did them by *Fire*, in the Times juſt afore (as we ſhall ſee anon); in revenge of which, they are encouraged to kill them.

Or, (for the better conceiving all theſe) I caſt them into this Mould.

John and the Angel ſtanding here in the very extremities of Time, even the Times of the fourth Vial, (this Age, as I take it) wherein Antichriſt's Reign is drawing near to its end; *John* hath repreſented to him (as an Introduction unto all that follows) the Face of the Church in that Age, and is himſelf bidden to repreſent the Work of the Godly of that Age towards that Church.

And,

Chap. 4.

And, 1. the Church in this Age is repreſented to him as the *Temple* ſtanding in the Holy City *Jeruſalem*, (as it was repreſented to *Ezekiel*, Ezek. 40. which he alſo meaſured with a Reed, as *John* is bidden to do here) namely, the Temple inward, into which the Prieſt only was to come, and in which ſtands the Altar, with a Company of true Worſhippers: but round about it (as incloſing the Temple without) lies a vaſt Outward Court, into which (as of Old, the Multitudes and Croud of the People of the *Jews* profeſſing the True God, ſo here) all ſorts of Profeſſors of true Worſhip do come. This Temple, the Church of this Age is moreover repreſented, as adorned within, with Golden Candleſticks, and two ſtately Olive Trees, *verſ.* 4. being two eminent Witneſſes and Prophets, that miniſter before God in his Church. And the *Gentiles*, they poſſeſs the City already, and have done a long time, and are ſtill to poſſeſs it, till their 42 Months be expired. But the Temple, and the Outward Court about it, of late days erected in this City, they have been kept out of; and ſo could not come at theſe Witneſſes who are within the Temple, nor have been able to overcome, and kill them, as in former Times; againſt whom notwithſtanding, in that they have ſo tormented them with Fire, and other Plagues, out of this Temple, they are even mad again with vexation, and an eager deſire to be avenged on them. But now, before the expiring of their 42 Months, God being angry, both with the Carnal Goſpellers in the Outward Court, ſo prophanely mixing themſelves with his Worſhippers, and laying themſelves to his Building and Temple, and alſo with the Carnal Goſpelling of the two Witneſſes among them, and with the imperfection of his Temple Building, not yet anſwering the Pattern, and therefore intending to erect a purer Temple; He,

2. Bids *John* (repreſenting the Godly of that Age) *meaſure the Temple* anew; and ſo begins to make a new Reformation therein more anſwerable to the Pattern in the Mount; for he is not pleaſed with the Old one that now hath ſtood ſo long. And therefore in this new Reformation, he commands *John* to leave out that Outward Court, as intending (after his purer Churches ſhall thus firſt have (as it were) excommunicated them) to give up that Outward Court to theſe *Gentiles*, who have already took poſſeſſion of the City, and kept it a long time, but ſhall now again enter upon this Outward Court, it being within their Leaſe and Demiſe. And ſo with this over-running the outward Court of the Church, ſhall they accompliſh their Reign over the whole City, being then to be driven out of all for ever; which makes them ſo *angry*, as you have it *verſ.* 18.

And thus they having gained the Outward Court, which fenced and kept ſafe the Witneſſes, as from Perſecution by the Papiſts, who yet had vexed and plagued them, by ſhooting of Wild-fire out of the Temple, (though they had alſo ſhot back again that which had hurt the Witneſſes all that while): But now the Beaſt can come to them to overcome them and kill them quite, (for their Outward Court was won) and ſo utterly ſcatter the Power of the Holy People; but yet ſo, as with this the days of their Oppreſſion ſhall ceaſe, this being the accompliſhment of their Years of ſcattering, and the laſt War wherein Antichriſt ſhall any way prevail: He (the Reliques of him left) ſhall indeed make head again, before the ſeventh Vial; but it ſhall not come to a Victory as this doth.

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Sect. 3.

The Occurrences, verſ. 1, 2. (*the meaſuring the* Temple, Altar, *&c. and the leaving out the* Outward Court, *and treading down the* Holy City) *more particularly and fully explained.*

SO then, here are two things to be explained;

1. What this *Temple* and *Outward Court* are, and what the *meaſuring of the Temple*, &c. and the *leaving out*, and *treading down the Outward Court and City.*

And, 2. who theſe *Witneſſes* are, what their *Deſcription*, and what this their laſt *Killing.*

For the firſt; I will make good and eſtabliſh what I think to be the true Interpretation, and then conſult thoſe other falſe Interpretations given of it.

It is wonderful to me, to ſee how exactly this Viſion, in the whole Series of it, repreſents the preſent Face, the Affairs, Stirrings, and Alterations now a working in the Churches of *Europe*; the Type and Anti-type ſo fully anſwering and ſuiting each the other.

For the firſt; The Holy City here (wherein theſe *Gentiles* have a Leaſe of 42 Months Reign) are theſe Kingdoms of *Europe*, which for theſe 1000 Years and upwards, have been the Metropolis and chief Seat of Chriſtian Profeſſion, as *Jeruſalem* of old was of the Worſhip of the True God; which therefore in the following part of this Book-Prophecy, is made (from the Riſe of the Beaſt) the only Stage of all, until that *New Jeruſalem* and Holy City, which comes from Heaven and ſucceeds this; this being in the mean Time the *Old Jeruſalem*, as that the *New*.

Yet, 2. this City (for the puniſhment of the World) God permits the *Gentiles* to *tread down* for 42 Months, (alluding to that Expreſſion which Chriſt uſed of the ſacking of that *Jeruſalem* in *Judea*, by the *Romans*, Luk. 21. 24.) Now the Beaſt, the Pope of *Rome*, with his Idolatrous Crew, they are theſe *Gentiles*; and ſo called, becauſe they ſet up the Image of that Worſhip which was practiſed under Heatheniſh *Rome* and *Gentiliſm*. So *chap.* 13. 15. and as the 144000, the Company of True Worſhippers, are called *the Iſrael of God*; ſo are theſe called the *Gentiles*; their Religion and Worſhip being (as was ſaid) the Image of the firſt Heatheniſh Religion, under the Heathen Empire, the firſt Beaſt. And this City they were to have Power and Juriſdiction in, till 42 Months were fulfilled, as in *chap.* 13. appears.

But, 3. towards the end of their Time, there begins a great part of this City to fall from them, (though they ſtill kept poſſeſſion of the greateſt part) and they loſt much Ground, and Encloſure and Separation being made from them, and within it a Temple built, (namely, Churches ſeparate from Antichriſt, which you heard of in *chap.* 15.): And further, as that in *Jeruſalem* was built on the North ſide of that City, *Pſal.* 48. 2. ſo is this Temple built in the Northern Parts of *Europe*, (the City here meant, as was foretold in *Iſa.* 49. 12. and *Dan.* 11. 44.) for in theſe Northern Kingdoms hath been the Reformation of Religion.

Unto which Temple (4*ly*) there hath been an Outward Court laid of Carnal and Unregenerate Profeſſors, who have made the greateſt ſhew in this Building, and took up ſo much of the Room, that although true Churches and Temples, by reaſon of the true Worſhippers among them, have been ſet up, yet they have been defiled with the addition of an Outward Court, into which all ſorts came.

came. So that indeed these Reformed *Churches* are *Outward Courts* more than *Inward Temples*. And by reason of this their Mixture, great Corruptions and Defects, both in the form of the Temple, or Church-Fellowship, and impurities in the Worship, and about the Altar, have been continued among them. Chap. 4.

Now for the understanding of these Allusions, we must know, that there were belonging to the Temple in *Jerusalem*;

1. The *Holy of Holies*, which was at one end enclosed and separated from the rest of the Temple, after the manner of our Cathedral Quires.

2. The *Body of the Temple*, whereinto came the Priests only; and in which stood the Altar of Incense, which was answerable to the Body of our Cathedral Churches, compass'd by the Inner Court: Wherein,

3. There was a larger *Outward Court* encircling the whole Temple, into which the People of all sorts, both Men and Women, did come. And this was answerable to the Church-Yards which go round about our Churches.

Now this third and last Court is, that which is here said to be *without*, that is, without the compass of the Temple. And it is called the great Court going round about the other, namely, encompassing the Inward Court of the Priests, and the Holy of Holies: Thus, 1 *Kings* 7. 12. it is expressly called. And it is by *Ezekiel* called the *Outward Court* very often, in distinction from the Inward Court or Temple where the Altar was; which in distinction from this, is also called the *Court of Priests*. So 2 *Chron.* 4. 9. where it is said, *Solomon* made the *Court of the Priests, and the Great Court*, namely that into which the People came.

There was indeed a fourth Court for Strangers to come into, built by *Herod*. But that is not here alluded to, for the Scripture mentioneth it not. But the Outward Court here is, that which *Ezekiel* (as I said before) does so often call by that Name, in distinction from the Court of Priests, (for to his measuring there, is the allusion of this measuring here); of which you may read *chap.* 40. *vers.* 17, and 27. And the Inner Court is put for the Temple, and the Temple for it, as being all one.

Bring this then to the New Testament: The Scriptures and Prophets, by the Notion of a *Temple*, do still express the true Church, as 1 *Cor.* 3. 17. *Ephes.* 2. 21. and many other places. And by Priests, who only are to enter into the Inner Temple, they express True Worshippers. You have both these Expressions put together, in 1 Pet. 2. 5. *You as lively Stones, are built up a Spiritual House, and an Holy Priesthood to offer up Spiritual Sacrifices, acceptable to God by Jesus Christ.* And whereas the People entred not into the Temple then; Now all that are Holy, are bidden *to draw near, having their Bodies* (or whole Man) *wash'd with Water*, (as the Priests were wont to be) even Water of Regeneration and Sanctification, as *Heb.* 10. 22.

Now in distinction from these True Worshippers, the carnal Professors of Religion, and croud of Unregenerate Men, (that join themselves to the Church by professing the same Religion and Faith, though yet continuing in the natural Uncircumcision of their Hearts) are called the *Outward Court* here; they having no right to approach this Altar. And (by the Law of Distinction and Opposition) if the True Worshippers now under the Gospel, be typified out by the Priests, (who were in a peculiar manner Holy unto God, and whose Holiness typified forth inward Holiness under the Gospel) then Carnal Professors now, who are *Jews* outwardly only, are left typified out by that common croud of *Jews* who came then into the Outward Court. And these may most truly be tearmed an *Outward Court*, in a comparison with this Temple and True Worshippers, be the Notion of *Temple* taken in what sense it may: For whether *Temple* or *Church* be taken for the Mystical Temple or Church of the Elect and sincere Worshippers. These are *without*, (as the Apostle's Phrase is, 1 *Cor.* 5.) in comparison to them, and are Carnal Worshippers, worshipping God in the

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the *Letter*, not in the *Spirit*, with *outward bodily exerciſe*, not *in Spirit and Truth*, (as 1 *Tim.* 4. 8.) and they are ſuch, as to a ſtander-by, who hath skill to judg, are, (for the generality) apparently ſuch; even *Jews outwardly* only, *not within*, as *Rom.* 2. 28, 29.

Or if *Temple* be taken for Churches Inſtituted, or Congregations of True Publick Worſhippers, (as *Epheſ.* 2. *verſ. laſt* it is taken; as alſo *Heb.* 10. 22. compared with *verſ.* 25. where the aſſembling together to worſhip, is called a *drawing near*, &c.) in that reſpect alſo theſe carnal Men joined with them, are but as the Outward Court laid to the Temple, who join in the ſame Service, but do *draw near with their Lips* only, and (as *Iſaiah* ſpeaks, *chap.* 1.) *tread his Courts, with Sacrifices abominable to God:* whilſt the other, as *an Holy Prieſthod*, are only *within* the Temple, and do *draw near with aſſurance of Faith, having their Hearts ſprinkled, and their Bodies waſh'd with Water*, (as the alluſion to the Prieſt's entring into the Inner Temple where the Altar ſtood, is, in *Heb.* 10. 22.)

So that, in what ſenſe ſoever the Papiſts, (whom ſome would have to be the Outward Court here meant) might be called the Outward Court, theſe alſo may. As whether becauſe they arrogate to themſelves the Name of the Church, and ſay, *they are Jews, and are not. but do lie*

In this reſpect may theſe alſo be called the Outward Court, who with impudence do arrogate to themſelves the Name of the Church, and under that Name do in ſome places caſt out the True Worſhippers; and who, by reaſon of their multitude and number, (the beſt Congregations of the firſt Reformation, conſiſting of many more apparently bad than good, and many of thoſe Churches having none but Men unregenerate) are in view only or chiefly the Church; whilſt the true viſible Worſhippers are a Company of hidden Ones (in compariſon); and therefore the Outward Court, in the Type, was called the *Great Court.*

Yea, theſe Unregenerate Proteſtants, are much rather to be accounted the Outward Court, and ſo are mainly here intended: Which will appear, if you put but two things together.

Firſt, Outward Court here is oppoſitely put unto all theſe other Particulars enumerated, that were to be meaſured; both unto *Temple*, *Altar*, and *Worſhippers* therein; and ſo oppoſitely doth import, not meerly an outward Face and Place of Worſhip; but as withal including Perſons worſhipping alſo; and ſo Carnal Worſhippers. in full oppoſition to the other. For otherwiſe this Expreſſion anſwers not the Type, namely, the Outward Court in the Jewiſh Temple, in which were the Multitude, as in the Inner Temple the Prieſts. So that, the Outward Court imports and includes a Company or ſort of Worſhippers, as well as it imports the outward viſible Face of the Church; and that by a *Metonimy*, the *Continers* being put for the *Contentum*, the thing *containing* for the thing *contained*: Even as theſe Phraſes [*Heaven*] and [*Earth*] do often import, and are put for all things therein contained. And ſo [*Outward Court*] here implies, a ſort of Worſhippers therein; and in that reſpect is oppoſed to, and diſtinguiſh'd from the Temple, and the true Worſhippers therein. And indeed, *Churches*, and the Face thereof, in the Notion of the New Teſtament, conſiſting not of Material Buildings, (as *Cameron* well ſhews) it is the Perſons worſhipping, who have the Name of *Churches*. And ſo here, Perſons worſhipping, diſtinct from the Temple and True Worſhippers, muſt needs be meant, as thoſe that do conſtitute and make up this Outward Court. So that take Perſons away, and the Face of an Outward Court ceaſeth to be. Thus *Cornelius a Lapide* upon the place. *In hac parte Templi* (ſays he) *& in adorantibus Sacerdotibus ſymbolicè ſignificantur Fideles, qui Antichriſtum tempore erunt optimi, religioſiſſimi, Deo conjunctiſſimi, & in cultu ejus ſolidiſſimi. Per Atrium exterius intelligit Chriſtianos infirmiores, & vitæ laxioris, ideoque a Deo remotiores. Hos* (*ait*) *ejice foras, (id eſt) extra Eccleſiam. Quaſi dixiſſet, Rejice eos inter infideles & Apoſtatas; quia ita cedunt Gentibus & Antichriſto affectis, & ideo indigni ſunt qui inter Fideles numerentur.*

Now

Now then, 2. add to this, that this Outward Court thus conſiſting of a Multitude of Falſe Worſhippers, is here made diſtinct from the *Gentiles*: for this Outward Court, and the Worſhippers thereof, are *given to the Gentiles*; and therefore are to be left out in the New Meaſure taken.

Now a Company of Worſhippers, who are diſtinct, both from the True Worſhippers of the Temple, and from the *Gentiles* or *Papiſts*, muſt needs be the multitude of Carnal *Proteſtants* that fill our Churches, and make an Outward Court, together with the Temple. For if the *Gentiles* be this Outward Court themſelves, then who are theſe *Gentiles* that are to tread it down?

Neither, 3. can it be thought that the *Gentiles*, poſſeſſing the outward Face of the Church, ſhould ſo fill up this Outward Court here meant, as to be made (as they are here) the other ſole contradiſtinct and oppoſite Party to the Temple and true Worſhippers: Unleſs we would ſay, That all *Proteſtants* are the Inner Temple, as well as the Prieſts and true Worſhippers therein, and both to be here meaſured; and ſo the *Papiſts* and they ſhare theſe two alone between them. But we aſſuredly knowing that of *Proteſtants*, not one of an hundred are True Worſhippers, (according to outward Judgment, by thoſe Rules the Reed warrants us to judg of others by) may as aſſuredly alſo conclude, that this multitude of Carnal Profeſſors are not here intended by the Angel, as at all included in the *Temple*, and among the True Worſhippers; eſpecially ſeeing he puts the Reed into *John*'s Hand, to meaſure none but ſuch as are viſibly True Worſhippers. And therefore they muſt neceſſarily make up that third Party, diſtinct both from the Temple Worſhippers, and from the *Gentiles*; and are they, who are to be caſt out by the one, and ſeized on by the other, as the Outward Court is here ſaid to be. And more ſure I am, that according to Apoſtolical Inſtitution, ſuch as they ought to be left out by thoſe that build true Churches, and Churches to be meaſured anew without them. And therefore, if this meaſuring the Temple fall under the Times of this ſixth Trumpet; I cannot but imagine this New Reformation begun, to be intended; and that reentry the *Gentiles* are now a making upon the Outward Court of our Churches, and their yielding to them, to be the giving thereof unto the Gentiles here.

And, 4. the Papiſts cannot ſo well be meant here by the *Outward Court*, as ſome would have them. For I ſee not, that the Angel would vouchſafe them in this his mention of them here through this Type, ſo much as the bare Name of the Outward Court unto his Temple. That Romiſh Church is not worthy in his eſteem to be ſo accounted of in the proportions of this Alluſion. But he rather calls them *Gentiles*; as being Idolatrous Worſhippers; and elſe-where, the *Synagogue of Satan*, *Worſhippers of the Beaſt and his Image*, *Sodom*, *Egypt*, &c. as being in a further diſtance and degree of Compariſon remote from the True Temple here, and the Worſhippers therein. And ſo between the True Worſhippers in the Inner Temple, and theſe *Gentiles*, he placeth a third ſort of Worſhippers, who are not *Gentiles* in their Worſhip, but ſeparate from them in it as well as the True Iſraelites; and who worſhip the True God after the manner of the Worſhip of the Temple, outwardly; and yet are but *outwardly Jews* (as *Rom.* 2. 28.) and remain uncircumciſed in Heart and Life. And theſe in this Alluſion doth God allow the Place and Name of the Outward Court; which till the Reed, the Light of the Word came, diſtinguiſhing True Worſhippers from them, were accounted as of the Inner Temple, but are now diſcovered to be *without*, (as the Word in the Original is). So that, the *Outward Court* doth typifie out a Company, who in theſe Times have a greater nearneſs to the True Worſhippers than the *Gentiles* have, and yet are but *without*. And though this Outward Court is here ſaid to be *given to the Gentiles*; yet (mark it) not to them, as thoſe who are reckoned the Worſhippers therein, not as the *Treaders of the Outward Court* (as in *Iſa.* 1. the Phraſe is of God's Houſe); God reckoneth not them ſuch; but as the *treaders down* of this Outward Court, (as they are ſaid to do by the Holy City in the next words) God bringing in upon theſe Carnal Profeſſors, for their contempt of the Goſpel, and of the True Wor-

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ſhippers, the worſt of the Heathen upon them, to tread them down by Violence, either of Conqueſt over their Bodies, (as in *Germany*) or over their Conſciences, in making them again to ſubmit to their Superſtitions and Idolatries, (as they ſhall go on to do in other places).

And obſerve the glorious Wiſdom that is in God's proceeding herein, as the reaſon of it: For God intending to have a Church moſt Holy unto himſelf, under the ſeventh Trumpet, in which *the Ark ſhall be ſeen*, (which notes out the Holy of Holies) as it is *verſ. ult.* of this 11*th* Chapter; and his manner being, to carry on his Church unto perfection, by degrees; he doth therefore, about the midſt of that Time, between the firſt Reformation long ſince made, and that ſeventh Trumpet (in an Age or ſo foregoing it) ſet his Builders on work (whom *John* here repreſents) to endeavour to erect a new Frame, and a Reformation of that Reformation; and to take the Reed, and meaſure over anew, both Temple, Altar, and Worſhippers, and to caſt out that Outward Court of Worſhippers, with thoſe Corruptions of theirs which hindred that thorough Reformation; and ſo, to contract his Temple into a narrower compaſs (as the proportion of the Inner Temple to the Outward was); yet purer and more refined: He delighting more in Truth, and purity of Worſhip, then in magnitude or multitude of Sacrifices and Worſhippers: And ſo, to make to himſelf a Church that ſhall conſiſt of Prieſts, and an Inward Temple ſeparated from that Outward Court, into which the True Worſhippers are called up from the other, which afore lay common to both. And how elegant is this Alluſion here! whereby he ſets forth the ſeveral States and Conditions of his Church, growing up unto Perfection.

The firſt Reformation he ſets out by an *Inner Temple*, more imperfect, unfurniſh'd, and beſides, defiled by the adjoining of an Outward Court unto it.

The ſecond Reformation more pure, he repreſents by the Inner Temple meaſured again, to be finiſh'd and cleanſed from that Mixture.

And then, in the laſt Verſe, he opens the Holy of Holies, into which no unclean Thing ſhall enter, as it is *chap.* 21. 27. For though their ſecond Reformation, and the Reed thereof, keeps out Men civil and prophane, whom viſibly ſo to be Godly Men (whom *John* here repreſents) may judg; yet many an Hypocrite that maketh a lie, may ſcape and croud into this Inward Temple ſtill; whilſt the Judgment of Men (who often err) applies this Reed. But into the other Temple to come, under the *New Jeruſalem*, ſhall none of theſe enter. There ſhall be a Golden Reed then, as *chap.* 21. *verſ.* 26. whereas now there is but an ordinary Cane, Reed, or Staff, which though in it ſelf it be ſtreight, yet being to be applied by Men, they may be deceived.

Now having given this more general view what is meant by the *Temple* and *Outward Court*; I will more particularly explain, what it is to *meaſure* the Temple, Altar, and Worſhippers therein; and what it is to *leave out* this Outward Court.

1. To this end Chriſt *puts a Reed into* John's *Hands*, (who repreſents the Builders of this Age); that is, puts into their Hearts and Hands the Word, and the Light thereof, as alone a ſufficient Rule to ſquare Churches (both Worſhippers and Worſhip) by. Other Reeds Men would have, but God hath given us Rules in his Word, to ſquare the whole Frame and Model of this Temple by. And this is to be laid as a Principle, that we admit of nothing in Matters of the Church, which the Word does not warrant. Which Principle was never yet ſo fully taken up and practiſed by our Reformers hitherto; though it hath long been contended for, as the fundamental Ground-work of this Building.

2. By *Temple* here I underſtand, not only the Church of the Elect, (for they are all one and the ſame with them that worſhip God in Spirit and Truth; whereas here, in this enumeration, *Temple* and *Worſhippers* therein ſeem to import diſtinct Conſiderations at leaſt). But I rather underſtand, Churches or Congregations of Publick Worſhippers conſidered as ſuch; *Church-Fellowſhip*, (as you call it), which as well as the Company of the Elect, was typified out, and

and called the *Temple*, as *Epheſ.* 2. 20, 21, 22. For the Apoſtle there having firſt ſaid of the *Epheſians*, that as they were Saints in common with others, ſo they were built up with all the Elect, into a Temple unto God, and this *verſ* 20, 21. and ſo made part of *Templum Electorum*: He after that, ſays again of the ſame *Epheſians*, as they were a Company knit in Church-Fellowſhip, that they were *built together for an Habitation to God*, verſ. 22. And ſo the particular Church at *Epheſus*, made a Temple and an Habitation apart, and, as it were, a little Sanctuary. Now every ſuch particular Church bears the Name of the whole, and may alſo juſtly be called the *Temple*; becauſe in a Church ſo gathered, the Ordinances of Church-Communion and Worſhip (as the Sacraments, Excommunication, *&c.*) are to be adminiſtred, and not out of ſuch a Church-ſtate, or ſuch Aſſemblings; as at the Temple of *Jeruſalem* only, Sacrifices were to be offered. Chap. 4.

And therefore, 3. by *Altar* here, which was that main Ordinance of Temple-Worſhip ſerving for Sacrifice, (which was no where out of it to be uſed) I underſtand Church-Ordinances of Publick Worſhip and Sacrifice.

And, 4. by *Worſhippers*, I underſtand the Perſons who only are to be of this Temple, and to approach to this Altar; as only the Prieſts then did into the Inward Temple, and unto the Altar: even ſuch only who are *lively Stones, built up in a Spiritual Houſe*, and *an Holy Prieſthood, to offer up acceptable Sacrifice unto God*; as it is in 2 *Pet.* 5. So that, although *Temple* here doth connotate and import Worſhippers, (for now under the New Teſtament, Temple and Worſhippers are materially the ſame; as by that place of *Peter* appears, though formally they may be conſidered as diſtinct, as here they ſeem to be); and ſo *Worſhippers* importeth theſe Perſons conſidered in ſuch meet Qualifications as belong to them as Saints, and are required in them to make them meet Worſhippers in this Temple, which this Reed lays forth: Yet formally *Temple* notes out theſe Perſons as to be gathered up in a Church-Aſſembly, according unto Chriſt's Inſtitution.

Now then, 5. to *meaſure* all theſe with this *Reed*, implies a drawing of a true Platform by the Rules of the Word; by ſhewing both,

1. What a True Church or Temple is, and how to be built; and what the *Power*, the Frame and Conſtitution of it, *&c.* this is rightly and truly *meaſuring the Temple.*

And, 2. laying out the right way of the adminiſtration of all Church-Worſhip and Ordinances, as Excommunication, Sacraments, ordaining Officers of Holy Things, who partake, and *ſerve at the Altar*, and all this by the Word. This is to *meaſure the Altar.* In a word; all that which, *Rom.* 12. 1. the Apoſtle calls λογικὴ λατρεία, *Word-Service* or Worſhip. He ſpeaking to the *Romans* in that Chapter, as they were a Body of a Church, as in the 13*th* Chapter he ſpeaks to them as Members of a Common-Wealth.

3. *Meaſuring the Worſhippers* is with the Reed, laying forth who are True Saints, and ſo are meet Matter for, and to be Worſhippers therein; and ſo, judging of Men by the Rules of the Word, and accordingly admitting into, or rejecting from this Fellowſhip, and *judging them* when *within*, as the Apoſtle ſpeaks.

And thus *meaſuring* is taken for drawing a Plat-form of all theſe things. As appears by that *meaſuring the Temple* by *Ezekiel*, (unto which the Angel here alludes) *Ezek.* 43. 10, 11. where it is called a *ſhewing them the Pattern, the Form of the Houſe, and faſhion of it*; together with the *goings out and comings in* for Adminiſtration, *&c.* all the Ordinances thereof, and all the Forms of thoſe Ordinances, and all the Laws thereof. And as there *Ezekiel* ſees diſtinctly and apart meaſured the *Temple*, Chap. 41, & 42. then the *Altar*, Chap. 43. 13. and then concerning the *Worſhippers*, the Angel gives Laws, *chap.* 44. blaming them that they permitted *Strangers*, *Men uncircumciſed* in Fleſh and Heart (ſpeaking in the Language of the Type) to be in his Sanctuary, *verſ.* 7. giving a Law, *verſ.* 9. that none ſuch ſhould enter in; ſhewing whom he would have to be *Prieſts* and *Levites*, and who not, and their Duties, in the reſt of that Chapter: Even ſo here *John* is bid to caſt out the Outward Court, as being Strangers unto God, and unclean, and uſing ſtrange forms of Worſhip.

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And 2. *Measuring* is here also put to signify, that such a Temple, Altar, and Worshippers, should now in this Age begin to be built and erected, and Men set on work to do it. So in *Ezek.* 43. 10, 11. the Measure is taken to that end, that *Israel* seeing the true Pattern, might be ashamed of their former Aberrations, and for the time to come, might keep to, and do according to that Pattern, and square all by it. Measuring here respects not the Old Temple so much, as if the Temple that had hitherto stood were to be Measured: but it respects a New Building, or finishing of a Church. So also *Zech.* 2. the measuring the City, *ver.* 2. was to signify not the taking the Platform of *Jerusalem* as then it stood built: but as further anew to be built and inhabited, *ver.* 4, 5. So also the Temple, as then being yet unfinish'd by the *Jews*, after the Captivity, the Plummet or Measuring-Line, *chap.* 4. 10. (which answers to the Reed here) signified that the Temple should be finished; which appears, if you compare the above-named Place, with *ver.* 9. of the same Chapter.

And 3. *Measuring* imports *Protection* also: So *Zech.* 2. the measuring the City there, is in the Interpretation given, *ver.* 5. explained, that *God would be a Wall of Fire round about them, and their Glory in the midst of them.* And so here, so much may be intimated, and so, hoped for: For the Outward Court is therefore not measured, because it is given to the *Gentiles.* But on the contrary, the Worshippers are measured, and called up as it were, out from the Outward Court, that they may be preserved from the re-entry of those *Gentiles* upon them, or power over them; at least, from such power as they had over the Outward Court. To get into this Temple, is the greatest preservative to keep the Saints from the over-growing Corruptions and Defilements of these *Gentiles*; and it may unto many prove a Protection, and Sanctuary, from their Power, (as to those Churches in *New-England* it may be hoped it shall): *God will create a Defence upon his Glory.* And however, they shall hereby be reserved for that Resurrection which afterward is to come, *ver.* 11, 12, *&c.*

Now in the second place, on the contrary, the not measuring, and the *leaving out the Outward Court* (and yet measuring the other) is,

1. By the Word, exactly putting a difference between them that *fear God*, and them that *fear him not*; measuring out who fear him, by Marks, Signs, and Spots upon his People, (as in *Deuteronomy* God speaks) which the Word gives. And this distinguishing and putting a Difference between Men and Men, the Word calls *excluding*, or *leaving them out*: Which accordingly, to make way for the right Constitution of Churches, in discerning the true Matter of them; hath been the chief work of the Godly Ministers in *England*, in this last Age: Who though they wanted the Ordinance of Excommunication in their Churches, yet in lieu of it they had excommunicating Gifts; and were forced, because of that prophane mixture in Churches, to spend most of their Ministry, in distinguishing Men, by giving Signs and Marks of Mens Natural and Regenerate Estates, and convincing and discovering carnal Men to themselves, and others: Which God in Providence ordained, to make way for the erection of more pure Churches. For by this Light, was set up in Godly Mens Hearts a Spirit to discern between the clean and the unclean; and so, to hew and set apart the Materials for this Temple; as the Stones for *Solomon's* were.

2. This implies a rejecting them from Church-Fellowship, and not admitting them into this new-reared Temple, as being not fit Matter for this Building. Which is a kind of Excommunication of them.

3. This leaving out the Outward Court, may also imply, a rejecting such Forms of Administration in Worship, (Liturgies, *&c.*) and Corruptions therein, which are not found agreeable to the Word. For I take the Phrase of [*Outward Court,*] to import a full Opposition to those Particulars mentioned in the former Words: Which (as you have heard) are these, *Temple, Altar, Worshippers.* And therefore oppositely, all carnal and corrupt Worshippers, or Forms of Worshipping, cleaving to Ordinances, and left in the first Reformation, (as the Filth which the Sea leaves behind it at an Ebb), these are all comprehended under that Expression of [*Outward Court.*]

Now (in the last place) consider the Reason given, why God stirs up his People, now in this Age, to do thus by this Outward Court: Which is, because,

as

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as their Forms of Worſhip came from Popery, and themſelves are inwardly, and in Heart *Gentiles:* So he hath (for many glorious Ends of his) ordained them unto Popery again, more or leſs to be ſubjected to it. And therefore he declares this as the Reaſon, why he would now, and not before, put it into the Hearts of his Builders, thus ſtrangely and ſuddenly to reject them; becauſe that the Time is now come, when by his Decree, they muſt return to the *Gentiles* again: Only ere the *Gentiles* ſhould thus again ſeize on them, they muſt firſt be left out by the Templers, the true Church, which being once done, they forthwith become as *Heathens* (as Chriſt ſays); and being *caſt out*, they *wither*, and become a Prey to Men, as it is *John* 15. 6. Popiſh Opinions and Practices take them again. And how by degrees, do theſe *Gentiles* win Ground upon the Outward Court in *England?* And how does their winning Ground drive the true Worſhippers into the Inner Temple, and cauſe them to abandon their Mixture with the Outward Court? So that as this new Reformation made way for their ruining the Outward Court; ſo the *Gentiles* winning more upon the Outward Court, doth further this new Reformation: God carrying on theſe two Works at once.

Now the Word [*given*] (*It is given to the Gentiles*) imports an eaſy kind of Conqueſt, which the Popiſh Party obtains over them; they yield, and give up the Fort as it were, and ſuffer the Papiſts to come in upon them, without much, or long holding out. Now in ſuch a Diſpenſation of God towards the Carnal Proteſtants, thus to give them up again unto the *Gentiles*, there are many and glorious Ends which God may have in it, that may make it the more probable, that ſo indeed he intends to do, ere he means to bring in that glorious Church to come.

As, 1. That he might have a purer Church, according to the Primitive Inſtitution; theſe Treaders of his Courts, becoming loathſome to him, with their Oblations. And though the firſt Reformation, was outwardly in ſhew, more precious and glorious, for the Multitude of thoſe that Reformed, and this is to be by much a ſmaller and narrower Building, (even as in Proportion, the Outward Court did far exceed the Inner Temple); yet this conſiſting of purer Worſhippers, and Worſhip, ſquared by the Word: this ſecond Building ſhall in true Glory excell that other.

2. God may do this, to let many of theſe Worſhippers taſte of the Fruit of their own Ways. They took upon them to be the true Church-Zealots, and Defenders of Religion, againſt the Papiſts, and yet caſt out God's true Worſhippers, and their Miniſters, ſaying, *Let God be glorified*, whilſt they beat their Fellow Servants (as the Parable hath it). But here they are met with, being caſt out by them again: And upon their being rejected from their Fellowſhip, the Protection and Defence of theſe from the *Gentiles* ceaſe, and they are given up to them.

3. For the ſame Cauſe that God let Popery come in upon the World at firſt, for the ſame he ſuffers it thus again to overflow; even becauſe Men *received not the Truth* (ſo clearly ſhining in the Prophecy of the Witneſſes amongſt them) *in the love of it.*

4. To throw out this Rubbiſh, that would hinder that Temple, which after all he intends to build and make moſt glorious. For theſe, like thoſe *Samaritans*, *Ezra.* 4. 1, 2. offer indeed to build with them; but being according to God's Appointment not to have a Hand in it, they would be a hindrance to it, (as indeed they have been.)

5. That of that glorious Reſtauration, and Reſurrection of the Church, and Witneſſes, which is yet to come, and is foretold in the 12. and 13. Verſes of this Chapter, only true Worſhippers (who in this Time of Trial, ſtood out as faithful Witneſſes againſt Popery, and the Invaſion of it) might have the Honour and Praiſe. Therefore God brings this Trial upon all the Churches, ſo to burn up and conſume this Droſs, and to diſcover thoſe Carnal Proteſtants (that have ſpoken as big Words, and talk'd as hotly againſt Popery, as any, and made that the Evidence of their Sincerity) to be ſuch, and unſound, by a baſe yielding unto the *Gentiles* the Papiſts: That ſo, when Chriſt ſeems to revive his Church again (after this) *ver.* 13. then (as you have it in *Iſa.* 66.) Chriſt may appear to his Peoples Glory, but to their Shame; who yet before caſt them out, and ſaid, *Let God be glorified.*

6. That

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6. That the *Gentiles*, and the Pope might thus accompliſh their Time and Period of 42 Months, with an inveſtment of the Pope into his old Territories, now towards the expiring of that his Time. Which Reaſon the next Words do give. [*And ſo they ſhall tread down the Holy City for* 42 *Months*] and be found domineering in it (in a manner) as fully as before, towards the end of their 42 Months; that ſo their Leaſe may well nigh expire in a full Poſſeſſion: And that ſo the confuſion of Anti-Chriſt (the greateſt work to be done for the Church, from the Apoſtle's Days) may be the more glorious unto God. Thus *Daniel* ſeemed to fore-tell, that after thoſe *Tidings out of the North ſhould trouble him*, (which was this Separation of theſe Northern Kingdoms from him); as alſo *out of the Eaſt*, (through the prevailing of the Turk, when he came ſo near unto his Territories) that enraged with this, he ſhall *go forth in great Fury*, *chap.* 11. 44 *and plant his Tabernacle*, (his Power and Juriſdiction) again, *upon the glorious holy Mountain*, (where the Temple ſtands) *between the Seas*. And what follows? even that after all this his recovery of Power over theſe Churches of the Reformation towards his End, yet *he ſhall come to his End, and none ſhall help him.* And after *Rome's* recovery of her Power thus; and when the Whore begins to ſing her Siſter *Babel's* Song, juſt afore her Fall, (as *Rev.* 17. 7, 8.) and ſaith in her Heart, *I ſit as a Queen, and am no Widow*, as having her ancient Paramours again; and ſo, thinks *ſhe ſhall* (now) *ſee no Sorrow*: therefore *ſhall her Plagues come in one day*; *for ſtrong is the Lord that judgeth her*: And thereby will be ſeen God's Omnipotent Power in her Confuſion. There is nothing alſo in it, that *chap.* 17. the ten Kings, or States of *Europe* are twice mentioned, as giving their Power unto the Beaſt; and *ver.* 17. are the ſecond time ſaid to *agree* to do it; through ſome ſpecial Hand of God to fulfil his Will: even till thoſe Words of God, uttered by *Daniel*, in the fore-cited place, ſhall be fulfilled; (For unto ſome Word of the Old Teſtament, do theſe Words here refer.)

Sect. 4.

An Appendix to the firſt and ſecond Verſes of Chap. 11. *Refuting other Interpretations, given of the Meaſuring of the Temple, and Outward Court. (which you may read, or not read, as you pleaſe.)*

THis Interpretation of *John's* Meaſuring the Temple, as in this latter Age to be performed, being thus made forth, to hold in all things (as you have ſeen); I ſhall not need to ſpend much time (and yet ſome) in refuting other Interpretations.

Mr. *Mede* would have the New Book-Prophecy to begin here at this 11*th* Chapter, and the ſixth Trumpet under the Seal-Prophecy, fully ended before, at the concluſion of the 9*th* Chapter; and the Oath of the Angel, Chapter 10. to ſupply the ſeventh Trumpet: And ſo makes the Angel here in *chap.* 11. to begin again anew, aloft from *John's* Time: And ſo, this 11*th* Chapter, to be a ſhort compendious repreſentation of the Story of the Church, in all Ages, beginning here anew from *John's* Time; and as it were, the Contents, and brief Sum of that larger Story, which begins at Chapter 12. And ſo, would have all the ſeveral States of the Church, in all Ages, more briefly here repreſented through all Times: As,

1. That of the Primitive Times, until Anti-Chriſt's riſing, under the Type of the *Temple meaſured*; till when (ſays he) the Church remained Pure, according to the Pattern: And therefore, *John* is bidden to *meaſure* it, as a Pattern of the Truth unto after-Ages.

And then, 2. The Face of the Church, during Anti-Chriſt's Time, for 1260 years, under the Type of the *Gentiles treading down the Outward Court, and Holy City*: Thereby (ſays he) repreſenting, how the Papiſts ſhould arrogate and poſſeſs the Name and Face of the Church ſo long time; which yet, becauſe it will not bear the Meaſure of the Reed, *John* is therefore bidden to leave out, as neither in Doctrine, nor Diſcipline, keeping to the Word, nor unto the Primitive Pattern,

Pattern, but utterly ſwerving from it, as the Church of *Rome* hath done. And in this State the Church continues for 1260 Years: the *Gentiles* having that Time allowed them to tread down the Holy City: And the State of the True Church all that while, is but as of theſe *Witneſſes in Sack-cloth.* This Interpretation the Reverence had to the Integrity of the Church for the firſt 400 Years did beget; together with that appearance, (at firſt view) that the Outward Court ſhould here be ſaid to be given to the *Gentiles*, to be by them trodden down as the Holy City is, for 42 Months. Which miſtake I have abundantly removed in the firſt Section, and in the fifth general Premiſe to this my Interpretation. Chap. 4.

But further, to remove the Suppoſition on which this Interpretation of his is founded;

1. The ſixth Trumpet, and the Times of it in this Viſion, are not yet ended here in this Angel's Intention. For the Angel, after his long diſcourſe of the Occurrences that are to fall under the Times of the ſixth Trumpet, doth then (when the Time of it, according to the Series of this Viſion, did indeed come to end) ſay (*verſ.* 14. of this Chapter) *The ſecond Wo is paſt, and the Third cometh quickly.* And you may obſerve, that after the expiration of the Time of theſe *Wo Wo Trumpets*, (which are the Fifth, Sixth, and Seventh) ſuch a cloſure comes in after each of them, [*one Wo is paſt, another comes*, &c.] And thus, after that the Times of the fifth Trumpet were out, according to the Series of the Viſion, this Cloſure is added, (*chap.*9.12.) [*One Wo is paſt, and behold there come two other Woes more*].

Now at the end of the 9*th* Chapter, there is no ſuch cloſe annexed. But here, *chap.* 11. 14. when the Angel had related the Occurrences which are to fall out in the latter days of the ſixth Trumpet, that is, whilſt the Turkiſh Kingdom yet ſtands, and which ſhall fall out not long before his Fall, then, and not before, he brings in that cloſe of the Times of that Trumpet, [*The ſecond Wo is paſt, and behold the Third cometh quickly*] Which ſhews, that either part of the Matter, and of the Wo, that goes to make up that ſixth Trumpet compleat, remained to be uttered by this Angel, *chap.* 11. (which when he had declared, he ſays, *The ſecond Wo is paſt*); or that, (according to the courſe of the Viſion) the Time of it was now expired.

And then, 2. the Angel takes his Oath, *chap.* 10. as yet ſtanding under the Times of the ſixth Trumpet, and after the Times of the Seventh; and that ſeventh Trumpet's Time yet not come to blow, according to the order of Time preſented in this Viſion. And therefore it is not a meer ſuſpenſion of the Viſion it ſelf, until he had begun with, or run over all Times again, (as Mr. *Mede* would have it): But its Time to blow was in this Viſion not yet come. This the very words and phraſe of the Angel's Oath, *chap.* 10. do imply; when he ſays, *In the days of the ſeventh Trumpet, when he ſhall begin to ſound.* Mark that phraſe, [*The Days of the ſeventh Trumpet*]. It implies that he ſpeaks according to the compute of Viſion-Time (as I may ſo call it); for Viſion being a repreſentation of Events, even as a Comedy is of Stories, accordingly theſe Viſions that ſucceed each other, have a ſuppoſed Artificial Time that runs along with the repreſentation of thoſe Events in theſe Viſions, in their due Order; Even as the ſeveral Seaſons of the Year are in a Prognoſtication laid forth, according to Artificial Names (as in an Almanack you read of *Dog days*, and the like) or, even as in a Map all Countries are repreſented with their ſeveral Climates or Scituations, by Lines of Longitude and Latitude, which have Artificial Names by Geographers given unto them. So from the 6*th* Chapter of this Book, hath been repreſented a Map or Viſion of all Times, and theſe, as ſucceſſively governed by Angels, from whence they have their Names, as Seaſons have from their Planets that govern them, (as the Dog-days in Summer, from the Dog-ſtar's Reign at that time). So the days of Chriſt's Kingdom to come, are called the Days of the ſeventh Angel: And ſo the Times before it, are called the Days of the ſixth Angel, or the ſixth Trumpet, (under which the Turk reigns). Now then, in that the Angel ſwears, *Time ſhall be no longer*, but till the Days of the ſeventh Angel; when he begins to ſound, all ſhall be finiſhed; it implies,

that

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that according to the courſe of Time in this Viſion begun, this Time was not yet ended.

To demonſtrate this; conſider,

1. That thoſe words [*Time ſhall be no longer, but till the Days of the ſeventh Angel*] do imply a long Series of Time already paſt in the Viſions of the former Angels, and Time hitherto brought down; and ſo, he muſt needs ſpeak this, in a reſpect to Viſion or Repreſentative Time, (as I may ſo call it) which he, as an Actor coming in his due Place and Order ſtood under. And accordingly likewiſe he muſt be ſuppoſed to ſpeak unto *John* as a Spectator brought to the laſt Stadium or Scene of Time: And therefore he ſpeaks, as taking it for granted, that there was ſome Time yet left, according to the Series of this Viſion; and yet, no more, but until the Days of the ſeventh Trumpet, which was next to come upon the Stage. And ſo the Angel muſt be ſuppoſed to ſpeak thoſe words, as yet ſtanding under the Days of the ſixth Trumpet, as yet not ended, but as having ſome Time ſtill to come. For ſhould he be ſuppoſed to begin again aloft at the top of Time, and ſo to bring *John* thither, as having ended the former Prophecy; and then, with a New Viſion, to begin to run over all Time again; he ſhould, in the ſame Speech, take in two ſeveral Accounts of Time at once. For whilſt he ſays, *Time* (or *Delay*) *ſhall be no longer*, (which imports that whole ſpace of Time under the former Trumpets, from the Age wherein *John* lived, to be paſt and off the Stage already) in reſpect thereto he muſt be ſuppoſed then to ſtand under the ſixth Trumpet, as viewing all that Time gone over. But in the following words, when he ſays, [*But in the Days of the ſeventh Trumpet, when he ſhall begin to blow*], he ſhould ſpeak, as taking all Time afore him anew, and as beginning all Time again, (according to this Opinion). And it were ſtrange, if in the ſame Sentence, two Speeches ſhould bear ſuch differing Dates.

2. Thoſe words [*But in the Days of the ſeventh Angel, when he ſhall begin to ſound*] do alſo argue this. For,

1. He ſays not to *John*, The Viſion of that Angel, and his ſounding, I will not give thee now (*John*) which yet ſhould now in order follow; but he ſays, The Days of his ſounding (as ſpeaking of Viſion-Time) are yet to begin. [*When the Angel* (ſays he) *ſhall begin to ſound*] as manifeſtly noting the Time of ſounding according to the order of Repreſentative Time in the Viſion, not yet to be actually come to be preſented; and not the Viſion only ſuſpended unto *John*.

And, 2. when he ſaid, *chap.* 11. 14. that *the ſecond Wo is paſt*, he adds; *Behold, the third Wo cometh quickly*; as noting yet ſome ſpace of Time between this and the ſeventh Trumpet to come, as between the ſixth Vial, and the Seventh, there is to be. So that the Viſion is not ſuſpended only, but really (according to the Series of this Prophecy) it ſtill went on, and this Seventh was to follow.

And, 3. accordingly, when in the 11*th* Chapter, the ſeventh Trumpet doth indeed ſound, there is a Voice heard (in anſwer, as it were, unto what the Angel had ſaid, *chap.* 10. that *Delay ſhould be no longer*) that, *Now that Time is come*, &c. He had ſaid it ſhould be no longer then till then; and now, when it ſounds, the Voice ſays, that *Time is come*. So that then, and not till then, according to the Series of this Viſion, was the Time of the ſounding of it. And all this argues the Viſion of this 11*th* Chapter, and the Occurrences of it, to be a Supplement or Addition, to come in towards the end of the ſixth Trumpet, and not to begin again at the top of Time. So that rather I take it, he ſtill ſpeaks all in this 11*th* Chapter, as ſtanding in the laſt days of the ſixth Trumpet, the Times whereof are not ended; and ſo mentions ſuch Occurrences as ſhall fall out in the latter Times of it, in which *John* and he do ſtand (as hath been ſhewn).

And, 2. for that other thing ſuppoſed, namely, Mr. *Mede*'s making the firſt 400 Years until Antichriſt's riſing, to be the *Temple meaſured*, as ſo long agreeing with the Reed, and ſo continuing as an exact Pattern for Churches, and ſo intended in this *meaſuring*, I ſay two things;

1. If

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1. If the meaning ſhould be, that theſe Primitive Churches are therefore meaſured, that they might be held forth as a Pattern to Churches afterward (as is intimated in his quoting *Ezek.* 43. 10, 11. and applying it to this meaſuring, in ſuch a ſenſe only) I cannot imagine, that although a juſt and a due reverence is to be given to thoſe Times, that yet Chriſt would ever impart ſuch an honour to any Church not purely Apoſtolical, as to make them the Pattern for Worſhip and Doctrine; which is Honour due only to the Word, and unto thoſe Churches extant in the very Times of the Apoſtles, only ſo far as they kept thoſe Ordinances in which the Apoſtles ſetled them; ſo 1 *Cor.* 11. 2, 22. Otherwiſe the Apoſtle pulls down the Pride of that *Corinthian*, and of all other Churches, for arrogating this unto themſelves, ſaying, *What, came the Word of God out from you, or to you only?* Chap. 14. of that Epiſtle, *verſ.* 36. It is therefore too much to give to thoſe Primitive Times, eſpecially for the firſt 400 Years.

For, 2. although the Doctrine and Diſcipline of the firſt Age in which *John* lived, and in which Churches were then ſetled by the Apoſtles, might then be thus meaſured to be held forth, and ſo to ſerve for a Pattern, (as we have the Story of it in the Word, which on purpoſe relates the State of thoſe Churches); yet to make ſuch an integrity to extend to thoſe other following Ages, until the very Times wherein Antichriſt roſe, (which in many Matters, both of Worſhip and Government, did ſo much ſwerve one Age after another, ſtill more and more from the Rule) this were unſafe. For the Corruptions which ſtill did ſteal in upon the Doctrine and Worſhip, in the firſt 300 Years after the Apoſtles Deaths, were indeed the occaſion of the Riſe of Antichriſt; the Myſtery of whoſe Iniquity began to work in the Apoſtle's Times; and in every Age more than other ſo prevailed, as that Antichriſt aroſe in the view of the beſt Churches and Fathers, though then undiſcerned by them. Which, had they kept that Primitive Integrity, had been utterly impoſſible. And therefore to reduce our Worſhip, *&c.* now unto the Pattern of the firſt four or five hundred Years, (which is the plauſible pretence of our New Deformers) is to bring Popery again in by the ſame degrees now, as it at firſt crept in by. And this the Devil, who knew the way of introducing it then, to that end cryeth it up now.

For my part, I reſt aſſured, that the Light which hath broken forth in many of our Reformed Churches, ſince *Calvin*'s Time, and which ſtill encreaſeth, and ſhall, until Antichriſt be conſumed, is both in Matter of Doctrine, Interpretation of Scriptures, Worſhip, Church-Government, *&c.* much purer, and might be taken for a truer Meaſure, than what ſhines in the Story and Writings of thoſe three latter Primitive Ages. But yet it were too much to attribute that to it, which this Opinion puts upon the Light of thoſe Primitive Times. But all that I have ſaid in my fore-gone Expoſition is, that now in this Age Light coming in, and diſcovering how far the conſtitution of Churches in their outward Government, *&c.* hath ſwerved from the true Pattern: Therefore *John* is ſet at work afreſh to *meaſure* it. Which uſe of the Phraſe is very proper, as implying only a Reformation and Reſtitution of the Church attempted, after a ſwerving from the Rule. In which ſenſe *Beza* and other Interpreters underſtand it, without any arrogation to theſe Times.

And, 3. for his making the Outward Court to repreſent the Churches ſtate as in order of Time ſucceeding this Temple of the Primitive Times; I only ſay this, That it ſeems to me, that theſe two, the Temple, and the Outward Court, are repreſented as rather exiſting together, and contemporaneous, the one being bid to be meaſured, and the other to be caſt out, at one and the ſame Time, as being not capable of the true Meaſure. And the contrary Opinion would make no Churches erected according to the Pattern in this Reformation, ſince *Luther* and *Calvin*, but ſtill to remain, as it were, hidden under Popery as an Outward Court, until Antichriſt's Times are fully out. Whereas Churches are, and have been, long ſince erected, and that, as exactly according to the Pattern as any we read of, (the Apoſtle's Age only excepted).

And then, 4. for that other Suppoſition, that the 11*th* Chapter ſhould be a Compendium of all Times from *John*'s Age unto the ſeventh Trumpet, ſo to ſhew the ſynchronizing of two Prophecies; I ſay,

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1. It were ſtrange, that in a Compendium, one particular Paſſage (of the killing of the Witneſſes) ſhould be inſiſted upon more largely than all the reſt, and take up the half of that Diſcourſe, as from *verſ.* 7. to 14, this doth; and that ſuch a Paſſage or Occurrence as this, that is not mentioned in the large Prophecy that follows (whereof this ſhould be the Compendium and Argument) ſhould yet come in here by it ſelf; would it not rather argue, that the Angel here did chiefly intend to give ſome ſpecial Occurrence, which ſhould go before the ſeventh Trumpet in the Church of the Age that preceded it, as a ſign of its approach?

2. It is true indeed, that one end of this Angel's coming down, was to ſhew, what was the Time and Period of the fourth Monarchy, under that laſt Head the Pope, whoſe Time and Continuance *Daniel* had mentioned but indefinitely. But yet, his purpoſe was to make mention (and but a mention) of no more Times than ſimply thoſe 1260 Years of the laſt Head; which were enough to interpret *Daniel*, (which was his ſcope) and not explicitly to aſcend to the whole Time of the *Revelation*. And then, his annexing to that Computation ſuch Occurrences belonging to the Book-Prophecy, as ſhould fall out at the ending of that Time; and his ſubjoining the expiring of the ſixth Trumpet (which belongs to the Seal-Prophecy, it being the paſſing away of the Second Wo) *verſ.* 14. preſently upon the ending of theſe Occurrences; this ſerveth ſufficiently enough to ſhew the Connexion of all Times in both Prophecies, and more clearly than that other way of Mr. *Mede*'s.

There is but one Objection, both againſt this way of mine, and that makes moſt for that Opinion of his, that I know of; and that is, that *chap.* 10. *John* eating a little Book, which contains a New Prophecy, (and therefore, *verſ.* 12. he ſays, he muſt prophely again); hence therefore it follows, that the Seal-Prophecy muſt be ſuppoſed ended; and ſo, this 11*th* Chapter to contain a New Prophecy from the beginning.

To which I Anſwer; That the Angel's coming down now towards the end of the Old Prophecy, had a double ſcope; the one to give a New Prophecy, the other to give an exact computation of the Times of both Prophecies, himſelf as yet ſtanding in the end of thoſe Times of the one Prophecy, and being ſhortly to enter into the other; and ſo withal intending to give a ſignal of the ending of thoſe Times for the Church's warning. Which Occurrences that were to be the Signs, becauſe they were Paſſages belonging to the Book-Prophecy, as being the Fates of the Reformed Churches in the Days before the Pope's Ruin, (which are Matters belonging to the Book-Prophecy) hence it is neceſſary, that *John* ſhould now firſt eat that little Book, (the Story of which was entirely to begin at the 12*th* Chapter) that ſo thereby he might be, as it were, enabled to conceive of theſe Paſſages related, *chap.* 11. they being ſuch as belonged to that Book-Prophecy. For *John* had not yet ſeen the Beaſt aſcending out of the bottomleſs Pit, who is mentioned, *verſ.* 7. nor heard of the Witneſſes and their Vials; but by eating that little Book, now was ſignified to him, that therein was contained the Viſion of theſe things, which theſe Paſſages here related did concern. And beſides this, there was likewiſe ſignified unto him thereby, that now in the laſt Days of the ſixth Trumpet, the Book was open, (as *Daniel* ſays).

But for a more full Anſwer to be added to theſe, take in that fifth Precognition, or premiſed Conſideration, which in the beginning of this Expoſition of *Chap.* 11. I laid down afore-hand, tending to the opening of it.

I might do the like by the Interpretations of Mr. *Brightman*, and Mr. *Forbes*; who though they make the *meaſuring* to ſignify and repreſent the Godlies diſcerning the difference between the *Temple*, the True Church, and the *Outward Court*, the Popiſh and Falſe Church, (in theſe latter days of the firſt Reformation); Yet ſo, as they make the *Outward Court* here, to be the Outward Face of the Popiſh Church, the Seat and Name of which they poſſeſſed; and the *Temple* to be the Church of God in all Ages hid under Popery, (as the Temple was, within the Outward Court) and for many Ages not diſcern'd; whilſt the Popiſh

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Popiſh Church poſſeſſing the Outward Court, ſtood only outward to the Eye, and held the Name and Face of the Church, but became now to be diſcerned or *meaſured* by the *Reed* of the Word; which is (ſay they) the meaſuring here. So that, they make the Church, in theſe Anteriour Times under Popery, to be the *Temple*, and the outward Face of the Church all that while to be the *Outward Court*. And having placed this Temple, and Outward Court, in the firſt days of Antichriſt, and this meaſuring of the Temple thus high, even from the dawning of the Goſpel ſo long ſince; they accordingly go on to make the following Occurrences of this Chapter to be all already fulfilled.

The 1260 Days of the *Witneſſes* (which they would have to be the two Teſtaments) their *Prophecy in Sack-cloth* they make to be expired, and their *Slaughter* paſt in that Council of *Trent*, coincident with the *ſmal-Caldique* War in 1547, or thereabouts: After which there was in *Germany* a reſtauration of the Goſpel, after *three Years and a half*; where the *tenth part of the City* fell off again from Popery. After which the ſeventh Trumpet ſounded (ſay they) when theſe Northern Kingdoms ſetledly embraced the Goſpel, and became the Kingdoms of Jeſus Chriſt, (where, that he may for ever reign without any recovery again by the Beaſt, I ſay *Amen*, as *Jeremy* did).

But this Interpretation I cannot aſſent to; for (as we ſhall ſee afterward) this killing the Witneſſes, and the paſſing away of the ſecond Woe, (or the Turkiſh Dominion) together with the ſounding of the ſeventh Trumpet, are all yet to come.

And for their making the *Temple meaſured*, to be the Company of Elect paſt through all the Ages until then, but now in the beginning of the Goſpel diſcovered, theſe things are againſt it:

1. The Viſions of this Book are ſtill of things preſent, or to come, and not of things paſt. And therefore this ſeems much rather to note out the preſent ſtate of the Temple, exiſting as then unto *John*, under ſome of the Times of the ſixth Trumpet, than a diſcerning what was paſt and gone before that Time.

2. The Condition of the True Worſhippers, whilſt hidden in thoſe Anteriour Times of Popery until the Reformation, are rather repreſented in *chap.* 14. (which Chapter ſummarily contains the ſeveral Faces and Conditions of the Church through Antichriſt's Reign, as the 13*th* Chapter doth the State of Antichriſt during that Time) to be as a Company of 144000 upon Mount *Sion*, whereon as yet a Temple was not built; and ſo diſtinguiſh'd from them under the Times of the Reformation, when only we come to have the firſt mention of the *Temple*, verſ. 15, 17. and of the *Altar*, verſ. 18. therein alluding (as it ſeems to me) unto the State of the Holy City, wherein, until *Solomon*'s Time, there was not a Temple built; though in *David*'s Time, that Mount was by the Jews inhabited. So nor was this Virgin-Company as yet formed up into a diſtinct Temple and Altar of Worſhip diſtinct from the Popiſh, in any eminent manner, but rather lay ſcattered in the Popiſh Churches, and were hidden among them, although they were not of them. But now in the Reformation, they began to be built up into a Temple apart, and to ſet up an Altar diſtinct from that of theſe *Samaritans*.

And then, 3. to make the *meaſuring* this Temple to be an after-ſight, or diſcerning of them, does not enough fill up the meaning of that Phraſe, (though that be connotated and implied in it); which we find elſe-where uſed, (as *Ezek.* 43. 11.) for drawing a Platform of God's Houſe, and the Ordinances thereof, to keep them, and put them in practice; or elſe for building and finiſhing an Edifice, as *Zech.* 2. *verſ.* 2, and 4, compared, and *Zech.* 4. 9, 10. Which muſt therefore rather reſpect a Temple as in theſe Times exiſting, and in being, or to be built and finiſh'd, than a Temple in Ages paſt, and but now diſcovered.

And, 4. thoſe oppoſite Negative words [*meaſure not, but leave out the Outward Court*] do import a real Act of Rejection put in execution, and in Fact done towards that Outward Court as then exiſting; and not meerly a diſcovery or judging them only to have been but an Outward Court in Ages paſt. They do imply an Act of leaving them out in that Building that was now erecting; as

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being ſuch whoſe Form and Frame was not for this Building, nor capable of that *meaſure* which was now to be applied.

All theſe things argue to me, that this Viſion and Work appointed *John* here, reſpected not Anteriour Times, but the Face of that Church, the Times whereof he then ſtood in, and the Work of that Age about it. Whereas (according to their Interpretation) the Outward Court muſt have exiſted at the beginning of the Times of Antichriſt; for they ſuppoſe the *Outward Court* (that is) the Face of the Church poſſeſſed by Antichriſt 42 Months, even from the beginning.

There is a Third Interpretation, which to me ſeems more probable than either of theſe (and which I exclude not in this of mine); and that is, That this *meaſuring the Temple*, &c. ſhould be that firſt Reformation and erecting of Churches, with that Separation made from Popery by our Worthies, they caſting out that Catholick Romiſh Church as not agreeing with the Rule. And ſo that Reformation and Separation falling out together with (or not long after) the *Turks* poſſeſſing the Eaſtern Empire, (which is the ſixth Trumpet, *chap.* 9.) This 11*th* Chapter beginning with that Reformation of the Church, ſhould thereby orderly continue the Story of the ſixth Trumpet, without any *Chaſma* or void ſpace of Time between the 9*th* and 11*th* Chapters. Whereas, to draw it down to our Time, leaves an interim or vacuity of an hundred Years.

But, 1. I conceive the Scope of the Angel here not to be ſo much to make up a compleat Story continued to the other, *chap.* 9. For the former Story of the Trumpets, having contained only the Fates of the Empire, it therefore ſuited not his Scope to annex this Reformation of the Church thereunto, as any homogeneal part of one continued Story, although in Time immediately ſucceeding it: For that more properly belonged to the Book-Prophecy that follows, and is at large ſet forth, *chap.* 14, 15, and 16. But his Scope ſeems rather to be, to give a computation of the Times of Antichriſt, and a ſignal of their ending, by the Occurrences of the Age juſt afore; ſingling out to that end ſuch particular Paſſages, (that otherwiſe belonged to the Book-Prophecy) about the Church in that laſt Age, as ſhould be moſt eminent, and likewiſe deſignatory of the ending of thoſe Times, being ſuch alſo as ſhould fall out before the expiring of the ſixth Trumpet, or ſecond Wo.

And if theſe Occurrences have any affinity with the ſixth Trumpet, it rather lies in this, that whereas the fifth and ſixth Trumpets had contained two Woes on the Chriſtian World in the Eaſt, (for their Idolatry) from the *Turks* and *Saracens*; This contains a like Wo on the Churches of the Reformation in the Weſt, by the Papiſts over-running their Outward Court, as a puniſhment of their Carnal-Goſpelling. Which added to thoſe Woes brought upon thoſe Grecian Churches by the Turks, ſhould make the Wo of the ſixth Trumpet compleat. And ſo, the *treading the Wine-preſs without the City*, (in *Germany*) *chap.* 14. ſhould be reduced to the ſixth Trumpet, as a part of it, rather than to any of the Vials. The Vials being upon the Turk and Pope only, but theſe other Woes upon thoſe other Profeſſors of Chriſt, and his Name, after a fleſhly way, both Grecians and Proteſtants; the one by the Turk, *chap.* 9. the other by the Papiſts here in this 11*th* Chapter.

And then, 2. The main eminent Buſineſs of the firſt Reformers from Popery, being chiefly about Matters of Doctrine corrupted by the Papiſts, and about the Idolatries of *Rome*; therefore both in *chap.* 14, in the Voices of thoſe three Angels; and in *chap.* 15. in their Song there, Matters of Doctrine only are mentioned. And though they laid the Foundation of the Building of all Churches, yet that was not τὸ ἔργον, that very Work unto which they did ſo ſpecially attend. It was not ſo much the right *meaſuring* and conſtitution of Churches, and of the Materials of them; as here (you ſee that) that is made the main thing intended, even to *meaſure* the *Temple*, *Altar*, &c. and indeed is, and hath been eminently, and peculiarly the Work in hand now in this laſt Age.

3. Let it be conſidered, that the Popiſh Party in this Alluſion, cannot ſo properly be called the *Outward Court*; but they are rather intended by *Gentiles* here:

here: And ſo, the Outward Court muſt note out that third ſort of Worſhippers between theſe *Gentiles* and the *Templers*, (as I before ſhewed). Chap. 4.

And, 4. this being that exceeding great Error and Defect laid in the Foundation of the Churches of the firſt Reformation, (eſpecially in our Britiſh Churches) namely, the adjoining this Outward Court of Carnal and Unregenerate Proteſtants, and receiving them from the firſt into the Temple, Worſhip, and Communion of all Ordinances; ſo that, the Bounds of the Church were extended as far as the Bounds of the Common-Wealth. Which was done out of Humane Prudence, ſuddainly to greaten the Party againſt the *Gentiles* in the City. That as the Earth helps the Woman, *chap.* 12. ſo this, as an Outward Court, might round about ſhield the True Temple and Worſhippers in it againſt the Beaſt. And then, on the other ſide, this being in this New-begun and ſecond Reformation of theſe Churches, the main fundamental Principle which is here mentioned, of receiving none into Churches, but only ſuch Worſhippers as the Reed, or Light of the Word, (ſo far as it gives Rules to judg others by) applyed by the judgment of Men (who yet may err) ſhall diſcover to be truly Saints, (which belongs to another Diſpute); and this Viſion falling out in, and as belonging to the Times of this latter Age, and being purpoſely intended (as it were) to amend and correct that very Error: Hence it ſeems moſt properly to belong to this Work of a ſecond Reformation.

Yet, becauſe that was a true meaſuring, and this but the finiſhing of that Building, whereof their Hands had laid the Foundation, (and like *Zerubbabel*'s finiſhing the Temple); therefore I verily think the Holy Ghoſt had an aim at both, as unto two ſeveral gradual Accompliſhments of it. For this I perceive in almoſt all Prophecies; that there are ſeveral Accompliſhments which the Holy Ghoſt hath in his Eye; yet ſo, as he fixeth upon one, (and uſually, the laſt of them) as the main intended. For which I could bring many Inſtances; of which one I ſhall hereafter give. And that he might have ſuch a double aſpect in this, I ſhall ſhew when I come to the killing of the Witneſſes.

CHAP.

CHAP. V.

The Expoſition of the Eleventh Chapter continued. The Deſcription of the Witneſſes, Verſe 3, 4, 5, and 6.

SECT. I.

Some Things in general premiſed. The Diviſion of the particular Acts aſcribed to them: with the Order and Time of each.

NOw I come to the Angel's Diſcourſe concerning the *two Witneſſes*; who are the *Holy People*, whoſe *Power* is at laſt to be *ſcattered*. The Deſcription of whom is ſet down, to make way for the relation of that their ſcattering.

Two things (as was ſaid) are here related about them.

1. The Deſcription of their Condition and of their Power, *ver.* 3, 4, 5, & 6.
2. The laſt ſcattering of them, and of this their Power.

I. For their Deſcription (which the Angel makes, to the end that *John* might know whom he ſpake of, who were at laſt to be thus killed); He deſcribes them as throughout all Ages they had oppoſed Anti-Chriſt: which he doth upon that occaſion, that he had for to mention their whole Time. But eſpecially he ſets them out by what in their latter Times (the Age immediately foregoing this their killing) they ſhould have power to oppoſe the Beaſt in; and yet, how that after all, he ſhould prevail againſt them. So that there is this uſe and end of this ſo large a Deſcription of them, *ver.* 3, 4, 5, & 6. that the Time of this their laſt killing might be more evidently diſcerned, when it was to come; namely, after they ſhould have done thus and thus againſt the Beaſt and his Company: To wit, ſet up a Temple, and poured out four Vials, and when they ſhould be come to one of the higheſt Plagues, even to *devour them with Fire* (which is the fourth Vial); that then their Enemies ſhould prevail againſt them.

Now this Deſcription of them, is abſolved many and ſeveral Ways: As

1. By their *Office*; they are *Witneſſes* and *Prophets*.

(1.) *Witneſſes*, As being in all Ages to *teſtify* againſt Anti-Chriſt; but eſpecially now at laſt.

(2.) *Prophets*, As being to *Propheſy*, and thereby to feed the Church, whilſt in the Wilderneſs, the ſame term of 1260 Years, as you have it *Chap.* 12. 6. where it is ſaid, that *They* (that is, theſe Prophets and Witneſſes) *ſhall feed her*, &c.

2. They are ſet out by their *Condition*, which is in *Sack-Cloath* and Mourning; whilſt the Pope and his Clergy, are in their Silk Triumphing.

3. By their *Number*; they are *Two*.

For, 1. *By the Mouth of two Witneſſes* (at leaſt) *every Word is to be eſtabliſhed.*

And, 2. They are *Two*, in Alluſion to thoſe famous Parts or Couples (for by Couples they have ſtill gone) in the Old Teſtament, living in the like Times; and which were fit Types of theſe Times of Anti-Chriſt, and the Churches State therein, in the various Progreſs of it throughout all Ages of Anti-Chriſt's Reign.

The

Chap. 5.

The Couples were theſe.

1. { *Moſes* / *Aaron* } Prophets to the Church in *Egypt*, and in the Wilderneſs.

2. { *Elias* / *Eliſha* } Prophets to *Iſrael* in *Ahab*'s Time, wherein Idolatry prevailed, and no Face of a Church was ſeen, and but 7000 hid in Corners that were Godly.

3. { *Zerubbabel* / *Joſhua* } Prophets in the Days of the finiſhing the Temple, after the People were come forth from *Babylon*'s Captivity.

And that to theſe three Pairs the Alluſion is here made, is manifeſt.

1. To *Moſes* and *Aaron*: For

(1.) Theſe execute *Egypt*'s Plagues, *ver.* 6. like as they did.

(2.) They *devour Men with Fire*, ver. 5. as *Moſes* did twice by his Gain-Sayers in the Wilderneſs.

2. To *Elias* and *Eliſha*; for as they ſhut up Heaven, that it rained not; ſo theſe here do the like, *ver.* 6.

3. To *Joſhua* and *Zerubbabel*; for therefore in *ver.* 4. theſe are called the *Two Olive Trees*, and *Candleſticks* that begun and finiſh'd the Temple after the Captivity.

Now out of this Alluſion made to ſuch Perſons, you may in the general obſerve, That they are eminent both Miniſters and Magiſtrates (for ſuch were all theſe Types in their Times); who eſpecially are here intended, under the Notion of *Two Witneſſes*. And thus we have had the Deſcription of their Quality, Office, Condition, and Number.

Then further, They are ſet forth to us by their ſeveral Exploits, which they are to perform and execute during the whole Time of their Prophecy. And theſe are particularly related in each Verſe following: Which before I explain particularly, let me Premiſe this in the General to your Notice about them. That the Angel doth enumerate them, and order his recital of them ſo, as to draw our Eyes unto two of theſe Exploits or Facts eſpecially, as being the more eminent, and as thoſe which were neareſt to the Times of this laſt Age, wherein *John* meaſured the Temple. And theſe are,

1. Their *devouring their Enemies with Fire*, which is mentioned, *ver.* 5.

And 2, Their being *Two Olive Trees*, &c. *ver.* 4.

Which Two are firſt mentioned, and ſet in the firſt view, as being ſuch, as did ſet forth theſe Witneſſes according to what they ſhould be in this latter Age. And to confirm this, you may obſerve.

1. That thoſe Words in the 5*th* Verſe, [*If any Man hurt them, Fire comes out of their Mouths*, &c.] have indeed a direct reference to thoſe Words, *ver.* 3. [*And I will give to my Two Witneſſes*, &c.] So that it is as if he had ſaid, *I will give to my Two Witneſſes Power, that if any Man hurt them, Fire ſhall come out of their Mouths*, &c. And the Particle [καὶ] [*And*] *I will give*, &c. is there (*ver.* 3.) adverſatively put for [*But*]; as noting out that ſpecial oppoſition, that theſe Witneſſes ſhould have Power to make againſt the *Gentiles*, that ſhould enter upon their Outward Court. *But* (ſays he) *I will give to my Two Witneſſes Power, that if any Man hurt them*, &c. To this (I ſay) do theſe Words [*And I will give*] *ver.* 3. refer, as well as to thoſe other Words [*They ſhall Prophecy*, &c.] which follow in the 3*d* Verſe, (as *Piſcator* alſo obſerves.) That whereas he had ſaid three things in the 1*ſt* and 2*d* Verſes; As

1. That the Temple was to be *Meaſured* and *Finiſh'd* in this latter Age, by the Godly in it (whoſe Perſon *John* ſuſtains.)

2. That their *Outward Court* (which fenced the Temple and Witneſſes) was to be regained by the Papiſts, and trodden down.

And 3. That the *Gentiles* whole Time of raigning (upon this Occaſion mentioned) was to expire.

An-

PART II.

Anſwerably and oppoſitely (as [καὶ] is taken) he ſays three things of theſe Witneſſes; As

1. That the ſame ſpace of Time that the *Gentiles* are to have to reign in, the ſame theſe have (even as many) to propheſy in, and ſhall be enabled to oppoſe them all that while. The Witneſſes are to have their 1260 Days, for the *Gentiles* 42 Months; ſo *ver.* 3.

And 2. Whereas this Temple was in his latter Age to be begun to be *Meaſured*, but that Work is interrupted and hindred, by this Aſſault and Invaſion made by theſe *Gentiles*, upon this Outward Court and Temple: Yet theſe Witneſſes ſhall be as thoſe *Two Olive Trees*, (ver. 4) *That miniſter before the Lord of the whole Earth*; (whoſe Power is engaged in that Work.) And thus they are called, to ſignify, that as *Joſhua* and *Zerubbabel* then, (who were called two Olive Trees in that Viſion, *Zech.* 4. in reſpect, that they were to perform the like work of finiſhing the Temple, againſt all Oppoſition made); ſo ſhould theſe two Witneſſes now compleat the finiſhing of this Temple meaſured, notwithſtanding this Interruption, by the *Gentiles* Invaſion of the Temple and Outward Court. And ſo, this is oppoſitely ſpoken to that ſecond thing ſaid of the *Gentiles*.

And 3. Although theſe *Gentiles* in their ſubduing the Outward Court, do much hurt to the Witneſſes, who ſhall oppoſe them in this their Aſſault upon it, and the Temple: Yet they again ſhall be able to avenge all the hurt done to themſelves, by Fire returned upon their Enemies, and ſpit out of their Mouths againſt them, whilſt they are thus endeavouring to regain the Outward Court from them. And this is the firſt thing in General to be obſerved.

Now 2. To the ſame purpoſe you may obſerve, that this Power given them to hurt their Enemies, is ſpoken of as a Matter of Fact, done at that preſent Time, and in the Age wherein *John* in the Viſion ſtands, bearing the Perſons of the Godly who were to meaſure this Temple. Yea, and that this is ſpoken of, as an encouragement to that work, that *If any Man will hurt them, Fire comes out of their Mouths.*

But now, 3. On the other ſide, it may be obſerved, that whatever elſe is ſaid of their Power in the *6th* Verſe (beſides theſe two things in the *4th* and *5th* Verſes) is brought in meerly as a thing added for illuſtration ſake, to ſhew, what Power beſides this, they have in their Days formerly exerciſed: As thus, *Theſe have Power in the Days of their Prophecy*, &c. *ver.* 6. But the prime and eminent thing which is firſt mentioned, is that their *devouring* their Enemies *with Fire*; which is plainly the fourth Vial, mentioned next the meaſuring the Temple, as conjunct with it.

And again, 4. This Exploit of theirs hath an Emphaſis ſet upon it alſo, *ver.* 5. [*In this manner he* (ſpeaking of him that ſhall hurt them) *muſt be killed,*] as noting the greateſt Plague which theſe Witneſſes could execute, and that which ſo vexeth and *tormenteth* their Enemies, (as *ver.* 10. hath it) and ſo *ſcorcheth* them, (as the fourth Vial expreſſeth it) that they are thereby provoked to kill them for it, and ſo to rejoice over them chiefly in this very reſpect, as *ver.* 10. tells us.

Yea, 5. Theſe four Plagues being plainly the four firſt Vials; you may obſerve, that they are here mentioned *ordine inverſo*, in a clean contrary Order from what they are ranked in, *Chap.* 16. For the fourth Vial of *Fire*, which in *Chap.* 16. is made laſt in Execution, is yet here ranked firſt: And that Vial on the *Earth* which is firſt there, is mentioned laſt here; meerly to ſhew that this of Fire, was that which belonged to the preſent Times of this Chapter, and the Viſions of it; namely, when the Temple is Meaſured, and alſo as that which was mainly intended: and the other to come in only for illuſtration ſake, to ſhew more fully who theſe Witneſſes were, (even the ſame, that the Pourers forth of thoſe Vials.)

SECT.

Chap. 5.

SECT. II.

The Acts of the Witneſſes; firſt in the darkeſt Times of Popery, withholding the Rain, *What? Next in the Times of Separation from Popery, in the three firſt Vials,* verſ. 6.

THis being Premiſed, to the end that you might know what Times to refer theſe unto; I come now particularly to explain theſe ſeveral Exploits here againſt their Enemies, and that great Service they do for God all this long Time of their Prophecy. Which ſerviceable Acts of theirs have a double Aſpect.

1. Towards their Enemies.
2. Towards the Temple, the Church of God.

Or they may be divided, according to the ſeveral Times in which theſe Services were performed. As,

1. What in this laſt Age they were to do before their killing, and now when the Temple is meaſured, and the Outward Court to be troden down: and this in the *4th* and *5th* Verſes.

And, 2. what in the former Ages of their Prophecy they had alſo done; which is laid down *verſ. 6.*

And this Diviſion you will here ſee to fall in according to that Diviſion which I made of theſe Times, *Chap.* 14. and in the Vials.

For the firſt, What they did to their Enemies: And,

1. What they did againſt them in the days fore-going this latter Age, wherein *John* is ſuppoſed to ſtand. Which Acts of theirs are ſet forth in the ſixth Verſe.

1. And thoſe were either done in thoſe firſt Times of all, even in the darkeſt Times of Popery, when the 144000 ſtood on Mount *Sion* without a Temple, and when Idolatry overſpread the World, (*Chap.* 14. from the beginning of it, unto *verſ. 6.*) Then theſe Witneſſes did *ſhut Heaven, that it rained not*; which in the Alluſion refers to the Times of *Ahab*, as the fitteſt Type of theſe firſt Times. For that Exploit carries us unto what *Elias* then in like manner did, when he brought that Curſe on the Land for their Idolatry, That *it rained not.* When alſo the Church was ſo ſmall, that *Elias* thought himſelf alone; and when *Ahab*, and his Prieſts of *Baal* (that is, the Pope and his Maſs-Prieſts) ruled all the World. But hereby is ſignified, that then theſe Prophets had this Priviledg, to have true Grace only, and the Dews and Influence of Heaven to come down upon themſelves, to have a Truth of Doctrine among them to ſave them; which fell not into the Knowledg and Hearts of theſe Prieſts of *Baal*; (you heard, *Chap.* 14. 3. that they had a peculiar Song unto themſelves, which none elſe could learn). Now all theſe Dews of Grace, and Saving Doctrine, were reſtrained and with-held from thoſe Idolaters, as a juſt curſe upon them for their Apoſtacy.

Or, 2. in the Times ſucceeding, next to theſe firſt Times; that is, from and after the Times of their Separation from Popery, and upon their coming out of that *Egypt.* Then, as *Moſes* and *Aaron*, they execute the like Plagues to thoſe of theirs on *Egypt*, even the three firſt Vials, which are therefore alſo mentioned in this *6th* Verſe; (for which I refer you to the *16th* Chapter). And theſe are the Days of that Separation of Churches from Antichriſt, and firſt Reformation, ſet forth in the *14th* Chapter.

PART II.

SECT. III.

The Acts of the Witnesses in this their last Age of Prophecy. And first, their Devouring with Fire, *(verſ. 5.) What? The Alluſion thereof unto* Moſes *his deſtroying* Nadab *and* Corah's *Company with Fire, applied.*

BUT then, 2. in their laſt days of all, towards the Time of this New Reformation of the Temple, and afore this their killing to come, they pour out the fourth Vial in *ſcorching* and *devouring* their Enemies with *Fire*, as *verſ.* 5. ſhews us. Even as *Moſes* and *Aaron*, when the Church was come out of *Egypt*, and in the Wilderneſs, devoured *Nadab* with Fire, *Levit.* 10. 1, 2. and 250 Princes in the Rebellion of *Corah*, Numb. 16. 35. And this *devouring their Enemies with Fire*, holds not only of thoſe that profeſs Popery, but of *any Men that ſhall hurt them*, (though living among them) as you have it *verſ.* 5.

Now obſerve how this Type agrees with the Face of Things in this latter Age: For, as when this fell out, *Moſes* had then brought the People out of *Egypt*, and had long afore begun to ſet up the Tabernacle, and other Ordinances of Worſhip. So when falls out the Rebellion of theſe Men here devoured with Fire? It is after the Church is come out of that Spiritual *Egypt* where theſe former Plagues were executed, and after that Publick Worſhip is erected, and ſet up, according to God's appointment in many things; that is, after the firſt great Reformation made by *Luther*, &c. But here is a Company of Rebels that riſe up againſt *Moſes* for his endeavouring to keep to the Word in his Temple's Frame and Fabrick, and for his calling for this at the Builder's Hands.

Obſerve the Quarrel of both thoſe Companies then, and of theſe now.

The firſt Quarrel then was about introducing Humane Inventions in God's Worſhip, which himſef commanded not.

The Second was, not only a renewing and continuing that Quarrel; but further, to take away all diſtinction of Perſons in Worſhipping.

For the Firſt; *Nadab* and *Abihu*, they offer *ſtrange Fire*, (namely, the common culinary Fire, which in God's Worſhip was *ſtrange* Fire) *before the Lord*; which God commanded them not: For by his Command, only Fire from the Altar ſhould have been offered, which originally came down from Heaven. And ſo, the Sin for which they were devoured with Fire, it was a Tranſgreſſion in bringing in, or continuing to uſe ſuch Humane Inventions in Worſhip as God had not commanded, and a juſtifying ſuch to be warrantable.

And, 2. that other Company that clave to *Corah*, their Sin was, as their Offering Incenſe, not being true Prieſts; ſo their quarrelling *Moſes* and *Aaron* for putting ſuch a difference between the People, as making ſome to be Prieſts, (of the Tribe of *Levi*) and others not: Whenas (ſay they) *all the People are Holy*; and therefore *ye take too much upon you ye Sons of Levi*, &c. ſeeing every one throughout the whole Congregation is Holy, and ſo is as fit to worſhip and draw near to God as you; *Wherefore then lift you up your ſelves above the Congregation of the Lord?* (who they thought were God's People, and whom he had choſen to draw near unto him). This was the Quarrel, as *Moſes* ſtates it, *verſ.* 5. and unto this Sin they added Rebellion, *verſ.* 14.

Now what has been the Quarrel, that in *England* (which I inſtance moſt in, as being beſt known to us) and in ſome other Reformed Churches, which hath ſince the firſt Reformation been continued (of the latter days of which Times, this is eſpecially here underſtood, for 'tis the fourth Vial) but about Humane Inventions? which are as that *ſtrange Fire* then, which God commanded not; which yet are introduced and continued in Worſhip, and by the moſt, juſtified againſt the few Witneſſes, the Pleaders for the Commands of God, to be the only Rule of Worſhip.

And again, 2. for that other, the putting ſuch a difference between Men and Men, by the faithful Witneſſes and Prophets, between the Holy and the Prophane;

phane; this hath been another, and a greater ground of hot and violent Oppoſition againſt theſe Witneſſes. And for this (the latter of the two, as then alſo it was) theſe Witneſſes have all generally ſtill preached: That only thoſe who have ſuch or ſuch a Work of Grace upon their Hearts, and that do endeavour to walk thus and thus holily in their Lives; That ſuch only are Saints, and the Children of God. The ſtream of their Miniſtry in *England* hath ſtill run in this Channel, thus to diſtinguiſh Men from Men, and to ſeparate the Precious from the Vile, (and this occaſioned from that promiſcuous mixture of all ſorts): the chief Work and Bent of their Miniſtry hath been, to mark out whom God hath choſen, and who only are True Prieſts, and Worſhippers of him in Spirit and Truth. And for this (what-ever hath otherwiſe been pretended) have thoſe of the other ſide quarrelled, oppoſed, and ſilenced them, ſaying, as *Corah*'s Company, *Are not all the People holy?* Have they not all been baptized? *You take too much upon you*, (you preciſe Ones) out of the pride of your Spirits, to *lift up your ſelves above the Congregation of the Lord.* Chap. 5.

Or elſe the Quarrel hath been about God's own Election of a few to be Prieſts unto him, (even as then, that God choſe the Tribe of *Levi* from the crowd of common *Iſraelites*) *who are his, and whom he hath choſen*, as *verſ.* 5. of *Numb.* 16. This was the Quarrel then; and theſe now plead the Cauſe of all Mankind in Univerſal Grace and Redemption.

All the Quarrels between the Popiſh Party (the Number of the Beaſt's Name) and the Witneſſes, are reducible to theſe two Heads.

1. True purity of Worſhip: And,
2. True Holineſs, and peculiar Election of Worſhippers.

And the Light in both theſe Things, hath in our days grown up ſo high and clear, as that many of thoſe who oppoſe either or both of theſe, do ſin even out of Rebellion and Preſumption in oppoſing that, the Truth of which they are convinced of, as *Corah*'s Company did. And ſo their Puniſhment riſeth to be like to that of *Nadab*, and thoſe 250 of *Corah*'s Conſpiracy, even *Fire* from the Lord devouring them; which is (as was ſaid in the fourth Vial) a Spiritual Puniſhment on their Souls; and is the effect of the powerful Conviction of the Word out of the Mouths of the Witneſſes, who ſpit Fire into their Conſciences, and begin Hell-Fire afore-hand. And this very Alluſion is thus interpreted and applied to that *fearful expectation of Wrath*, which thoſe have in their Conſciences, who *ſin wilfully againſt the knowledg of the Truth*, and ſo, againſt the Holy Ghoſt, *Heb.* 10. 26, 27.

And indeed, bring but *Paul*'s Expoſition there of this very Type, and Example of thoſe *Iſraelites* then, unto this Alluſion here made unto it by the Angel; and that of *Paul* may clearly expound this of *John*. The Alluſion there, is to thoſe who *died* by *Moſes*'s Hand, and that *without Mercy*, for deſpiſing the Law which he brought from God to them, and more particularly to thoſe who *died by Fire*, (as that Phraſe [*the expectation of fiery Indignation to devour the Adverſaries*] doth ſhew); who therein were true Types of thoſe that ſin wilfully under the Goſpel, and deſpiſe it; they were Types of theſe, both in their Sin and Puniſhment.

For, 1. their Sin is Rebellion, as the others alſo was. *Corah*'s Company, after *Moſes* his conviction of them, came to a deſpiteful ſcorning of *Moſes*, and doing opproby to him for bringing them out of *Egypt*, as you may read, *Numb.* 16.13,14. And ſuch is their Sin mentioned, *Heb.*10.26. even *a ſinning wilfully, after the receiving of the Truth.* And ſo here in this 11*th* of the *Revelation*, the Emphaſis of their Sin is put upon their *Wills*, [*if any Man* [*will*] *hurt them*]; and again it is repeated, [*if any Man* [*will*] *hurt them*], verſ. 5.

And, 2. As they then were ſtruck dead by God, upon their *deſpiſing Moſes his Law*, and conviction of it *under two or three Witneſſes*, (as *Paul* interprets it, *Heb.* 10.) (*Moſes* and *Aaron* themſelves teſtifying againſt them, and convincing them); ſo here, the *Angel* adjudgeth them to this notorious *Death*, for deſpiſing the Teſtimony of theſe *Two Witneſſes*, and the Light of the Goſpel in their Mouths. Thus in their *ſinning* they were true Types of theſe.

PART II. And then, ſecondly, in their Puniſhment, they were their true Types alſo: For,

1. A Puniſhment they there have executed on them, of all the ſoreſt, which *Paul* calls a *dying without Mercy*. So in that 10*th* to the *Hebrews*; *How much ſorer puniſhment* (ſays *Paul*) *ſhall he be thought worthy of*, &c? ſorer than that of *Nadab* and *Corah*'s Company there being *devoured* with Elementary *Fire*; and indeed ſo ſore, as he knows not how to expreſs it, but utters it by an imperfect indefinite Speech, [*how much ſorer?*] rather leaving it to us (from comparing their Sins together) to conceive it, than that he was able to expreſs it. And in like manner here alſo, their Puniſhment (you ſee) hath this Emphaſis put upon it [*in this manner he muſt be killed*] as noting out the extreameſt puniſhment that could be.

2. A Puniſhment it is, not ſo much killing their Bodies as their Souls. So in the Type, the Fire that came forth rather blaſted than burnt them. Their Bodies and Cloaths were left whole, *Levit.* 10. 5. It burned and ſcorched their Souls, not their Bodies, (ſay the *Hebrew* Doctors); and ſo it was the livelieſt Type that could be, to lay a Puniſhment upon their Souls. Now unto ſuch Sinners under the Goſpel, doth God anſwerably become *a conſuming Fire.*

Again, 3. That which here in the *Revelation* is called *Fire*, is there by *Paul* expounded *fiery Indignation*, and *a fearful looking for of Judgment*, (namely, in the Conſciences of thoſe Men who ſin this Sin) [φόβερα ἐκδοχὴ κρίσεως] *a fearful and certain expectation of Judgment*, (as it is in the Original) God ſealing up, by ſome flaſhes of his Wrath, theſe Men's eternal damnation, who do ſin this Sin. And this *fiery Indignation* ſparkles forth upon all Occaſions, from the Writings and Lives, and from the Preachings and Teſtimonies of theſe Witneſſes Mouths, as this place implies.

And, 4. As *Paul* there uſeth the word [*devouring*] *the Adverſaries*; ſo the ſame is uſed of them, *Levit.* 10. 3. And ſo alſo here you ſee the ſame Phraſe uſed, [*devouring*] *their Enemies.* In the Original the ſame Verb is uſed in one place that is in the other; and the word for [*Enemies*] uſed *Heb.* 10. 27. is [ὑπεναντίους] *Subcontrarios, under-hand Adverſaries*]; ſhewing, that not always thoſe that thus ſin, do preſently renounce all profeſſion of God, (as the *Phariſees* did not); for then they ſhould not have place and opportunity to hurt the Witneſſes. So that they profeſs God ſtill, but do under-hand, and by pretences, oppoſe his People.

The like to this, we read the effect of the powerful Light of the Miniſtry of *John Baptiſt*, and of Chriſt, to have been: whoſe crucifying, as it is manifeſtly alluded unto here, in killing the two Witneſſes, from *verſ.* 7, to 14. So alſo this effect of his Miniſtry on thoſe *Phariſees* in thoſe his Times, who were tormented with it, is in the like manner alluded unto here, in thoſe that were tormented with the Light and Heat of theſe Witneſſes Prophecy (as *verſ.* 10. of *chap.* 11. expreſſeth it) which, *Chap.* 16. 6. is called a *ſcorching Men with great heat and pain.* Now *John*, and after him *Chriſt*, were *burning and ſhining Lights*, (as *Chriſt* ſpake of *John*) which the *Phariſees* deſpiſing, the effect of their Miniſtry upon many of theſe was this very Sin, and ſo a tormenting of their Conſciences with this *fiery Indignation.*

And accordingly, in the Prophet *Malachi*, we have the Times of Chriſt's Miniſtry, in this reſpect, called, a *terrible Day that ſhall burn as an Oven* (thoſe *Phariſees* Conſciences) ſo *Mal.* 4. 1. And as it was the torment from Chriſt's Miniſtry, that made theſe *Phariſees* crucify him, (though knowing him to be the Son of God): So it is the torment of theſe Witneſſes Miniſtry here, encreaſing ſo in Light and Power under the fourth Vial, that cauſeth their Adverſaries to kill them, as *verſ.* 10. of this 11*th* Chapter is expreſt.

And thus you have ſeen the Power which they have againſt and over their Enemies.

SECT.

Chap. 5.

SECT. IV.

Secondly, Their Temple-work in their laſt Days, in being two Olive Trees, *explained; from the Alluſion to* Joſhua's *and* Zerubbabel's *finiſhing the Temple.*

BUT, 2. their Power is alſo further ſet out in that Temple-work which they do for Chriſt and his Church in theſe latter Days; eſpecially in that meaſuring, building, and finiſhing the Temple, ſpoken of *verſ.* 1. To repreſent which to us, the Holy Ghoſt hath culled and ſingled out the moſt proper and choice Type, and the moſt lively Alluſion that the Old Teſtament doth afford us. *Theſe* (ſays he) *are the Two Olive-Trees, and the Two Candle-ſticks, that miniſter before the God of the Earth.*

Now where in the Scriptures do we find this ſpoken, and of whom, and upon what Occaſion? Find but this, and by having recourſe thereto, you will ſee all things ſuit and conſpire to make up a full Type of that Work of this Age. You have this Viſion of two Olive-Trees and a Candle-ſtick, made unto *Zechary*, (as you may read in the 4*th* Chapter of his Prophecy) and the Interpretation thereof. And it is made unto him upon this Occaſion: The People coming out of *Babylon*'s Captivity, *Joſhua* and *Zerubbabel* had from their firſt coming forth begun to Sacrifice, and to ſet up Publick Worſhip: and after two Years began the erection of the Temple, laid the Foundation of it, and ſet up the Altar, (as you may read in the third of *Ezra*); but left the Work imperfect, without the Roof covered, or the Temple as then adorned with all thoſe Holy Utenſils and Ornaments of it, which yet were Ordinances that to the Complement and Perfection of his Worſhip then, God had appointed.

And you may further find, that they had then left the Temple ſo incompleat, through the oppoſition of a Samaritan Faction, that pretended to be for God as well as they. So *Ezra* 4. 2. *We ſeek your God* (ſay they) *as you do.* Who yet were of a mungrel Religion, between the *Jews* and *Gentiles* (as 2 *Kings* 17. 41. you may read). And being not taken into this Work of building the Temple, nor owned by the true *Jews*, they therefore hindred the People in building, *verſ.* 4. and raiſed up the oppoſition of the Perſian Monarchy to fruſtrate their purpoſe, *verſ.* 5. and made them to ceaſe by force, *verſ.* 24, 25. and ſo the Work lay imperfect for many Years, (and yet notwithſtanding, it was a true Temple and Place of God's Worſhip) until God ſtirred up the Prophets *Zachary* and *Haggai*, by their Prophecy to move *Joſhua* and *Zerubbabel* unto the finiſhing of this Work, *Ezra* 5. 1.

Now among other Viſions which (to excite them to finiſh the Work) the Prophet *Zechary* had had, this (in his 4*th* Chapter) of *two Olive Trees*, and a *Candle-ſtick* (into which the Olive Trees did empty their Oil) was one. The meaning of which Viſion was this. The *two Olive Trees* were *Joſhua* and *Zerubbabel*; *Sons of Oil*, (as in *verſ.* 14. they are called). Which Phraſe notes out their being full of Oil; as being thoſe two who ſhould lay out their Grace, Gifts, and Eſtates, (which was their Oil) and ſpend their Fatneſs, and uſe their heartieſt Endeavours in, and for the repairing and finiſhing the *Temple*. Which finiſhing of it is there repreſented by the *Candle-ſtick*, the Candle-ſtick being one of the moſt neceſſary Utenſils that went to make compleat the Glory of the *Temple*; and ſo (by a *Synechdoche*) is put for all the reſt. And it being one of the laſt to be brought into the *Temple* when once fully finiſhed, and when the Roof is covered; therefore it fitly ſerved to reſemble the finiſhing of that *Temple*, and the adorning of it with all thoſe Accoutrements and Ordinances which God had appointed for the perfection of it. And hence in the Expoſition

PART II.

position of this Vision in that Chapter, is *Zerubbabel* presented with a *Plummet in his Hand*, and *a Measuring Line*, to measure this Temple to be now fully finish'd, (even as here *John* is presented with a *Reed*) and this Promise is annexed, that in despite of that *Mountain* of Opposition raised by that *Samaritan* Faction, *ver.* 7. Zerubbabel's *Hands* which *had laid the Foundation of this House*, even *His Hands shall also finish it:* as you have it, *ver.* 9.

And all this is made the meaning of that Hierogliphick, there represented, in a Vision of *Two Olive Trees* and a *Candlestick*; for *ver.* 5. when the Angel said to *Zechary*, *Knowest thou what these be?* (that is) knowest thou the meaning of this Vision? And he said No; the Angel answers, *This is the Word of the Lord* (namely, his Mind in this Vision) *unto Zerubbabel, &c.* Namely, this which I before recited, about *Zerubbabel*'s and *Joshuah*'s finishing the Temple, (as you may there read it interpreted by the Angel.)

Now this is the very Type alluded unto here: And how fully suits it all our former Interpretations given, of *Measuring the Temple?* The Church having been long since come out of Mystical *Babylon*, hath set up Publick Worship, and by the Authority of Princes hath begun the Foundation of the Temple; but hath been hindred from going on to full perfection of Discipline intended and endeavoured, through the mixture of a *Samaritan* Party, by whom they have been still interrupted, from attaining that perfection which many have contended for. But in the end, God stirs up many of the *English* Spirits (like *Joshua* and *Zerubbabel*) to finish what was before left incompleat, and to begin to make a further and purer Edition of Churches according to the Pattern. And so, they stand in this Age with a *Measuring Line* (as *Zerubbabel*) or *a Reed* (as *John* here) in their Hands; and (like these Two Olive Trees) do empty Oil out of themselves, unto this Work; endeavouring to add unto this Temple such Ordinances as (though to the being of a Church not absolutely necessary, (for they were Temples before) yet) are Institutions of God, and do tend (as the Candlestick then did) unto the Perfection, Beauty, Complement, and Glory of it. And though the Foundation of this Temple, laid in the first Reformation, is in this Allusion included; yet the Allusion principally falls upon this finishing of it. For that is the most proper and peculiar aim of the Vision of the Olive Trees, as in *Zechary* it is presented; unto which the Allusion here is: the End of *Zechary*'s Propheey being to excite unto the finishing of the Temple.

These Two Witnesses the Holy Ghost here calls the *Olive Trees* and the *Candlesticks*; which are the Churches themselves, as *Chap.* 1. last *ver.* So that both eminent Persons and likewise Churches themselves, (the purest of them) are the Witnesses against the false Church, that are here spoken of.

But some would carry it thus; that the Witnesses are *the Two Olive Trees* [*unto*] *the two Candlesticks*, the Churches: For so in the Vision of *Zechary* they are mentioned, as pouring Oil into the Candlestick. And besides, the Copulative [*and*] being in the *Hebrew* sometimes put for the Prepositon [*unto*]; according to this *Hebraism* [καὶ] here should be so taken. And the Churches now under the New Testament are called [*Two*] *Candlesticks*; (whereas there in *Zechary* is mention but of one Candlestick) because now there is not one Church only, as the *Jews* then had; but they are multiplied by particular Congregations. There are Sister-Churches now, and not one Mother-Church only. And you shall sometimes in the Allusions to the Temple find in this Book the Proportion doubled to what it then was; to shew the encrease of the Gospel (as we observed out of the 4*th* Chapter.)

Now this New Reformation of the Church here typified out, though it be as yet, but as their first attempts to finish the Temple then were, even *a Day of small things*, (which who (almost) despiseth not?) yet it shall go on and spread, and at length be perfected (as that work then was); For it is of God, *the God of the whole Earth*; which Attribute of his is here mentioned, to shew the Power that backs these Builders; and to shew, that now the Work is not to be effected so much by *Power and Might*, (as that finishing the Temple then, is said to have been,)

been,) but by the Spirit, cauſing the Hearts of the Godly to fall to it. And that *Samaritan Mountain* of Oppoſition, even *Rome* it ſelf, that hath ſtood in the way of it, ſhall in the End *become a Plain before it*; as there (*Zech.* 4, 5, 6.) that *Samaritan* Faction did before *Zerubbabel.* Chap. 5.

And out of this Temple are the Vials to come, and to pour out their Plagues upon this falſe Church: (as you may read *chap.* 16. 1.) So that the True Church is ſtill ordained to be the ruin of the Falſe. And *when that which is more perfect comes, that which is imperfect will be done away.*

And however the beginning of this Work may ſeem ſmall and contemptible; yet the Work it ſelf is of ſuch moment and concernment for God and his Glory, and ſhall ſo far go on and proſper, as he is pleaſed in this Book to take notice of it, as of any further progreſs of his Church unto Purity, he ſtill doth, (as in the 14*th* Chapter we have ſeen.) And yet I fear theſe Olive Trees and Candleſticks among us, will (as the reſt of the Churches in *Europe*) have their *Power ſcattered*, ere this Building be fully finiſh'd. But after this, they ſhall revive again, and *grow up into an Holy Temple unto the Lord*, from tne Times of the Witneſſes riſing, after their being killed, until the New *Jeruſalem*, as *Chap.* 19. will ſhew.

Now to make the Alluſion to the Condition of *Joſhua* more full, I will only add this: That as theſe Witneſſes are here preſented in *Sack-cloth*, ſo is *Joſhua* there, in *filthy Apparel*, *Zech.* 3. 4. And as there he had change of Raiment given him, ſo after a few Years will theſe Witneſſes alſo have *the Garments of Praiſe for the Spirit of heavineſs* (as *Iſaiah* ſpeaks): and their Teſtimony being ended, they ſhall put off their *Sackcloth*, and put on *fine Linnen*, the Wedding Apparel of the Lamb's Bride: as *Chap.* 19. you have it. And ſo in the end, the Glory of this Temple, ſet up after Antichriſt's demoliſhment, will yet be rendred more glorious (as that of *Zerubbabel*'s alſo was) by Chriſt's coming into it. And an Holy of Holies ſhall be added unto it, (or rather ſwallow this up) in which *the Ark ſhall be ſeen* (as it is in the laſt Verſe of this 11*th* Chapter): But theſe Witneſſes muſt be *killed* firſt; (which is the laſt thing I am to ſpeak of in this Chapter.)

CHAP.

CHAP. VI.

The Killing of the Witneſſes, *Verſ.* 7, 8, 9, 10. *of Chapter the* 11*th.*

SECT. I.

The Time of their three Years and a half not yet come. A reconciliation of this and Mr. Brightman's *Opinion, in a double fulfilling of it.*

THis Angel's Scope is (as was ſaid) to ſhew, how, according to the Angel's Oath, in *Daniel*, Antichriſt ſhould *accompliſh to ſcatter the Power of the Holy People*, towards the end of his Reign, of a *Time, Times, and half a Time.* And ſo, what is here ſaid of the Beaſt's War and Victory, refers not to the Conqueſts and Slaughters which Antichriſt, during his whole Reign, ſhould make of the Holy People or Witneſſes (ſpoken of *chap.* 13.) but particularly deſigneth out an eminent prevailing over them at the laſt, or (as the firſt words of *verſ.*7. have it) ὅταν τελέσωσι, &c. *when they are about to finiſh*, or end, the term of *their Prophecy in Sack-cloth*, even their 1260 Years, (which is the ſame ſpace that Antichriſt hath allotted to him to reign in). Now what Power theſe Holy People, the Witneſſes, had got before this their laſt ſcattering, hath in their Deſcription been declared. They had power to erect a Temple to themſelves, and out of it to pour forth four Vials upon their Enemies, as hath been ſhewn. And that they might the better fence themſelves againſt the Beaſt, (poſſeſſing the greateſt part of *Europe*, the *Holy City*) we have heard how they had environed the Temple with a mighty party of Carnal Profeſſors, (ſeparating with them from the Beaſt) as with an *Outward Court*; which we have ſeen by *verſ.* 1. the *Gentiles* are again to ſubdue unto themſelves, and to *tread down.* Which *treading down their Outward Court*, is indeed one part of that his laſt *accompliſhment*, *to ſcatter the Power of the Holy People*; or haply it may rather be termed a Preparation unto it: For come at the Witneſſes they could not, till this Outward Court were gained. Which when they ſhall have more fully won, (which is now a doing) then they further ſhall *kill the Witneſſes*; for then both they and their Inner Temple will be expoſed to the Irruptions of the *Gentiles*, and will be eaſily ſubdued by them, when-as their Outworks ſhall firſt be thus taken and recovered. And this will not be fully done, till even towards the finiſhing their allotted Time of propheſying in Sack-cloth, (and ſo, of the Beaſt's reigning, which is to expire ſoon after it) with their aſcenſion into Heaven.

Now, 1. for the Times when this laſt *killing* of them here intended ſhall come to execution; the Queſtion among Interpreters is, Whether it be yet paſt, or yet to come?

Mr. *Brightman* (as was ſaid) maketh this *meaſuring the Temple*, to be long ſince fulfilled and paſt; ſo alſo this *killing the Witneſſes* here, and the expiration of their Time of *propheſying in Sack-cloth*, to be already wholly paſt; and this, in that great overthrow of the Proteſtant Party in *Germany*, by *Charles the Fifth*, *Anno* 1547. and in that condemning the Scriptures (which he makes the *Witneſſes*) by the Council of *Trent*, about that Time, now well-nigh an hundred Years ſince.

But

Chap. 6.

But moſt others, as *Graſerus*, *Matthias Hoè*, Mr. *Mede*, Mr. *Wood*, &c. do think it yet to come. And according to that Series of Interpretation hitherto by me given, (if that hold good) it muſt neceſſarily be as yet to be executed. And it ſeems to me moſt evident, both by what is ſaid to go before it, and alſo to follow after it; of which nothing (that is to follow after it) is yet fulfilled, although an hundred Years, ſince the Time that Mr. *Brightman* interprets it of, are run out.

For, 1. this is to fall out towards the ending of their Prophecy in *Sack-cloth*, or of their mourning and oppreſſed Condition, after which they are to caſt off their *Sack-cloth*. As *Joſhua's filthy Garments* (who was one of the Types of theſe) were taken from him, and a *fair Mitre was ſet upon his Herd*; ſo after their Reſurrection, theſe Witneſſes are to be clothed in *fine Linnen*, as you may read *chap.* 19. Now it is evident that the Time of their propheſying in Sack-cloth, of bewailing the Condition of the Church under Antichriſt, and of their Oppreſſion by him, is not yet out. The filthy Garments they wore during their Captivity in *Babylon*, they ſtill have on; as *Joſhua* alſo had his on in *Zechary's* Time, which was a long while after they were come forth out of *Babylon*. So the true Witneſſes are ſtill in an oppreſſed Condition, whilſt Antichriſt's Church, and thoſe of their Enemies, even in the Reformed Churches, are as the Church-Triumphant, in Silk, and at their full liberty.

2. This is here to fall out towards the ending of the Reign of Antichriſt, in reſpect of his *Power to do*: For this is that laſt ſcattering (propheſied of by *Daniel*) with which he is to accompliſh his Times. Now we ſee he hath his Kingdom yet ſtanding, and his *Power to do*; and there are an hundred Years more run on ſince that havock made of them by the Papiſts in *Germany*, and yet Antichriſt's 42 Months are not expired, we being now but under the fifth Vial: And when the Seat or Throne of the Beaſt (*Rome* it ſelf) ſhall come to be ruined, then ſhall his Kingdom be full of darkneſs, and the Glory of it ſo dampt and extinguiſh'd, as it is thought, that from that time his Reign is accounted of as at an end.

And, 3. we ſee Antichriſt as yet but in his firſt march towards this War, he is but now going forth to win the Outward Court, which he muſt again recover, e're he can come at the Witneſſes; and this killing of them is placed here, after his recovery of that. And though he hath trod down *Germany*, yet he is but ſetting up and advancing his Engines of Aſſault and Battery, upon other ſuch Places where God hath the moſt of his powerful Witneſſes in theſe laſt Times. Though already he be evidently ſet down in his Siege of them alſo, by his Inſtruments, and thoſe that receive the Number of his Name, who are to be his laſt Champions.

4. We evidently ſee by what is gone before in the Deſcription of theſe Witneſſes, that four Vials of the ſeven are to be poured out by them, before this their *killing*. For in the days of their Prophecy, they *ſmite the Earth* with Plagues; which is the firſt Vial, and turn the *Sea and Rivers into Blood*; which is the ſecond and third Vial; and then *devour Men with Fire*, which is the Fourth. And then after all theſe exploits of theirs, comes their *killing*. So that this falls out after, or under the fourth Vial: But that Slaughter, an hundred Years ſince, was but under the ſecond Vial, and indeed but in the beginning of that Vial; and we as yet ſee not the full effect of the fourth Vial, which is but now a pouring forth. And therefore this killing of the Witneſſes here is not as yet fulfilled.

5. After their riſing again, the *ſecond Wo* is ſaid to *paſs away*. Now that ſecond Wo is the ſixth Trumpet, which then is ſaid to *paſs away*, when the Times of it are expired, or the Foundation of its ruin laid. And that ſixth Trumpet is (as hath been ſaid) the Turk, and his great Power and Tyranny. Whoſe Kingdom we ſee yet to ſtand in its full vigour and flouriſh, and no fundamental blow of weakning given to it.

6. Much leſs is the ſeventh Trumpet begun to be blown, (which yet is to *come quickly* after that Sixth, as you have it *verſ.* 14.) For although Jeſus Chriſt, in theſe Northern Kingdoms, hath been aſſiſted in that his Harveſt of his Elect ſince the Reformation, by ſupream and Princely Au-

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thority; and therefore, *chap.* 14. that peaceable Harveſt was reaped by an Angel *crowned:* Yet,

1. The Kingdoms of the World becoming Chriſt's, for him to reign for ever, and this, at the beginning of this ſeventh Trumpet; his Kingdom then ſhall be another manner of one than as yet he hath had; even that fifth Monarchy which is mentioned in *Dan.* 7. 14. and is to begin at the end of the Days of the Beaſt. And (if you mark the words) this ſhall be a Kingdom that ſhall not be adminiſtred by Deputies, and by a delegated Power; but by Chriſt the King his immediate Rule and Government: *Thou haſt taken to thy ſelf thy great Power, and haſt reigned*, &c. *verſ.* 17.

And, 2. when that ſeventh Trumpet ſhall begin to ſound, *then* (as *chap.* 10.) *ſhall that Myſtery be fulfilled, ſpoken of by the Prophets*, (and which *Paul* calls a *Myſtery*, Rom. 11.) even the *New Jeruſalem*, and *Kingdom* of the *Saints*, and the *firſt Reſurrection*, as appears by *verſ.* 15, 16, and 17 of this Chapter, compared with *chap.* 20. 21, *&c.* But now ſince that Reſurrection of the Witneſſes, which Mr. *Brightman* would have this to be, is almoſt an hundred Years, and yet none of theſe things are begun, nor as yet to begin.

3. The ſeventh Trumpet, and the laſt Vial, (as hath been often ſaid) do fall out together; or rather, the laſt Vial begins the ſeventh Trumpet, as the laſt Verſe of this 11*th* Chapter, compared with the ſeventh Vial, *chap.* 16. doth ſhew; for there are the ſame *Thunderings*, *Hail*, &c. in them both. Now we are yet but under the fourth Vial, and ſo, very far off from the laſt.

Yet I will add this, which may reconcile that Opinion of Mr. *Brightman* with this other, and haply ſerve in the cloſure of all, to give ſome ſmall further hint about the Time of the laſt Vials fulfilling; and ſo, concerning the *expiring of Times* before mentioned.

As I ſaid before, about the *meaſuring the Temple*, that the Angel might have an aim, both at that firſt laying the Foundation of True Churches, and alſo at this ſecond Reformation now in hand, and take both in his view at once, they both being degrees of the ſame Work; yet ſo, as ultimately he looks unto the latter, as the ſpecial intendment of this Place, (though the other were in it ſelf infinitely far the greater Work); ſo I conjecture that he might take in *two Killings* of theſe Witneſſes, which ſhould follow after, or (it may be) accompany both thoſe *Meaſurings*; the one at, or after that Foundation laid, the other at, or upon the finiſhing to be begun, and ſo ordered, that the firſt ſhould be a fore-going reſemblance, of this other to ſucceed. Yet ſo, as his ultimate aim and ſcope ſtill ſhould be at a latter killing of them, which is yet to come.

I have obſerved it in many Inſtances which I could produce, That many Prophecies in Scripture have had two ſeveral gradual Accompliſhments; whereof, both the one and the other, are intended by the Holy Ghoſt; yet ſo, as the latter is uſually more eminently intended, and the firſt ſometimes intended as a fore-going Type of that which is to follow. You may obſerve many Paſſages quoted out of the Prophets, and applied by the Apoſtles in the *New Teſtament*, unto the Times of the Goſpel, as being then fulfilled; which yet had a gradual accompliſhment under the *Old Teſtament*, in the Times after the Captivity of *Babylon*. So that the Holy Ghoſt aimed at both. Thus the 9*th* verſe of the 1*ſt* Chapter of *Iſaiah* is quoted by *Paul*, *Rom.* 9. and applied unto the Goſpel-Times.

Yea, and you ſhall ſometimes find the ſame Prophecy even under the *Old Teſtament*, fulfilled over and over; and ſo, to have two ſeveral intended Accompliſhments. For inſtance, I will give one which ſome Learned Men have fallen upon, (though I find others do diſſent from them in it). And I rather pitch upon it, becauſe it is proper to the thing in hand: for it is made the Type of this *meaſuring the Temple*. It is that Prophecy of rebuilding the Temple after the ſeventy Years Captivity in *Babylon*. Which (as ſome think) had a double Accompliſhment aimed at. And as there were two eminent Leadings into Captivity, the one of *Jeconias*, the other of *Zedekias*, when the City was deſtroyed; ſo (according to Learned Chronologers, and beſt Interpreters) I find a double Reckoning of the ſeventy Years, and of the Building again of the

the Temple. Some reckoning from that Captivity of *Jeconias*, in the firſt Year of *Nebuchadnezzer*; ſome from that of *Zedekiah*, in the 19*th* Year of *Nebuchadnezzer*, (as the Jeſuits, *Sanctius* and *Ribera* do affirm). I will not meddle with the Diſpute about it; but that God kept a double Reckoning of that ſeventy Years, in reſpect to a double gradual Accompliſhment, to me ſeems evident. For *Ezekiel* begins the Captivity from that carrying away of *Jeconias*, *Ezek.* 1. 2,3. & *chap.* 11.15. and the Prophet *Jeremiah*, in the 29*th* Chapter of his Prophecy, *verſ.* 10. comforts thoſe that were carried away with *Jeconias*, with this, that after ſeventy Years God will *viſit them*, &c. Now one ſeventy Years was ended, when *Cyrus* gave leave to lay the Foundation of the Temple, as reckoning from the firſt Captivity. And yet after this, in *Zechary's* Time, when the Temple was to be again meaſured and finiſhed, there is another ſeventy Years ſaid to be ended; as the Time wherein this Temple, which hitherto had lain imperfect, was to be perfected. This you may ſee by *Zech.* 1. 12, and 16, compared. For there the final ending of the ſeventy Years, is made the Foundation of the laſt Work of perfecting the Temple, and God's returning in Mercy, according to his Promiſe, for to do it. So that, a double Captivity, and a double ſeventy Years, ending in a double Work, (the one of laying the Foundation, the other of finiſhing the Temple) ſeem to have been in the Holy Ghoſt's Eye. Chap. 6.

Now why may it not be ſo, even in this alſo, That the Computation of the *Beaſt's Reign*, and the *Church's coming out of Babylon*, the *killing of the Witneſſes*, and the *meaſuring of the Temple*, may have a double Accompliſhment and expiration, and all intended; yet ſo, as the latter mainly aimed at.

The like Inſtance might be made of the Computation of another Period of Time and Prophecy fulfilled, (which becauſe I may, in the cloſure of this 11*th* Chapter, have particular cauſe to mention, I will alſo inſtance in). It is that of *Daniel*, Chap. 12. 11. the things in which Chapter refer to the Times of the End, under the *New Teſtament*, (when is the Time of which the Angel tells him, that *Knowledg ſhould be encreaſed*, &c.) And *Daniel* enquiring when theſe things ſhould be, the Angel anſwers, *From the Time that the daily Sacrifice* (namely of the Jews) *ſhall be taken away, and the Abomination that maketh deſolate, ſet up, ſhall be* 1290 *Days*. Now by Hiſtory it is evident, that there hath been a double taking away of the Jewiſh Sacrifice under the Days of the *New Teſtament*, and a double ſetting up the Abomination of Deſolation, (that is, Heatheniſh Idolatry). And ſo, a double Computation muſt needs be taken, of theſe 1290 Years.

When *Veſpaſian* and his Son *Titus* ſacked *Jeruſalem*, deſtroyed the Temple, and advanced Heatheniſh Idolatry in the room of it, then was one Time when both theſe things were evidently done, (both the Jewiſh *Sacrifice* taken away, and the *Abomination that maketh deſolate* ſet up). And if from that Time we reckon 1290 Years; that firſt ſetting up Heatheniſm inſtead of the Jewiſh Worſhip, being in the Year after Chriſt's Birth, 69 or 70, they end in 1359, or 1360. When indeed, the firſt great encreaſe of Knowledg, and diſcovery of Antichriſt began, under *Wickliff*, *Thaulerus*, &c. and a great diffuſion of the Light of the Goſpel amongſt us *Gentiles*. But there was another, both *ceaſing of the daily Sacrifice*, and *ſetting* up of Heatheniſh Idolatry by *Julian* the Apoſtate Emperor, about the Year 363, who both ſuppreſſed the Chriſtian Religion, (typified out by the *daily Sacrifice*) after it had been ſet up by Chriſtian Emperors, and alſo advanced Heatheniſh Worſhip. Yea, he did ſet up the Jewiſh Sacrifice again, which till his Time had ceaſed, and was then taken away, and never unto this day ſet up again. And it is obſervable, how ſpecial an Hand God hath had in binding the Jews from ſetting up their daily Sacrifice at *Jeruſalem* again. The Turk, whom they live under, tollerates all other Religions, and theirs alſo in all other exerciſes of it, but ſuffers them not to live at *Jeruſalem*, or to Sacrifice there; and yet permits the Chriſtians to inhabit in it, and to poſſeſs the Sepulchre of the Lord, and to perform all Rites of their Religion; And though the *Jews* would give much more for the like kind of Liberty, to have that place to dwell in, and to Sacrifice there, yet it is prohibited them.

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Now from either of these Times above-mentioned, may this Computation of 1290 Years be taken; the one respecting the blessed Times when the more clear Light of the Gospel, and the discovery of Antichrist, began to come among us *Gentiles*; the other those happy Times to come, when the *Jews* shall first be re-called, which some fix about the Year 1655, or 1656. And to two Accomplishments of those 1290 Years.

Now then, to return unto the thing in hand. Mr. *Brightman*, he reckons the beginning of Antichrist's Reign, and the Witnesses beginning to prophesy in Sack-cloth, from the Time of the Roman Emperors removing to *Constantinople*; which he interprets to be, that *taking him that letted, out of the way*, (as *Paul* to the *Thessalonians* hath it); namely, the Emperor; who being removed to *Constantinople*, and the Pope having *Rome* (ordained to be the Seat of the Beast) thus left him, he might soon begin to gain Power. And that indeed, from thence his first Conception did begin, may not be (nor is it by most) denied. And so Mr. *Brightman* from thence beginning the 1260 Years of the Witnesses prophesying in Sackcloth, (which falls 18 Years short, according to the Account he makes, after that of *Egypt*, and of our vulgar Account) makes the end of those Years to fall out in 1550. When the rising again of the Protestant Cause in *Germany* did begin. And thus in like manner the term of Antichrist's Kingdom or Power to *do* (namely, as formerly he had wont) might be reckoned to have had one kind of Period in the falling off of these Kingdoms of *England*, *Scotland*, &c. which fell out not many Years after this, even before 1560, (which Mr. *Brightman* (according to that his Series of Interpretation) interpreteth to be the seventh Trumpet; when *the Kingdoms of the World became the Kingdoms of Jesus Christ*) and so, before that setled Peace of the Gospel established, and the throwing of Antichrist and his Power out of those Kingdoms. In all which Kingdoms the Witnesses had first their Times of being overcome and killed for three Years and an half, though at several Times in each of them. So in *Germany*, in that Victory got over the Protestants, *Anno* 1547, (or thereabouts) just three Years and a half after which, they revived and enjoyed that Peace which since they have had.

In like manner, in *England*, after that, in Queen *Mary*'s days, whose Reign, although it lasted five whole Years, yet the first part of her Reign was spent in *making War* upon the Witnesses, or (as I may so speak) in the Preparations of War against the Witnesses, in getting Statutes made for their Burning, *&c.* and the *killing* and martyring of them was but for three Years and an half. After which ended, they rose again in Queen *Elizabeth*'s beginning to Reign, and have since that Time hitherto enjoyed, as it were, an Heaven.

Thus also in *France*, in the Year 1572, (which was 14 Years after) and about 1260 Years after *Constantine*, (according to our account of Years) the Massacre of the Protestants began, and in appearance, an extinction of the Religion (as they called it) for three Years and an half: When, *An.* 1576, their Peace and Liberty was again granted them, and they had a manifest Resurrection. Thus God observed a gradual fulfilling of this their Killing and Rising, as a shadow foregoing that great and last one to come.

But then there is another Computation of the beginning of Antichrist's Reign, (and of the Witnesses prophesying in Sack-cloth, in opposition to him) reckoning it from his Birth, and bringing forth into the World, (as that former was from the Time of his Conception) about an hundred Years after *Constantine*, in *Anno* 406, or 410, when not only the *Roman* Emperors were *removed out of the way*, unto *Constantinople*; but also the Western Empire it self began first to break into ten Kingdoms: Which is the truest and utmost Character of the Time of the Beast's rising, (as was shewed in our Exposition of the 17*th* Chapter). Which breaking the Western Empire, was that *taking out of the way*, which *Paul* especially aimed at. For then the Pope had full scope to get his Power, which these New Kingdoms were to give unto him. Which term of his (if the Reckoning be made, after the ordinary compute of Years) will end in 1666, or there-about.

Now

Now as there is this other Computation of the Pope's Times, (beginning and ending) which falls out in this Century of Years now running on: So alſo in this ſame Century ſince the Year 1600, there hath anſwerably been begun another, or ſecond meaſuring the Temple, as being to precede the expiration of this other Computation of the Witneſſes propheſying, which is yet to come. And in like manner alſo there will follow another great and eminent ſlaughter of the Witneſſes, and prevailing of the Beaſt over them, before this ſecond Computation of his and their Time be ended; that is, before 1666. Chap. 6.

SECT. II.

The Alluſion unto Chriſt's laſt Paſſion, in this laſt ſlaughter of the Witneſſes, explained.

THus much in General, for the Time of the Witneſſes killing.

Now, 2. to come to the Thing it ſelf. For the underſtanding of which, I ſhall alſo in the general premiſe this:

That this their laſt *Killing*, *Riſing*, &c. is repreſented in an Alluſion unto the Story of Chriſt's own Crucifying and Riſing again. Which makes this the moſt remarkable of all former Sufferings, in that it is in an exact *conformity to his Death*, and to the Circumſtances of it. In all other Paſſages of this Book, the Alluſions are ſtill to Stories of the *Old Teſtament*: But this (in a manner alone) alludes to that great and eminent Story of Chriſt's Paſſion and Reſurrection, which are the Center of all, both in the *Old* and *New Teſtament*. And whereas all other Stories in the *Old*, are but Types of the Sufferings, and Reſurrection of Chriſt; Here theſe Sufferings, and that Reſurrection of his, are made the Pattern of theſe of the Witneſſes; and that, not in reſpect of that general, common *Conformity* that is in all the *Sufferings* of all the Saints (for Chriſt and his Goſpel) unto thoſe of *Chriſt*, (as *Paul* ſpeaks, *Phil.* 3. 10. and therefore calls them the *after-ſufferings of the Body of Chriſt*, Col. 1. 24.) but this here is made ſuch in ſome peculiar eminency and tranſcendency, above all Sufferings that have been formerly in any Age: And it being the laſt, it is in a ſingular manner ſet forth unto us thereby. Which may at once both provoke us to prepare for it, as Chriſt did, when he knew what he ſhould ſuffer; and alſo comfort us againſt it, as being therein in a peculiar manner to be made conformable unto Chriſt: which will draw on with it, a peculiar conformity alſo in reigning with him in Glory.

Now that the Alluſion here, is indeed unto the laſt Sufferings of Chriſt, *&c.* is acknowledged and obſerved by all Interpreters. And it appears in every Circumſtance here related.

As for Example, in that, as he, after three Years and an halfs Preaching upon Earth, once finiſh'd (when that he had almoſt carried it in the Peoples Hearts, the World going after him) was yet in the end prevailed upon by his Enemies, and put to *death* by the Forreign Power of the City of *Rome*, having then Juriſdiction over *Jeruſalem*, and for *three Days* did lie in their Power: So in like manner that theſe Witneſſes, after *three Years and an half* (for that is the exact Compute of 1260 Days, or 42 Months) *propheſying* well-nigh expired; and now when they are about even to finiſh it, (having ſo mightily prevailed in the Peoples Hearts, that their *Phariſean* Enemies are afraid of utterly loſing their Credit and Authority) that then theſe *Phariſees* again acknowledging the Forreign Power of *Rome*, ſhould prevail over theſe Witneſſes, and that ſo far, as by, and under the Authority and Juriſdiction of the Beaſt, and for his ſake, ſhould now at laſt *kill* them, and have them in their Power for *three Years and an half* (which do bear a like proportion to thoſe 1260 *Years*, or Days, fore-paſſed, that Chriſt's *three Days* did to his *three Years* fore-paſſed); their Enemies alſo

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alſo rejoicing, feaſting, and *ſending Gifts for Joy* that they had them thus down, and in their Power; (even as the *Phariſees* did at that their great Feaſt of the Paſſover, when they were (as they thought) rid of the torment which Chriſt's Miniſtry had put them to; and made it the joyfulleſt Feaſt and Paſſover that ere they kept.) After all which, that thoſe Witneſſes ſhould notwithſtanding riſe again, (even as our Lord did) and riſe with an Earth-quake (as He then did) and with an *affright* to their Enemies that ſee it, (as befel thoſe Souldiers who ſaw His, as you may read in the Story of his Reſurrection,) and after this, ſhould *aſcend up to Heaven* (as He then did); all this makes the Alluſion here very full and obſervable. And becauſe the Holy Ghoſt thus alluded unto Chriſt's Sufferings, therefore *John* by way of Parentheſis, puts in theſe Words (ſpeaking of the Place where this Slaughter was to be) [*in the City* (ſays he) *where our Lord alſo was crucified*] ver. 8. That ſame [ὅπου καὶ] [*where alſo*] may have a double reference; it may as a Copulative relate to the former Cities unto which he had reſembled it, (even *Sodom* and *Egypt*); in this Senſe [*and* [*thāt City alſo*] *where our Lord was crucified*] that is, *Jeruſalem*. And it may as well refer unto the Word [*Crucified*] in this Senſe, where our Lord was before in like manner [*crucified*] there are theſe now in like manner to be [*killed.*]

SECT. III.

That this killing of the Witneſſes is to be executed by, and under the Power of the Beaſt of Rome: *And ſo could not be meant of any of the former Perſecutions in the Reformed Churches, which were from among themſelves.*

THus much in General, for the Underſtanding this great Occurrence, which is yet to come in the Church.

Now more particularly, to explain ſome things about it (though it be a difficult thing to hit right in the underſtanding, and much more in applying the Circumſtances of a Prophecy unto things to come, and which the Events do beſt interpret.)

I. Take notice, that the Power and Authority by which this Slaughter ſhall be made, is to be that of the *Beaſt*, or the Pope of *Rome*: and this, as having regained more or leſs Power in theſe Places where theſe Witneſſes are. This is evident,

1. In that not ſo much their Enemies who are among them, and of the Reformed Religion with them, (that yet hate them) but *the Beaſt that aſcends out of the bottomleſs Pit*, is ſaid to *kill* them.

And, 2. In that he calls the Place where their dead Bodies lie, (and ſo, (by conſequence) where this Slaughter is to be executed,) *the City where our Lord was crucified*. Which is not ſpoken of *Jeruſalem*, but of *Rome*; that being here called the *great City*, which *Chap.* 17. *ver.* laſt, is called *the City which* then *ruled over the Kings of the Earth*: Which can be none but *Rome*. And to make this good, we are to know, that the Juriſdiction of the *Roman* Empire, was then in *John*'s Time called *the City*: And therefore the whole World was called *Orbis Romanus*, the *Roman World*. (And in like manner now, all Kingdoms ſubjected to the Pope, are called *the Church of Rome*, as together making that *great City*.) And in that World the City of *Rome* was as the Regal Palace, from whence iſſued out Edicts and Commands over all. And in ſuch a ſenſe it is ſaid [*the City where Chriſt was crucified*]; becauſe it was the *Roman* Power and Authority by which he was put to Death, though it were done at *Jeruſalem* (for thither did the Juriſdiction of *Rome* reach); and therefore Chriſt ſays, *they ſhould deliver him up unto the Gentiles*, Mat. 20. 19. that is, the *Romans*, who then had trodden down that Holy City, and got the command of it; the *Phariſees* owning *Cæſar* for their King. And thus now for the killing theſe Witneſſes, it muſt be, that the Beaſt of *Rome* ſhall

Chap. 6.

ſhall again recover, ſo much owning and acknowledgment in the Places of the Reformation, (whether by ſecret combination, or by profeſſed avouchment, God only knows); where the Witneſſes are to be killed; ſo as, for his Sake, and at his Inſtigation, theſe *Phariſees*, either as joining with him, or elſe uſing the help of his Party, ſhall kill them. And ſo far muſt the Beaſt have a hand in it, that he may truly be ſaid to do it; and that, in order to the further advancement of his Power in thoſe Places.

And therefore, 3. The Place where their dead Bodies are ſaid to lie, is ſaid to be πλατεία πόλεως τῆς μεγάλης, *The Street* (the extention of the Juriſdiction) *of the great City*; as being within the Juriſdiction or Walls of it (as it were). You heard before, how that the *Gentiles* were to regain the Outward Court, and ſo it to become part of the City again, and within the extent of its Juriſdiction.

So that, however the Witneſſes have had Enemies from among themſelves, who have been (as thoſe *Phariſees* were to Chriſt) of the ſame Nation and Religion, and yet have perſecuted them from the firſt, even from the Times of the firſt Reformation downward (and therefore it hath been, that the faithful Witneſſes have continued to propheſy in Sackcloth, and Mourning, even now in their laſt Days, when yet a Separation hath been made from Antichriſt, becauſe thoſe among them ſtill continued to oppreſs them): Yet none of all thoſe Wars and Prevailings againſt them all that while, by thoſe of their own, are this ſame *War* and *killing* of them here ſo eminently ſet out: For this muſt be by the Beaſt, even by their Enemies combining with the Papiſts, or uſing the help of the Beaſt, to join with them againſt the Witneſſes; or (it may be) beginning again to ſubmit to the Beaſt, in a more open and avowed manner (as thoſe *Phariſees* did to *Cæſar*): And ſo, for his Sake, and to advance his Power, ſhall they kill thoſe Witneſſes, who indeed are only and alone, the greateſt and moſt hearty withſtanders of him, and that will ſtand it out againſt him. Or if when this is done, they do not ſo openly avow the Beaſt's Power; yet it may be ſaid to be done by the Beaſt, if by a Party or Combination of Men that are for him, though not profeſſedly, yet who in order to reduce his Power into thoſe Churches, do raiſe this War againſt the Witneſſes and oppreſs them. And that which may give Suſpition of this, is, becauſe (as I ſhewed out of *Chap.* 13.) there is a Generation of Men ſet forth as the Beaſt's laſt Champions, who yet ſhould not (at leaſt at the firſt) ſo openly own his Name or Character, that yet receive the *Number of his Name*. And theſe are there reckoned his as truly as the other, as being they who ſhould interdict buying and ſelling to the Beaſt's oppoſites, in order unto his Advancement. And they doing this in order unto the Beaſt and for him, the Beaſt therefore, and his Power may be ſaid to do it.

But I fear that they ſhall proceed yet further, even to an open acknowledgment and profeſſing the Pope's Power, (though perhaps not as infallible Head of the Church, yet as Univerſal Patriarch of the Weſt) and ſo endeavouring to effect an Union and Reconciliation with him. For theſe Men (as was ſaid) are to bring in but an Image of Popery (as it was of Heatheniſm) eſpecially at firſt, though with intent to introduce more. And with this doth that Speech of the Angel, in his Oath, in *Dan.* 12. 7. accord (which, as I ſaid, this Angel here came to renew and interpret); That when *He* (namely this Beaſt) *ſhall have accompliſh'd* (namely with this laſt killing) *to ſcatter the Power of the Holy People*, &c.

That which I here cite this for, is, that it muſt be he, and his Power that muſt do it. And in that the *Gentiles* are here ſaid to obtain the *Outward Court*, ver. 1. ſo as to *tread it down* with the reſt of the *Holy City*; this would argue a prevailing of them, ſo far as to gain a ſubjection from carnal Proteſtants, by reaſon of which it ſhall be, that even the Beaſts Power as entertained, and owned by the moſt, may be ſaid to kill them. And likewiſe the Alluſion here to Chriſt's Suffering, by the Power that then *Rome* had in *Jeruſalem*, the Holy City, would argue this alſo: That even as then, a Governor, or Preſident, from *Rome*, (namely *Pilat*) lay at *Jeruſalem*, and was in the Name and Power of *Rome*, the Author of Chriſt's Crucifying; ſo, at leaſt, that *Rome* ſhould now in like manner have her Legats, that ſhould have power, in theſe places, to procure the Depoſition and Death of theſe Witneſſes. That ſo, as God ordained *Jeruſalem* the City where Chriſt was Crucified (unto which the Alluſion here is made)

to

PART II.

to be the *Slaughter-houſe* of all the Prophets, (inſomuch that Chriſt ſaid, *It was not poſſible that a Prophet ſhould periſh but in* Jeruſalem; and therefore it was, that himſelf was ſo ſecure, that he ſhould not be *killed* until he came thither): So, that *Rome* is in like manner ordained to have a hand in the *Deaths* of all the Witneſſes, (though others may perſecute them too). And ſo this laſt and great Slaughter and Martyrdom of them ſhall be executed by her. That ſo when at her downfal ſhe comes to be reckoned with, it may be ſaid (as it is in *Chap.* 18. *verſ. ult.*) that *in her was found the Blood of the Prophets, and of the Saints, and of all that were ſlain upon the Earth.* And therefore, until the Romiſh Flag be advanced upon the Walls of the Outward Court of this Temple; reckon not this Time of the Witneſſes three Years and an half to be come. But when you ſee that Abomination of Deſolatiou begun to be ſet up, then *flee* into the Mountains, (as Chriſt in another Caſe ſpeaks).

SECT. IV.

The Time of the Beaſt's enjoying this full Victory but three Years and an half. The Time of obtaining it, and of killing the Witneſſes, may be longer.

FOR the Time of the continuance of this Slaughter. Whereas there is here mentioned the Beaſt's *making War againſt them*, and *overcoming* and *killing them*, than *when they are about to finiſh their Teſtimony*, (that is, towards the Time of the end of it) and then their *lying dead for three Days and an half*: We muſt herein warily take heed we miſtake not this only mentioned Time of three Years and an half, as if that were all the Time allotted for this laſt War againſt them, victory over them, and ſlaughter of them: No, it is not ſaid they ſhould be *overcoming* and *killing* them only ſo long Time; but that theſe Witneſſes ſhould *lie dead* no longer, after a full Victory obtained, and Slaughter once made. So that that War againſt them, and killing of them, may be much longer in execution, than for three Days and an half only. And indeed, how long that ſhall continue afore theſe three Years and a half begin, we know not. The *Gentiles* have already been a long while a beſieging and making War againſt the Temple, and have not as yet prevailed: It is not yet come to an *overcoming* of ſo much as the Outward Court; that Out-work is not yet fully enough gained: (for the winning of the Outward Court, I account part of this their making War againſt the Witneſſes). But how long ſoever this War may prove, and how far ſoever it may be lengthened out, yet when it comes to a compleat Victory once, then (for our comfort) we are ſure, that the Time of the Witneſſes *lying dead* ſhall be but for three Years and an half, until their *riſing*, or beginning to riſe again. And as in a great Eccliſe of the Moon, the Time whilſt all or moſt of its Body is darkned, and whilſt that Eclipſe is in its fulneſs, uſeth eſpecially to be ſet down and taken notice of by Aſtronomers, and that Time is eſpecially accounted the Time of the Eclipſe, and not ſo much the Time when it begins to loſe, or after that to recover ſome Light: So is it here in this great and laſt hour of Darkneſs which the Church is to have; wherein the Time of its total Eclipſe is only reckoned. The *Phariſees* were long a laying their Plots againſt Chriſt, and conſulting how to ruin him, but at the laſt prevailed only for *three Days*. And thus all hitherto done, is but the War in order to this Conqueſt; the Enemies are as yet but a taking the Out-works, and making their Approaches, *&c.*

3. For this Time here mentioned of their *lying dead*; it is but for *three Years and an half*, which is here called *three Days* and an half; whereby three Natural Days, conſiſting of 24 Hours, cannot be meant. For how ſhall the noiſe of this full Victory be carried to Nations and Tongues, (who are ſaid to *ſee their dead Bodies*, partly in that reſpect, of having the news of it)? And how ſhall the

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the whole Roman Party univerſally *rejoice*, and *ſend Gifts* one to another to congratulate this Victory? Theſe three Days therefore and an half, in which they are to lie dead, are ſuch as thoſe 1260 Days (formerly mentioned) were; even Prophetical Days, taken according to the Stile of the Prophets, namely, *Days* for *Years*. And ſuch a three Years and an half had *Jeruſalem* the Holy City under *Antiochus*, when the Temple was polluted, and the *daily Sacrifice* (God's true Worſhip) *taken away*, and Heatheniſh Idolatry (which there, and ſtill elſewhere, in *Daniel*, is called, The *Abomination that maketh deſolate*) ſet up: And when thoſe that were the moſt eminent for Godlineſs, did fall by the Sword, and by Captivity (as you have it, *Dan.* 11. 31, 32, 33, *&c.*) for many Days. But the laſt Perſecution of his Reign, was for three Years and an half, as in the 1*ſt* of *Machab.* 1. from *verſ.* 30, to *chap.* 6. you have it recorded. But in the 11*th* Chapter of *Daniel*, where this *Antiochus* is propheſied of, he is in this made the Type of Antichriſt; and therefore after that the Prophet had thus ſet forth and ended that his Tyranny, at *verſ.* 35 of that Chapter, he begins, *verſ.* 36. to ſet out the Pope and his Tyranny unto the end of the Chapter: So paſſing from the Type to the Anti-Type, even as Chriſt doth, in the 24*th* of *Matthew*, from the Story of the deſtruction of *Jeruſalem*, to that of the end of the World, becauſe that was a Type of it. And therefore it is, that *Daniel* uſeth this Tranſition, *verſ.* 35. of that 11*th* Chapter, when he had ended *Antiochus*'s Story. That there remains yet *a Time ordained*, (ſo *Graſerus* and others read it); that is, yet another Series of the Fates to be related, whereof this was the Type: and ſo he paſſeth on to deſcribe Antichriſt (who is that King mentioned *verſ.* 36.) unto the end of that Chapter; whoſe Ruin and End, he ſays, ſhould be, after *ill Tidings* to him *out of the North* (that is, the Reformation of Religion in theſe Northern Countries) had ſo enraged him, as to cauſe him to *go forth in fury*, at his laſt endeavouring utterly to *root out*, &c. And in which Expedition he ſhould ſo far prevail, as to *plant his Tabernacle on the glorious Holy Mountain*; that is, to over-run the Church. Which indeed, I take to be all one with this laſt War, and killing the Witneſſes here (for it is there juſt afore his end too) for three Years and an half; whereof that laſt prevailing over the *Jews* by *Antiochus*, was the Type. And ſuch alike time (as I ſaid before) had the *Phariſees* over Chriſt, even three Days; which Chriſt calls the *Hour of Darkneſs*; even as this is thought to be that *Hour of Temptation to come over the whole* Chriſtian *World*, Rev. 3. 10. The Enemies indeed think to have the *Day* of it, but they ſhall have only the *Hour* of it: This great and fearful Eclipſe, in the fulneſs of it, ſhall laſt no longer; this is their *Hour*.

And ſuch a like ſpace of Time is uſed in Scripture, to expreſs a ſhort Time: as *Hoſea* 6. 2. *After two Days he will revive us, and in the third Day raiſe us up*, &c.

Again, ſuch a like Time had *Julian* over the Church, when he had again ſet up Heatheniſm. Some ſay his Reign was three Years long (though others ſay leſs). And ſo hath God ordered it, (for the like Holy Ends) that as Heatheniſm had a prevailing again in the World, (before it was utterly extirpated) For that ſmall Time in *Julian*'s Reign, (and this, even after that Chriſtianity had been ſet up forty Years before, by the Imperial Power of *Conſtantine*): So that Popery (the Image of it) ſhould in like manner expire, and after a glorious Reformation made by Kingly Power, and caſting out of Popery in many States, that it ſhould yet have a prevailing over thoſe Churches, or the eminenteſt of them once again, before its final and utter extirpation.

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SECT. V.

The ſharpneſs and the extent of this Victory, how great; whether unto Death natural, or Martyrdom, diſcuſſed.

CONcerning the ſharpneſs of this Victory, of the Beaſt, and of the Popiſh Party, how far it ſhall extend: As,

1. Whether unto Blood, or to Martyrdom, and to *death Natural* of the Witneſſes; and whether this *killing* here be meant of ſuch a kind?

I find ſome who interpret all done to them to be meant of a *Civil Death*, not a *Natural*; that is, a *killing* them, conſidered as *Witneſſes*, not as *Men*; that is, a taking away all Power from them, of propheſying as they had wont; a general ſilencing of Miniſters, and depoſing Magiſtrates and Men of worth, that profeſs and uphold Religion, putting them from their Places, ſhutting their Shops, burning their Books, *&c.* And for this, makes,

1. That their *Death*, and *lying dead* here, is but correſpondent to their *Reſurrection*. Now their *Reſurrection* is not from a Natural Death, and therefore ſuch not their *killing*.

2. That their *Bodies*, when dead, are ſaid to *lie in the Street of the great City for three days and an half*; and after that, a *Spirit of Life to come into* thoſe dead Bodies. Now that cannot be meant of naturally dead Men: for their Bodies cannot be ſuppoſed to have lain naturally dead ſo long above-ground. And then, in that the *Spirit of Life* is ſaid to *enter into thoſe Bodies* that were dead; and in that it muſt be ſuppoſed, that *thoſe lay dead*, who are firſt here ſaid to be *killed*: All this would ſeem to carry it to the very ſame individual Perſons that were *killed*, that *they* ſhould *riſe*. Which to ſuppoſe of a *Natural Reſurrection*, before the Day of Chriſt, we have no warrant, nor any ground for.

And accordingly they interpret that following Paſſage; That thoſe of *the Nations, Tongues, and Kindreds, ſuffer them not to be put in Graves*; as that which may be conſtrued and taken in the better part; as ſhewing what ſhould hinder their Enemies from killing them out-right, namely, that there was a Party of Proteſtants in the Nations about them, that ſhould hinder their Enemies from martyring and utterly extinguiſhing them, and ſhould preſerve them above-ground for a reviving; even as Men whom we think not dead, but in a Swound, we uſe to keep out of the Grave, and not bury them, becauſe we hope they may revive again. And ſo theſe Proteſtants, that the Cauſe may again prevail, they may preſerve the Perſons. And this the rather appears the Intendment here; In that theſe of the Nations, Tongues, and Kindreds, ſeem to be a diverſe and diſtinct Company from the Enemies of the Witneſſes. For of their Enemies, that is ſaid which follows in the next verſe; *And thoſe that dwelt on the Earth, rejoiced over them*, &c. As if the Angel went about to deſcribe the differing Spirits of the two ſorts of Men, of whom he ſpeaks, towards theſe Witneſſes: The one (whom he calls thoſe of *Nations, Tongues, and Kindreds*) as Friends doing them this kind Office, as *not to ſuffer their Bodies to be put in Graves*: But the other (whom as diverſe from theſe, he calls under a new Phraſe, *Thoſe that dwell on the Earth*) as Enemies *rejoicing over them*. Which makes this ſuffering of the Witneſſes herein alone to differ from Chriſt's (unto which, in all other Circumſtances, the Alluſion holds) that Chriſt was really *killed*, and therefore *buried*: But theſe, though killed as *Witneſſes*, yet are not ſuffered to be buried; as noting out a keeping them from an Extinction, or an utter taking them out of the way, though by their Enemies they be ſuppreſſed. And it may be, that as Chriſt foretold his Reſurrection the third Day, and ſo, it was commonly known and bruited, that even the *Phariſees* had knowledg of it, and ſaid unto *Pilate*, *This Deceiver ſaid, he would riſe the third Day*; which they laughed at as a vain Dream: So it may be, this very Notion of ſuch a prevailing of the Popiſh Party for three Years and an half, which hath been ſo long and ſo much ſpoken of in the Church, ſhall be ſo commonly known, (as already

it

it begins to be) that for that very Cauſe, theſe Friends of theirs may ſo far interpoſe, as to hinder the utter extinction, or the Burial of them, wholly underground (as it were), as hoping that this Notion given out of their Reſurrection, after three Years and an half, may prove true, as the Diſciples hoped of Chriſt's Reſurrection all the while that he lay in the Grave. Chap. 6.

And whereas it may be thought, that becauſe the Holy Ghoſt ſingleth out this one laſt Killing, and inſtanceth in it alone, above all thoſe other that have fore-gone it throughout the Beaſt's whole Reign, (although he hath made many Wars againſt, and Slaughters of the Witneſſes in former Times); that therefore this ſhould be the worſt and ſharpeſt; their Anſwer hereunto is, That this killing of them here, is thus particularly and alone mentioned, in another reſpect; namely, as it is the Signal of the Pope's Ruin: and ſo, that this argues not the forenes of this their laſt Killing above any foregoing. This is that which uſeth to be ſaid for this Opinion. But for my part, I think it cannot be denied, but that,

1. This *lying Dead* here of theſe Witneſſes, muſt needs be Metaphorically meant, and underſtood of ſuch a Civil Death, and of a ſuppreſſion of them and their Cauſe, and, *as they are Witneſſes*, to be ſo put down and extinguiſh'd, that they, for a Time, remain as Men laid forth by the Walls for dead, and as Men in whoſe Teſtimony there is in appearance no Life, or likely-hood of a Revival, their Enemies having now got ſuch a Power over them. This is certainly made the great Matter of their Enemies *rejoicing*; that as the *Phariſees* they had Chriſt ſure enough when they got him condemned and crucified, and had him in the Grave: ſo theſe their Enemies ſhall think they have the Witneſſes down ſure enough for ever; ſo great, deſperate, and helpleſs in all view, will the ſuppreſſion of the Witneſſes by theſe their Enemies be. And this was principally intended, in their being ſaid to *lie dead*. And oppoſitely, the revival of them and their Cauſe, is ſet forth by a *Reſurrection* from the Dead.

And to this purpoſe there may be ſomething in that Phraſe in *Daniel*, when the Angel, ſpeaking (as I take it) of this laſt War of the Beaſt, ſays, *He ſhall accompliſh to ſcatter the Power of the Holy People*; as noting out rather the diſſolving their *Power as Witneſſes*, than *killing* them as Men. So that what-ever Proceedings the Power of their Enemies may reach unto, further to kill or martyr the Natural Bodies of theſe Witneſſes; yet this is the Thing eminently held forth in this Metaphorical Expreſſion, and therein eminently intended. That the Cauſe and Teſtimony of theſe Witneſſes ſhould be as deſperate and hopeleſs, without any appearance of Life. And the Holy Ghoſt would have us take notice, that their Enemies prevailing ſhould ſo far reach.

But yet withal (in the ſecond place) I am notwithſtanding afraid, leſt that ſo great a Victory over them, and ſuppreſſion of them as Witneſſes, ſhould alſo be followed with great effuſion of Blood, and with martyring many of them. And although this their *lying dead*, and *riſing* again, be metaphorically meant and intended, to ſet out the deſperateneſs of their Cauſe and Teſtimony, and ſo, to illuſtrate that glorious Revival of theirs afterward: yet thoſe other foregoing words, [*He ſhall make War againſt them, overcome them, and kill them*] may import further Proceedings, by which they got this compleat Victory. I confeſs I am afraid of thoſe many Metaphors; leſt this ſame *Killing* mentioned after *Overcoming*, ſhould not be meant really and properly of ſome further Cruelty in Enemies ſo malicious, when they have got the Power in their own Hands. For if the intent of that word [*Killing*] were to expreſs their ſuppreſſion only as Witneſſes, that word [*Overcoming*] had then been ſufficient to import it. Sure I am, in the 13*th* Chapter, (where the rage and utmoſt cruelty which the Beaſt ſhould at any time, through his whole Reign, exerciſe againſt the Saints, is ſo propheſied of) all that cruelty of their Enemies, which proceeded to ſo great Slaughters of them, is expreſſed in the ſame words that here, [*and it was given him to* [*make War*] *againſt the Saints, and to* [*overcome*] *them*], verſ. 7. And yet under thoſe two Expreſſions (whereas here are Three [*Killing*] being added) are contained all thoſe bloody Executions and Butcherings of the Saints, by Martyrdom and Death; which afterwards, in the 10*th* Verſe of that Chapter, is more fully expreſſed, when it is ſaid, *He that* [*kills*] *with the Sword,*

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There is the like intimated in that mention of the Beaſt's recovery of his Power, in *Daniel*, Chap. 11. *verſ. ult.* where it is added, [*Yet*] *he ſhall come to his end*]; as importing the greatneſs of that Work, and the utter unlikelyhood of it, now when he ſhall have gained his Power ſo ſetledly again. That [*yet*] comes in there, as that [*yet*] in the 2*d Pſalm* does; [*Yet*] *I have ſet my King on my Holy Hill of Sion*, maugre all the Oppoſition and Rage of the *Gentiles* and *Phariſees*; though they have ſo far prevailed as to crucify him; *Yet* I have ſet my Son as King on *Sion*, and raiſed up him and his Cauſe again to prevail.

And I therefore encline to think, that that Song of the Whore, mentioned *verſ.* 7. of the 17*th* Chapter, is uttered by her as during this her merry Time at laſt; when ſhe and her Friends rejoice ſo, and make merry during theſe three Years and an half, (*verſ.* 10. of this 11*th* Chapter); when ſuddainly after it ſhe is to be ruined. Yea, I believe, that the Cruelties, which upon this recovery of her Power, ſhe may now at laſt exerciſe (according to her manner in former Ages) may be the means to revive the Memory of all her former Slaughters, and ſo to provoke God and Men, as for this her laſt Blood-ſhed to bring upon her the Blood of all the Prophets and Martyrs before ſhed, even as the Blood of Chriſt at laſt brought upon the *Jews* the Blood of all from *Abel*, to provoke God to ruin *Jeruſalem*. That as the Ten Tribes were enraged againſt the *Benjamites*, with eagerneſs to root them out, becauſe of their great Victory at firſt got over themſelves: So may the Proteſtant Party be whetted on by theſe freſh killings of the Saints (which may revive the memory of all the former, otherwiſe apt to be forgotten) to do execution upon theſe their Enemies without all Mercy. And ſo ſhall be fulfilled what is ſaid, *chap.* 13. *He that killeth with the Sword, muſt be killed by the Sword:* They ſhall *reward* her, as ſhe had *rewarded* them juſt before, as *chap.* 17. *verſ.* 6.

And whereas it is alledged; That this being but one particular War againſt the Witneſſes, why ſhould it be alone mentioned, (laſt as ſome way peculiar, if it were ſuch as Antichriſt had commonly made upon the Saints all his former Days, which are mentioned *chap.* 13? The Angel would not have recorded it thus alone by it ſelf, if it had not been a different War from thoſe former ones which the Beaſt made againſt theſe Witneſſes.

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The Anſwer is ; That it follows not that this is not ſuch a kind of War and prevailing as formerly Antichriſt had. For this (though ſuch as the former) is thus particularly and alone mentioned, meerly for this reſpect, becauſe it is the laſt of them all, and ſo, as a Signal to ſhew the Time of Antichriſt's ending, and to make known the wonderful dealing of God, both with his Church and with his Enemies ; that after ſo great Victory by it obtained againſt the Beaſt, he ſhould notwithſtanding thus prevail over it again, and have *power to do* for this ſpace of Time, even as in former Ages ; when thinking himſelf as ſecure as ever, that then he ſhould for ever be overthrown ; the Wonder of this deſerved to be made a Sign, and that this War of all other ſhould particularly be inſtanced in.

Then again, add to this, that it is that laſt, great, and eminent Suffering of the Church, (namely, of the *European* Churches) ; and therefore it of all others, may be ordained to be the ſoreſt. Theſe Witneſſes do now die to riſe, and ſo to die no more, (as Chriſt did not after his Reſurrection, *Rom.* 6.) but to enter into their Glory, as Chriſt alſo did. I have obſerved, that thoſe laſt Afflictions, which are the immediate Fore-runners of the greateſt Happineſs and Good, are ſtill the ſharpeſt. So it was with Chriſt himſelf ; ſo with all Chriſtians in their laſt conflict with Death, the King of Fears, who yet is the Porter to let them into Heaven ; and ſo it is with the Church in her Perſecutions. The Egyptian Bondage was ſoreſt at the laſt. And (ſays *Paul*) *God hath ſet forth us Apoſtles* [*laſt*] *as it were appointed unto Death*, 1 Cor. 4. 9. alluding to thoſe Gladiators or Fencers in the Roman Games, the laſt of whom (there being three ſorts that uſed to come upon the Stage) were appointed not to go off, but to fight it out till they were killed, (they being ordinarily either Slaves, or elſe Malefactors). The greateſt Perſecution that ever the Church had under Heatheniſh *Rome*, was that laſt one under *Dioclefian*, and the fifth Seal. And therefore all the former Martyrdoms of the Saints by that State, during the Times of the former Seals, do, with a general cry of their Blood, come but then in, when-as that the cruelleſt of all the former was come. And yet that was not the laſt neither, of thoſe Perſecutions that the Church ever was to have : For it is there told thoſe Saints, that they had *other Brethren yet to be killed* : But here theſe Witneſſes are to *Riſe*, and *die no more* ; For as they *died*, as Chriſt did ; ſo they ſhall *riſe*, as Chriſt did.

Yea, and further ; you may obſerve, that this is now mentioned not only alone, and above all other Conqueſts over the Saints ; but alſo as the very Epitome of all their former Sufferings during the whole Time of the Witneſſes Prophecy. And therefore in the very Time of the duration hereof, (namely, *three Days and a half*) it is ſet forth as bearing the proportion of a Compendium of the whole Time of their Propheſying and Suffering, which was for *three Years and an half*, or 1260 *Days*. As in like manner Chriſt's Sufferings (unto which the Alluſion here is) were all ſummoned up in his Death ; which is therefore put for all his Sufferings. When therefore it came to a [*My God, my God, why haſt thou forſaken me ?*] then he was heard and delivered from what he feared. And ſo in this laſt brunt of the Church, when you ſhall hear the like Voice uttered by it ; know then, that Delivery is near.

We may alſo further conſider, that now the Beaſt hath been ſo chaſed by theſe Witneſſes propheſying, and hath had ſo many Vials emptied upon him and his Company ; they will thereby be ſo enraged, when once they ſhall get the Victory and Power into their Hands, that ſurely *in their Rage they will be cruel*, (as was ſaid of *Reuben*). And the Angel in *Daniel*, Chap. 11. 44. expreſly attributes this his laſt Invaſion of the Churches unto his Rage for their oppoſing him by this Northern Reformation, (which in theſe Kingdoms hath been the occaſion of it). *Therefore* (ſays he) *he ſhall go forth with great Fury to deſtroy, and utterly to make away many.* So that, nothing but Blood and Cruelty will be in their Hearts. And therefore if God reſtrain not their Spirits, or cut them ſhort by an Almighty Work of his Power, this laſt muſt needs come to be far the ſoreſt of all former Perſecutions.

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Add unto this, that in *chap.* 17. *verſ.* 6. the Whore (the City of *Rome*) is preſented as ſhe ſhall be juſt before her Ruin; and this, as *drunk with the Blood of the Saints.* Which unto me ſeems to argue, that *Drunkenneſs* now at laſt ſhall be *added to* that her *thirſt* of Blood, which by her being *ſcorched with Fire* by theſe Witneſſes, hath been encreaſed. I know it may be ſaid, that it is ſpoken of her in relation to her former Bloody Martyriſings of the Saints. But that Viſion being made of her, as juſt afore her Fall: for *verſ.* 1. *John* ſays, That *one of the ſeven Angels of the Vials* (and as it is conjectured by Interpreters, the Fifth, becauſe he it is that pours out his Vial upon the Seat of the Beaſt, the Whore) *ſhewed* him *the Judgment of the Great Whore, with whom the Kings of the Earth have committed Fornication*, &c. that is, in ſo many Ages fore-paſted. So that he preſented her in her old and laſt Days; and that then ſhe appears ſo drunk, makes me fear, that it is by reaſon ſhe was new come out from her Cups of Blood; and that now at laſt, (after theſe Years for her to ſleep in) ſome freſh Cup, ſome new Draught ſhall make her tipſy again, that ſo ſhe may be ſurpriſed, *Somno Vinoque ſepulta*, buried in Sleep and Drunkenneſs, (as *Babylon* was); which will be the greater Judgment and Confuſion unto her.

But yet, whether it ſhall be thus, or no, I dare not, nor cannot certainly and peremptorily determine. For on the other ſide, how God may *reſtrain their Wrath, and cut ſhort their Spirits*, (as the *Pſalmiſt* ſpeaks) we know not. Yea, notwithſtanding all their Rage, Malice, and Spirit of Revenge, yet how far their own Wiſdom and Policy may move them of themſelves to forbear the full execution of that Vigour, which their Power gives them opportunity of, we know not. For when their Victory is gotten, they may uſe it more moderately; eſpecially in a reſpect to that Proteſtant Party, which though outwardly overcome by them, yet they cannot but in their Hearts and Conſciences continue firm unto the Cauſe of theſe Witneſſes. The Light of the Goſpel hath took ſuch a deep impreſſion on Men's Spirits, as it cannot be extinguiſh'd, nor they be brought ſo ſuddainly to embrace Popery as the Truth. And as the *Phariſees, for fear of the People*, forbear many Attempts againſt Chriſt, ſo may theſe for fear of theſe *Tongues*, *Kindreds*, and *Nations*, here mentioned, (which are in Heart inclined to the Proteſtant Cauſe) forbear the extremity of their Rage, though for the preſent they have the Power; eſpecially conſidering, that they may wait for, and promiſe to themſelves, ſome after-Age and Time when their Power ſhall more perfectly be recovered and ſetled, and Men's Conſciences quieted in Popiſh Ways, and when the Adverſe Proteſtant Party ſhall be brought low and diminiſhed. And ſo they may come to forbear and defer their full Revenge ſo long, until this limited and ſhort Time of their full Power (namely, their three Years and an half) be expired, and out of Date ſooner than they dream'd of. Which may prevent and hinder the execution of their cruel Intentions to *deſtroy* and *utterly make away many*. And we have experience of the Wiſdom of this Generation of Men, who love eaſy and gradual Conqueſts. And their own experience hath and doth teach them, that the martyring and butchering of the Saints, hath ſtill advanced the Cauſe of the Proteſtant Religion, and branded theirs with Blood and Cruelty, as a Mark of the Falſe and Whoriſh Church. And though they be full of Malice, which puts them on to uſe the utmoſt extremity; yet their Wiſdom having ſome further miſchievous end, may keep down the rage of that their malice; even as in *Julian* the Apoſtate (who ſinned againſt the Holy Ghoſt) it did. For he ſeeing that Martyrdoms did tend rather to add unto and encreaſe the Church, than to diminiſh it; and knowing that Martyrdom would procure to thoſe that ſuffered it, a fairer Crown of Glory: Out of Envy therefore, and a witty Malice, he would make no Edicts for the killing of the Chriſtians, but rather uſed ways of Subtilty, by laying Snares and Temptations to draw Men from the Truth, and to ſhipwrack their Conſciences; and ſo with his prophane Hands to paddle in the Blood of their Souls, (a ſweeter Victory to him) rather than of their Bodies, and to triumph over them in their Falls from the Truth, rather than in their Deaths. And to that end he invented another way to miſchief and diminiſh them, by denying them Schools of Learning, and the uſe of Books, and ſuffered none of the Chriſtians to bear any Office, either in War or Peace.

More-

Chap. 6.

Moreover, there may be inſinuated ſome mitigation of this Rage of theſe *Gentiles* in the purſuing this their laſt Victory, in that which follows the forecited Place in *Daniel*; where although it be ſaid, that he ſhall *go forth* in ſuch *Fury* and Rage, and with an intent to *root out many*; yet all his prevailing is in the Iſſue and Succeſs expreſſed but by this, that *he ſhall plant his Tabernacle upon the Glorious Holy Mountain.* Which may imply, that although his Intention is utterly to deſtroy; yet for the execution of it, no more ſhall be done, than getting a poſſeſſion again in the Church, and a planting his Tabernacle, his Power and Throne therein; which is therefore called a *Tabernacle*, becauſe it muſt preſently be pulled down again.

The Event only muſt declare how far this prevailing ſhall ſucceed. In the mean Time, we have cauſe to fear, and to prepare for the worſt; both from the Sins of the Witneſſes in yielding too far unto the Superſtitions of *Rome*, and in ſuffering ſome of thoſe Superſtitions to be left in their Churches, by the overflowing of the Romiſh Sea, (as we ſee much filth uſeth to be left on the Shore by the overflowing of the Ocean) and from many other Sins of theirs, as Carnal-Goſpelling, Worldly-mindedneſs, *&c.* and alſo from their baſe yielding up the Outward Court, and deſerting the Cauſe. For (as the Angel in *Daniel* ſays) many among them ſhall *do wickedly.*

Now to conclude this Point; That whereto my laſt and utmoſt Thoughts and hopes concerning this Matter do chiefly encline and ſway me, is, to think, that it will be but ſuch a Time with the Church, as that under *Julian* was; and that haply that Perſecution of his, was a kind of Type of this: That being the laſt prevailing of Heatheniſm, as this of Popery. *Julian* abſtained from extremity of Cruelty, in reſpect of Blood, eſpecially at the firſt: but having the Power in his Hands, he endeavoured, by crafty means, to undo and extinguiſh Religion, by denying the Chriſtians the uſe of Schools of Literature and Books, *&c.* (as I before told you) and rather ſhewed his Malice, in flouting and jeering of them, than in killing them; and ſtudied Snares for their Conſciences, ſetting up his own Image with the Idols of the Heathen Gods round about it, in the *Forum* or Market-place, that ſo in doing reverence to his Image, they might ſeem to reverence the Gods, and refuſing to bow towards theſe Falſe Gods, they might be accuſed, as denying reverence to the Emperor. Which courſe, in the end, was the cauſe of much Blood-ſhed, though by no Publick Edict of his made, (as formerly by other Emperors). And the People knowing his hate unto the Chriſtians, they fell upon them in diverſe Parts of the Empire, and perſecuted them even unto Death.

Now for this Prevailing to come, I think that through many Temptations and Snares laid, together with Cruelties inflicted, it may prove worſe than Death and Martyrdom it ſelf. And it may perhaps be eminently rather *an Hour of Temptation* and Trial, then of the *blackneſs and darkneſs* of Martyrdom unto the generality of Believers; though haply accompanied with the Martyrdom of many; and therefore the *Gentiles* are alſo ſaid to *kill* theſe Witneſſes. Theſe Times are like to be (as *Paul* to *Timothy* hath it, 2 *Epiſt.* 3. 1.) καιροὶ χαλεποὶ, *difficult Times*, rather than Bloody Times, (the Apoſtle there ſpeaking of the *laſt Days*, as in his firſt Epiſtle, *chap.* 4. *verſ.* 1. he ſpeaks of the *latter Days* of Popery). And theſe are called *Difficult* Times, becauſe of the cunning and ſubtilty that ſhall be uſed to enſnare Men, and the Temptations laid for them; and yet they may be ſtained with much Blood alſo.

Yet ſo, as however this we may be ſure of, that many ſhall ſurvive this War, and only be made white and *tried*, (as it is in *Daniel*). Which is the rather to be hoped, becauſe ſo ſuddain a Reſurrection of ſo great a Multitude, as *chap.* 19. 1. are mentioned, who ſhall poſſeſs that glorious State of a Church deſcribed in that Chapter, from *verſ.* 1, to 10, after that three Years and a half once ended; is not likely to ariſe meerly out of a Succeſſion of New Converts; but is probably to be made up of the ſame Perſons ſurviving, and out-riding that great Storm.

SECT.

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SECT. VI.

Of that Concomitant of the Witneſſes Killing. The Nations ſeeing their dead Bodies, and not ſuffering them to be put in Graves. Several Senſes given of it: Whether taken as an Office of Favoar, or an Injury. And whether to be underſtood of Friends, or Enemies, diſcuſſed.

NOw for that particular Clauſe that follows, That *thoſe of the Nations, Tongues, and Kindreds, ſhould ſee their dead Bodies lie, and not ſuffer them to be put in Graves*, (which is interpreted in a way of Favour to the Witneſſes); Although I think their *lying Dead* to be meant in a Metaphorical and Alluſive Senſe; yet it is exceeding doubtful unto me, whether or no this Clauſe be not to be taken *in malam partem*, in the worſer ſenſe; as rather expreſſing inhumanity by this Metaphor, than Kindneſs and Love. And this ſeems to me to be the meaning of it; (whether thoſe of the *Nations, Tongues, and Kindreds*, be taken for *Friends* or for *Enemies*) and ſo to have been here added, further to repreſent unto us the extream Miſery, and deſperate Calamity, into which theſe Witneſſes ſhall be brought, in this their Time of Trial.

1. If theſe *Nations*, &c. be meant of *Enemies*; this Phraſe [*they ſaw and ſuffered not*, &c.] doth imply their feeding their Eyes with this ſight, and making it a ſpectacle of delight and joy unto them. For to *ſee* or *view* a thing, (when the Sights are of this nature) is in ſuch a ſenſe uſed in Scripture: and implies that the Thing *ſeen* is made a Spectacle and Gazing-ſtock; and in the *Seers* and Beholders, it imports Deriſion and Triumph. Thus in Chriſt's Sufferings (unto which the Alluſion is) they are ſaid to come out to *ſee him*, and to *mock at him*. And *Pſal.* 22. 8. *All they that* [*ſee*] *me do mock at me*, (ſays the Prophet there in Chriſt's Name). And in the 109*th Pſalm*, *verſ.* 24. *They* [*ſaw*] me (ſays Chriſt there (for of him is that *Pſalm* made) *and ſhaked their Heads*, &c.

And thus *ſeeing* is uſually mentioned in this Senſe, when any Judgment is executed, to ſhew how the oppoſite Party comes forth, and *ſees* it, and rejoiceth at it. Thus when Judgments are executed on the Wicked, *the Righteous ſhall* [*ſee*] *and laugh at him*, Pſal. 52. 6. So *Iſa.* 66. *verſ.* ult. *They ſhall* [*look*] *upon the Carcaſſes of them that have tranſgreſſed againſt* God; *which ſhall become an abhorring unto all Fleſh.*

And ſo that other Phraſe that follows [*and they ſhall not ſuffer them to be put in Graves*] may alſo import a height of inhumanity. For, *Pſal.* 29. 4. when that like miſerable deſolation of the Temple, and Slaughter of the Saints (be it either that of *Antiochus*, (the Type of this) as ſome think it meant) or that of the Babyloniſh Captivity, as others) this Aggravation is there added unto their Slaughter, that *there was none to bury them.* Yea, and that here it ſhould rather be taken in ſuch a bad ſenſe, appears by this, That their Killing being an Alluſion unto Chriſt's Paſſion, this Circumſtance is therefore mentioned, as heightning this Suffering of the Witneſſes above that of Chriſt's, in this reſpect. For though his *laying in the Grave*, (as endured by him) is accounted a part of his Humiliation; yet it is noted as a Work of Humanity in *Pilate*, to ſuffer his Body to be taken down from the Croſs, and laid in a Grave; and eſpecially in *Joſeph* of *Arimathea*, who begg'd it to that end, and afterward honourably entombed it. This was an Office of the greateſt Charity (and therefore recorded); which this Prophecy notes out as that which ſhould be wanting in theſe Nations and Tongues here, whether they be Friends or Enemies.

And, 2. if they be taken for *Friends* unto theſe Witneſſes, and as ſuch among thoſe *Nations, Tongues, and Kindreds*, as are in heart of the ſame Religion with them, and who do in Heart reſpect and love them, (as the People did Chriſt); the Query then will be, Whether this their *not ſuffering them to be buried*, be a friendly Office? I confeſs indeed, they ſeem to be ſome diſtinct Company from thoſe their Enemies, who do ſo rejoice over them, *verſ.* 14. and ſome

ſpecial

ſpecial Company alſo of the Nations, and Tongues, and Kindreds. For it is not ſaid, that [*all*] *Nations, Kindreds, and Tongues*, &c. (as in the 13*th* Chapter, when Popery was in its firſt height undiſcovered, it is ſaid, that Antichriſt had *power over* [*all*] *Nations and Tongues*, &c.) Nor is it ſaid [*The Nations*], &c. but [*they*] *of the Nations*], or [*ſome of the Nations*] [ἐκ τῶν λαῶν, καὶ φυλῶν, καὶ γλωσσῶν, καὶ ἐθνῶν, &c.] and not [*all*] in thoſe *Kindreds*, and *Peoples*, and *Nations*, among whom theſe Witneſſes are. And ſo the Phraſe of Speech ſerves fitly to note out a contradiſtinct, ſpecial Party, or Company; even the Proteſtant Party, who are not in all Nations: neither are they all univerſally Proteſtants in thoſe Nations where the Goſpel is preached and profeſſed. But only ſome Nations are Proteſtant, and but ſome in, and of thoſe Nations. And ſo the mention of them here may come in to ſhew what part they ſhould play in this Tragedy. Chap. 6.

For this killing the Witneſſes, falling out in an Age, when ſo many among the Nations, do in Heart ſtill continue of the ſame Religion with the Witneſſes; the enquiry would be, What will they do? Will they endure it when it ſhall come to ſuch extremity? Will they not put to their hand to help the Witneſſes of their own Religion? No, (ſays the Angel here) *they ſhall ſee their Dead Bodies, and not ſuffer them to be put in Graves.*

1. It is ſaid, *They ſhall ſee their dead Bodies lie in the Street*, or publick *Market-place*, (as the word may alſo ſignify). Which their ſo publick lying in ſuch a Place, notes out the greateſt ſcorn put upon them by their Enemies, that may be. And yet theſe behold them as Friends that have no heart to help them, and ſo will not once ſtir to relieve them; but like ſtanders-by, and meer lookers-on, are ſhie, and liſt not to intermeddle in their killing, one way nor other. They ſtand aloof off, as Men uſe to do from Malefactors Executed, although they be Friends and Well-willers to them; or as Men that paſs by, and go on the other ſide of the Street, when they ſee a dead Carkaſs lying before them. Thus the Phraſe [*ſeeing them*] is alſo uſed in Scripture, and particularly in this Book. For thus when the Wheel is turned about, and after this, *Rome*'s turn comes to be burnt, her Friends, *the Kings of the Earth*, that ſhall in Heart ſtill cleave unto her, are deſcribed as ſtanders aloof off, and Spectators that [*ſee*] *her Smoke*, (as *Abraham* did the Smoke of *Sodom*): So *chap.* 17. 9, 10. and 18. And thus it may be, *Theſe of the Peoples, Kindreds, Tongues, and Nations*, who have taken part with theſe Witneſſes formerly, ſhall now not dare to do it, but ſtand afar off (as it were) and paſs by and ſee them kill'd, and not have Hearts to help them. This the Phraſe [*ſeeing them*] may import.

Or further, it may be ſaid, that *Thoſe of the Peoples, Kindreds*, &c. ſhould *ſee them*, in that theſe Witneſſes ſhould be driven out among thoſe *Peoples, Nations*, &c. and ſhould fly unto them for refuge and help.

And ſo (in the ſecond Place) that which follows, may come in as a further degree of inhumanity, which theſe their falſe Friends ſhould ſhew to them, which ſhall be added unto the Indignities put upon them by their Enemies, ſo to make the calamity and diſtreſs of theſe Witneſſes the more compleat. Namely, that theſe their Friends, of the Proteſtant Party, ſhould be ſo far overcome and prevailed upon by the Power and Dread of the Papiſts, that they ſhall deny theſe Witneſſes all help and ſhelter which they ſhall ſeek for, and all thoſe common Offices of Friendſhip and Humanity which might be expected from them. Thoſe that are Friends, uſe to bury the dead Bodies of thoſe whoſe Lives they could not reſcue out of the Hands of their Common Enemies; but theſe here ſhall be ſo far from helping the Witneſſes, that they *ſhall not ſuffer them to be buried* among them, or *to be laid in Graves*; which are here metaphorically put for Reſting-places, where they might be ſheltered from the ſhame, contempt, and indignities impoſed on them by their inſulting Enemies, who now were compleat Victors over them.

And thus the Alluſion herein may be unto the Sufferings of Chriſt, who though he had a great Party of the People for him, crying, *Hoſanna in the Higheſt*; yet thoſe very *Jews* were ſo far prevailed upon by the *Phariſees*, (when they once had Chriſt down in their Power) as to cry with the reſt, *Crucify him, Crucify him*, and to run out in Troops to *ſee* him executed. So *Luke* 23. 35.

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The People (ſays the Evangeliſt) *ſtood beholding him, and the Rulers alſo with them derided him.* The People that before had rejoiced in his Miniſtry, now take part with the *Phariſees* his Enemies. And even ſo (it is to be feared) ſhall the Proteſtant Party, over-awed with the Power and Tyranny of *Rome*, (which ſhall have Power to tread down them alſo) comply with her againſt the Witneſſes; though not ſo far as to have their Hands in their Blood. Yet ſo far, as *not to ſuffer them to be put in Graves*, and to be harboured amongſt them, or by them; ſo far as thus Negatively to be againſt the Witneſſes, as not to ſhew any office of Kindneſs in relieving them.

And ſo this their inhumanity is, after the manner of Men (who uſe to perform this as a common Office of Humanity, to put dead Men's Bodies into Graves) expreſſed unto us by this contrary carriage of theirs, that they *ſuffered not their Bodies to be put in Graves*; A Metaphorical Speech it is.

And particularly; the Alluſion here is made unto the putting the *Carkaſſes of dead Men* into Graves; which (you know) is an honour and a ſhelter to them; and indeed, all the Office of Kindneſs that lies in the Power of Friends to afford them. And ſo kindneſs unto Men in that *dead* Condition, is by this here fully expreſſed. Now therefore when theſe Witneſſes are depoſed from their Station, and haply baniſh'd from forth the Nation in which they lived, (which haply is their *Death* here meant) and caſt forth with the higheſt Contempt, and perſecuted with the greateſt Malice of their Enemies; and ſhall come to thoſe of other Peoples, Nations, and Tongues, (who are of their own Religion and Party) for ſuccor and ſhelter from theſe Indignities and baſe Uſages from their Enemies, ſo to find reſt to themſelves, (who are now, in reſpect of that active Life of witneſſing by Prophecy, laid by the Walls ſpeechleſs, and as Dead) and to have only a harbour among them (which unto thoſe that are among Strangers of another Language, is but of the Nature of a *Grave*) and a Place of reſt, (where, at beſt, they cannot ſo much be ſaid to *Live*, as to lie ſtill in quiet as Men *dead*); when they ſhall ſeek but thus much, and ſhall not obtain it, theſe Nations and Kindreds who refuſe it them, may juſtly be ſaid, *not to ſuffer their dead Bodies to be laid in Graves:* Which yet to perform for them, were but a common favour of Humanity, and by the Law of Nations to be imparted unto baniſh'd Strangers, eſpecially to thoſe of their own Religion. And we ſee it hath hitherto been allowed the Witneſſes flying out of *England*, by the *Low-Countries*, and to the Proteſtants flying out of *Germany*, by the Engliſh. And ſo in Queen *Mary*'s Days, the Engliſh Profeſſors found *Graves* at leaſt; ſome at *Geneva*, ſome in *Germany*, and others elſewhere; where they lay quietly enjoying their Conſciences, though put by that active Life of Propheſying, which before that they lived in, and enjoyed in King *Edward*'s Reign. But now ſuch ſhall be the ſurpaſſing miſery of theſe three laſt Years and a half, above what in former Times, and ſo potent the prevalency of the Popiſh Faction, and ſuch their Vigilancy to ſtop all Holes of Refuge, againſt theſe Witneſſes, that they ſeeking only for Graves among theſe States of their own Party and Religion (which formerly they had permitted them) ſhall yet be refuſed it by theſe Nations, Tongues, and Kindreds, who ſhall ſo inhumanely be carried on againſt their own Principles, as not to ſuffer them to have ſuch *Graves* among them, namely, a condition of Harbour, Reſt, and Quiet.

And further; Becauſe this ſhall be done with a Prohibition to the contrary; therefore it is thus expreſſed, That *they ſuffered not their dead Bodies to be laid in Graves*; that is, by Edicts prohibiting any of the baniſh'd Witneſſes to have harbour among them. And although this Phraſe [*putting their dead Bodies in Graves*] may ſeem improper to expreſs oppreſſed Men's flying for ſhelter, becauſe [*to be put in a Grave*] is a Paſſive Phraſe in reſpect of them that are *dead*, and imports a thing done by others; we muſt therefore ſtill remember, that this is a Metaphorical Speech, and ſo a Civil *Death*, and civilly *lying dead*, are here to be underſtood. For theſe Witneſſes (many of them) are not to be *killed* with a *Death Natural*, as they are Men, but with a Civil Death, as they are Witneſſes; and ſo, may ſeek for ſhelter as *Men*, when they are *dead as Witneſſes*, which ſhelter in this Alluſion, is called a *Grave*. And becauſe dead Men cannot bury themſelves, therefore (according to the Metaphor

of

of *Men dead*) the Holy Ghoſt expreſſeth their ſeeking a place of Reſt, by their being *put into Graves:* So, paſſively expreſſing it: For how elſe (ſpeaking of them under the Notion of *dead Men*) could it be expreſt? It is but τὸ πρέπον *Figuræ*; the Decorum of following the Metaphor taken up, requir'd this, and no other kind of Expreſſion. The like unto which, is uſual in Scripture Phraſe, and in all other Languages. Which *putting* the Witneſſes *into Graves* (in this ſenſe taken) theſe their Friends ſhall yet *not ſuffer* or permit. Chap. 6.

And thus, as it may be mentioned, to note out the inhumanity and cowardiſe of their Friends; ſo withal, the great miſery and deſperate calamity of the Church in this their laſt being ſubdued; which will prove worſe than ever any before it, in that now they ſhall have no Sanctuary, no ſafe retiring Place to reſt in throughout all *Europe*; which ſhall in this reſpect univerſally become the *Juriſdiction* of the Great City, (ſo ſome interpret that word [πλατεῖα] *Street*). It ſhall not now be, as at other times it hath been, that *when they were perſecuted in one City, they might flee to another*, and there have quiet and ſafety. But the Juriſdiction of the Popiſh Party ſhall ſo far now prevail in Proteſtant States, (if any ſuch remain) as they ſhall not dare to receive and protect the oppreſſed Witneſſes, ſeeking a refuge and a harbour amongſt them, but ſhall rather prohibit them ſo doing. Which in this Alluſion is ſpoken, in oppoſition unto that Humanity and Charity in *Joſeph* of *Arimathea*, who honourably laid Chriſt's Body in a Grave, when yet he had not power to hinder his crucifying.

And that even the Proteſtant Party may turn thus inhumane towards the Witneſſes, the unfaithful carriage of many Proteſtant States towards their Neighbours and Brethren, now whilſt this War is but begun againſt the Witneſſes, may give us cauſe to fear and ſuſpect.

How hath the *Lutheran* Party in *Germany*, complied and took part with the Popiſh for the ruin of the *Calviniſts*? And it were happy for other States, profeſſing the *Calvin* Religion, if they could waſh their hands of the Blood of the Churches, not only not aſſiſted, but even betraied by them.

Thus I have propoſed another different Interpretation from that formerly given, by way of mitigation of this Extremity; yet leaving both it and the other unto the Event to determine, and to the Reader to judge of.

SECT. VII.

Of the Univerſality of this Slaughter. Whether reaching to all Churches Reformed, and in them, to all Profeſſors, or only to eminent Witneſſes. That ſome one may be more eminently deſigned. What is meant by the Street of the City, &c.

THE next Query may be concerning the Generality or Univerſality of the extent of this Slaughter; How far it may reach. As,

1. Whether to all ſorts of Profeſſors of Religion, or whether to eminent Perſons in the Church only.

Now for that; It may ſeem principally to be of *Witneſſes*; that is, thoſe that are eminently ſuch. It is probable, that the pureſt and beſt Profeſſors will be ſingled out to a Duel or ſingle Combat, as it were. The Gentiles before this, had the Outward Court of Carnal Profeſſors more eaſily given up unto them; but among theſe truly Godly Ones, they find ſerious and ſtiff Oppoſers, that will never be brought to yield unto them. And this the Popiſh Party themſelves do both ſee and find; namely, that the *Godly* of the Proteſtants are their only real Enemies, and thoſe who ſtill put the great Bars and Impeachments to their Plots; and that are the great Stakes in the Hedg of the Church, which *ſtand in the Gap* againſt their Irruptions. And theſe are they, who only by their Lives and Profeſſion, do *torment* the ungodly, (as you have it, *verſ.* 14.) who there-

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therefore rejoice for their Victory over them. And therefore this is not like to be a Maſſacre of all ſorts of Profeſſors at large (as was that in *Paris*, *Anno* 1572.) but a particular Combat, and ſet Battel againſt the ſincere Witneſſes only: Whom their Enemies have been taught to know and diſtinguiſh from others, by the *Fire* they have ſhot into their Conſciences, as *verſ.* 5. Thus in *Antiochus* his three Years and an half (the Type of this) the Perſecution fell eſpecially upon thoſe that were *Teachers* and Inſtructers of others. So *Dan.* 11. 35. And thus will this do.

Only let me add this; That theſe Witneſſes being the Golden *Candleſticks* alſo, (as may ſeem by *verſ.* 4.) therefore a *ſcattering* of them (namely, of the purer Churches) will be joined with it. And if their *Olive Trees* be felled and removed, if their Prophets and Rulers be *ſcattered*, themſelves then muſt needs be ſcattered. [*Smite the Shepherd, and the Sheep will be ſcattered*] as Chriſt ſpake of himſelf and his Diſciples; which *ſmiting* of his there, (namely at his Paſſion) is here alluded unto.

But a ſecond Query may be: Whether this Killing will be over all the Reformed Churches, and ſo generally of the Witneſſes in all Proteſtant States and Kingdoms? *Graſerus*, a judicious *Lutheran* Divine, thinks that it will be Univerſal: and that this is the Angel's very ſcope here, thus particularly to deſign out this laſt Killing, as herein differing from all other former Ones, that it ſhould at once be a general and total Eclipſe of True Churches for three Years and an half. And ſo (ſays he) *Quod hactenus per partes impleri nunquam deſiit, jam plenarie & univerſaliter perficietur:* that is, That Perſecution which in ſome place or other hath never ceaſed, and ſo by parts hath been fulfilled, at ſeveral Times, that ſhall now at once more fully and univerſally be accompliſh'd. And I muſt confeſs, that the treading down the Outward Court, and the Sins of all Churches, ſo great and ſo general in all, do univerſally threaten this. And it may be part of the drift of that Speech which we have explained, that *thoſe of the Peoples, Kindreds, Tongues, and Nations, ſhould ſee their dead Bodies lie in the Street* (or Juriſdiction) *of the Great City*; as importing, that generally, in all thoſe Nations where Witneſſes are to be found, they ſhall be killed; and ſo, by that means, they ſhould all have opportunity to view and *ſee their dead Bodies*.

This I deny not, but think it may be the Event, more or leſs. Yet however, I believe, That ſome one Kingdom or State, will more eminently be made, *Sedes Belli*, the Field of this Battel, the Shambles of this Slaughter.

And one Reaſon hereof is, Becauſe where the Witneſſes riſe from this their dead Condition, there is an Earth-quake joined with it, which ſhakes *the tenth part of the City*; that is, (as I take it, and ſhall afterwards give my Reaſon for it) one of thoſe ten *European* Kingdoms, that have given up their Power unto the Beaſt, ſhall now in this Slaughter begin to fall from, and ceaſe to be a part of the City, or to belong to the Juriſdiction of *Rome* any longer; under which, for the ſpace of theſe three Years and an half, it had been. Now that falling away of the Tenth Kingdom, being joined with theſe Witneſſes riſing again, it would argue, that Accident of the Earthquake to fall out for the eſpecial help and furtherance of the Witneſſes riſing, who are in, or do belong unto that Kingdom, or tenth part of the City. Some one particular State or Kingdom ſhall aſſiſt the Witneſſes in it in their Riſing and Aſcending into Heaven; and ſhall revenge their Slaughter, by *killing* 7000 *Names of Men*, who were their Enemies, and had been Executioners of them in their fore-paſſed Slaughter. Now if their *Reſurrection* and *Aſcenſion* be in ſome one part of the ten Kingdoms made more eminently glorious, and ſo, the ſpecial Priviledg of the Witneſſes belonging unto that tenth Part; then one would think, that the *killing* or ſlaughter of them ſhould alſo be in that tenth part of the City more conſpicuous than in the reſt. For in this ſuffering, whereof Chriſt's Paſſion is propounded the Type, thoſe that ſuffer moſt with him, ſhall riſe and enter into this their *Glory* ſpoken of; which is to be anſwerably proportioned to their Suffering. If therefore the Glory that follows, ſeems to be more peculiar to one tenth Part; the ſuffering fore-going it would alſo ſeem to have been more peculiar

peculiar to that tenth part likewiſe, and the main ſhock of the Storm to have fallen there: though haply all the Heavens may be covered with black, and all Churches feel ſome drops and ſprinklings of it. Chap. 6.

It hath alſo ſomewhat moved me, that the Place where they are ſaid to lie dead, is called πλατεία, [*the Street*] not [*Streets*] *of the Great City*], as noting out ſome one eminent Place or Street of that City, or ſome State belonging to the Juriſdiction of *Rome*: ſo comparing the *Juriſdiction* and Power of *Rome* through and over all *Europe*, unto a *City*, and the *Kingdoms* and States of it, unto ſeveral *Streets*. And ſo ſome one State or Kingdom is this ſame πλατεία τῆς πόλεως, this ſame *Street of that City*. I know what Criticks ſay, That this is, *Numerus Singularis pro Plurali*, [*Street*] for [*Streets*]. But the Elegancy of the Allusion ſeems better made up, by taking it for ſome one place of the City, by this Slaughter, made the Market-place, and (as it were) the Shambles therein, more eminently than the reſt of the Streets.

And thus alſo that former Interpretation (of [thoſe *of the Peoples, Kindreds*, &c.] (they being taken as meant of the Proteſtant Party of other Nations round about) and their [*Seeing*, &c.] to be their *knowing* and taking notice of this Slaughter, as ſtanders-by, aloof off; and their [*not ſuffering them to be put in Graves*] to be their prohibiting them a Sanctuary and Reſting-place among them, when they fled unto them for help); that Interpretation (I ſay) is made more clear by this, That the Slaughter falling more eminently upon ſome one Part, or Kingdom, the reſt of the Kingdoms and Nations about it, do deny them of that Kingdom ſhelter, and a Grave to hide their Heads in, when from thence they flee unto them, and ſeek it at their Hands.

And if in this laſt Combat, the *Witneſſes* be ſingled out as the one Party, and by *Witneſſes* be meant only ſuch faithful Chriſtians and Profeſſors, as do, in reſpect of their Godlineſs and Sincerity, hold forth an eminent Teſtimony and Witneſs, above that which others of the croud of common Profeſſors do, and ſo not Men of Learning, but of Holineſs and Zeal, are they who are here ſaid to be the real *Tormenters* of theſe their Enemies: then ſurely in that Part of the Reformed Churches, where ſuch Witneſſes are chiefly found, who do continue eminently to hold forth ſuch a kind of powerful Teſtimony as Holy Men (for this is a Teſtimony of Holineſs, not of Learning) their Fore-fathers (who were killed before them for the ſame Cauſe) have done; ſurely there eſpecially will be the Seat of this War, and the Field where this Combat is to be fought.

Now then, look generally over (almoſt) all the Reformed Churches; and how few of ſuch Witneſſes, with difference from the common Croud, do appear amongſt them; the Fire, the Heat of thoſe Godly Men, their firſt Reformers (which is the thing that ſhould torment theſe Enemies at laſt) being gone, and the Light only remaining; which gives but a faint, cold, and dull Teſtimony, and which theſe Enemies do therefore deſpiſe. Only in the Witneſſes of *Great Britain*, both the Light and Heat of Religion have been kept up and encreaſed; and among them only hath the Profeſſion of the Power of Godlineſs been continued, with difference from the croud of common Profeſſors. And (according to what appears in view) more of ſuch True Witneſſes now in theſe laſt Days, (wherein this Slaughter is to fall out) are to be found in it, and belonging unto it, than in all the Reformed Churches beſides; and that, according to the Teſtimony which they of thoſe Churches (who in theſe Times of Scattering have come hither for Refuge) have, and do give.

And ſurely, the Place of this killing the Witneſſes, muſt be where moſt Witneſſes are. And ſo, that Kingdom may be deſigned more than any other; as in which alſo more eminently are found thoſe laſt ſort of Champions for the Beaſt, who *receive* only *the Number of his Name*; who yet ſhall be the chief Executioners of this laſt Slaughter, and who are to be overcome laſt of all the Beaſt's Company, before the fifth Vial on the Seat of the Beaſt, as *chap.* 15. tells us.

Add unto this, this Conjecture upon *Dan.* 11. *ult.* which Chapter, from *verſ.* 36. hath *Graſerus* excellently, and Mr. *Mede*, in his Diſcourſe of *Dæmons*, upon

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upon 1 *Tim.* 4. 1, 2. applyed unto the Pope; who is that King there mentioned; and whom *Antiochus* (whose Story is contained in the former Part of the Chapter) typified out. But the larger Interpretation and Application of all from *vers.* 36. I leave to be fetch'd from them; and shall only mention my own Conjecture (as supposing their Interpretation good) upon the last Verses, unto the Purpose in hand. It is evident, that the Angel's scope there, is, (as I find others to acknowledg) to shew the issue of the Beast's last Expedition against the Reformed Churches, after their Reformation, and before his End; and so to denote out this last War here propheſied of, namely, Antichrist *his accomplishing to scatter the Power of the Holy People*, (as before hath been at large related).

Now when he shall *go forth* in this his last War, in such *Fury* and Rage, with a purpose *utterly to destroy*; the main Event and Issue of that Expedition of his, is made to be this, That *he shall plant the Tabernacles of his Palace between the Seas, in the glorious Holy Mountains: Yet he shall come to his end, and none shall help him*, vers. *ult.*

The Allusion in that Phrase [*the Holy Mountain*] is to that of *Sion*, where the Temple stood; which therefore in the usual Phrase of the Prophets, is often put to express the *true Church*; which is the *Mountain of the Lord.* This Mount, and the Temple thereon, was erected in *Europe* by the Northern Reformation mentioned *vers.* 44. which he shall prevail against, and tread down, and place the Tents of his Throne upon it (or some part of it) again. This *Usserius*, and others, acknowledg to be the meaning of the place. And so, it agrees with what this Angel (who came here to expound what he had told *Daniel*) affirms, That the *Outward Court*, now at last, was to be *given up unto the Gentiles.*

That which to *Graserus* occasioned the greatest puzzle in the Interpretation of this Verse, was this phrase which is added, to describe the situation of this Mountain, [*inter Maria*] [*between the Seas*] that there the Pope should at last replant his Ancient Throne; He stands wondering, why to the mention of 'Mount *Sion*, (which nakedly (says he) without this addition, had been 'enough) there should be subjoined [*between the Seas*]; which (says he) 'hath puzled all Interpreters. For *Sion* stood not between two Seas. And 'therefore (says he) those words must be added by way of difference and di-'stinction from the Holy Mountain: By the Type and Name of which, the Angel had yet expressed the State of the Church. And if his scope had been thereby to set forth the Church Universally throughout *Europe*; then the bare mention of the *Holy Mountain*, (as *chap.* 14. 1. it is expressed by) had been sufficient, and suitable enough unto so general a scope. But it being with this addition of difference concerning the scituation, that it was [*between the Seas*] or [*among the Seas*]; it therefore must more particularly design out some Church or People of God, whose Place and Habitation is for the Scituation of it, thus *between the Seas*, and thereby singled out from the rest.

Luther, He makes it to point out *Rome*, (which is the Seat of the Beast) which stands in *Italy*, between the *Adriatique* and the *Tirkene* Seas. But his Ancient Seat (*Rome*) cannot be here meant; for, *vers.* 44. he is said to *go forth*, as from that his old Seat; and to *plant*, as noting out this to be a new-gained Seat, which was not the ordinary Place of his Residence, as *Rome* is.

Graserus gives a touch, that *Germany* may be intended, as that Place which should again be subdued unto the Pope, as lying between the *Baltick* and the *German* Oceans; which it does but very remotely; and only the Northern Parts of it, being bounded with, and touching upon those Seas.

But I rather fear, that these British Islands are here intended; in that they so eminently, above all other Places of the Churches Reformed, and with difference also from all others, do stand *between the Seas*, even wholly among Seas; [*Penitus toto divisos Orbe Britannos*] which Islands likewise God hath made the eminent Seat of the Church in these latter Days; and which *he hath loved above all the Habitations of* Jacob.

And

Chap. 6.

And in that the Angel there calls this Mountain, in an high and tranſcendent Phraſe, yet of further difference, [*the Mountain of Delights of Holineſs*] or as *Junius* turns it, [*Mons Decoris Sancti*] [*the Mountain of holy Comelineſs*]; it ſeems in ſome way of peculiarity from others, even in that reſpect alſo, to note out a Place, which for Holineſs ſhould more eminently be God's *Delight*, and *comely* in his Eyes; where he ſhould have a moſt Holy People, and which he ſhould make a *Land of Uprightneſs*, where his Majeſty and Glory ſhould more eminently ſhine. Which place, notwithſtanding, (for the Tryal of the Witneſſes in it) God ſhall again give up unto the Power of Antichriſt, there to *plant the Tabernacle of his Palace*, or Throne, (or his Clergy, as *Graſerus* reads it); even as *Nebuchadnezzar* did his Throne at *Taph-hannes*, when he had conquered *Egypt*, as a ſign of that his Victory. By the Conqueſt of which Kingdoms, and regaining them unto him, he ſhall ſeem ſo rooted in his Ancient Power, that in hope of all the reſt, the Whore ſhall ſing, *I am now no Widow*, and that, juſt before her fall. And yet this prevailing, is but a preparation to Antichriſt's Ruin: For it follows, there in *Daniel*, *Yet he ſhall come to his End, and none ſhall help him.* Which notes out, as that this is to be done juſt before his End; ſo alſo, that that regaining his Power ſhould ſeem ſo to ſtrengthen him, that he ſhould be, as it were, out of the danger of Ruin, and as for ever ſecure.

But this his ſuddain Victory, is but as the *planting of a Tent*, or Tabernacle, in a Field, not to ſtand paſt three Years and a half, though that Party, and their Abettors, do in their Hopes think they build for Eternity. But it being of Man's, not God's planting, it ſhall therefore come to nothing; for *every Plant which the Father plants not, ſhall be rooted up.*

CHAP.

CHAP. VII.

The Riſing of the VVitneſſes; from Verſ. 11. *to the* 15*th of Chap.* 11.

SECT. I.

Three Things in General obſerved. Chriſt's Reſurrection the Pattern of this. The Proportions between their Killing *and* Riſing. *This Reſurrection a Shadow of that to come.*

I Come now to their *Riſing* again, and to thoſe Events which do accompany it.

Three Things in the general I obſerve about it.

I. That the particular Circumſtances of it, are like to thoſe in Chriſt's Reſurrection and Aſcenſion; this Riſing of theirs being an Alluſion to that Reſurrection of his, (as was before ſaid); and Chriſt *Myſtical* being in theſe laſt Days, when his viſible Kingdom approacheth, more eminently to be made conformable unto Chriſt *Perſonal*, both in his Death and Reſurrection, the laſt of his Acts done on Earth before that his Kingdom then. Yea, and (for our comfort) although there are ſome evident Characters of likeneſs to that his laſt Paſſion, mentioned in this their Killing here: Yet there are more apparent ones of a conformity unto his Reſurrection, in this their Riſing again. The ſeveral Particulars whereof, will ariſe to our obſervation in the Explication. This but in the General.

II. That God hath ſo recorded the more eminent Circumſtances of this their Reſurrection, that they do, as it were, anſwer unto thoſe more eminent Circumſtances noted in their Killing; and this, as it were, a Reward ſuited and proportioned unto the debaſement in the other. For,

1. Then they are ſaid to be *killed*; and, now *a Spirit of* [*Life*] is ſaid to *come into them.*

2. Then they are ſaid to *lie dead in the Street*; and now they are ſaid to *ſtand upon their Feet.*

3. Then theſe their Enemies, or Falſe-hearted Friends, are ſaid to ſee them, either as rejoicing over them, or at leaſt-wiſe as not helping them: but now at their Reſurrection, it is twice noted and indigitated, that their Enemies *ſaw* them, and that, both when they *Aroſe* and *Aſcended.* So *verſ.* 11, 12. both which Acts are done in the very Face of their Enemies, the more to ſpight and vex them. Yea, and (as *Pareus* obſerves) the Greek word for [*See*] is here changed; for as there it imported, that they then *ſaw* them *with pleaſure*, ſo here it intimates, that they now behold them *with horror.*

4. Then their Enemies *rejoiced* over them, but now *great Fear* is ſaid to *fall upon their Enemies who beheld them.*

5. Then they were expoſed to ſuch contempt, that their Bodies were not ſuffered to be buried (which is a degree of Humiliation beyond Death; but now inſtead of this, they have therefore a farther degree of Glory put upon them, beyond reſtoring to Life. *A Voice calls them up to Heaven, and they aſcend*, that is, to a far more glorious Condition than they had before.

And,

And, 6. Their Enemies are now killed in their ſtead; as being ſacrificed unto them, for their killing them before ſeven thouſand of their Enemies were *ſlain*, verſ. 13.

And all this is but to make the Parallel of their Reſurrection and Aſcenſion, unto that of Chriſt, the more full. For ſo it was in Chriſt; the lower he Deſcended, he higher he Aſcended, *Epheſ.* 4. 9. *Now that he aſcended, what is it but that alſo he firſt deſcended into the lower parts of the Earth?* And (as 'Dr. *Ames* hath well obſerved) the degrees of his Exaltation were anſwerably 'oppoſite to the degrees of his Humiliation; his riſing from the Dead, being 'oppoſed to his Death; and his aſcenſion into Heaven, to his deſcent into the 'Grave, and going down to Hell, (or into the State of Death); and his ſit-'ting at God's right Hand, to his remaining in the Grave, and in the Eſtate 'of Death.

The Third Thing which in General I obſerve, is, That in this their Reſurrection, there is a fore-running Shadow of that laſt great Victory, which brings in the Kingdom of Chriſt, and of his Saints, for the Thouſand Years. Of the glorious beginning whereof, under the ſeventh Trumpet enſuing, *verſ.* 15. this is ordained to be the Dawning.

But the Particulars thereof I ſhall obſerve, when I have diſpatch'd the Particular Interpretation. It is enough now, in General to have obſerved it.

SECT. II.

The ſeveral Steps and Degrees of their Reſurrection and Aſcenſion.

1. THE firſt ſtep of their Reſurrection, is the *entring of the Spirit of Life from God into them*; even as in Chriſt's Reſurrection, the coming of his Soul into his Body, was the Principle of that his future Life. And ſuch a Principle this ſame [*Spirit*] *of Life* here imports. And ſo here in this Allusion, it notes out their full reſtoring to their former State; even to that Life and Power which at any time before their Killing they had had. This Reſurrection here is not to be underſtood of the Reſurrection of their Natural Bodies; which is not to begin till the thouſand Years, (yet 'tis the Reſemblance and Shadow of it); but it ſhall be a Riſing of the Perſons of theſe Witneſſes who ſhall ſurvive this ſhort Storm, or of their Succeſſors ſtanding up in their Cauſe. That whereas they were laid as Men utterly dead, during theſe three Years and a half, in reſpect of any active Life of Prophecy; and partly, it may be, through the diſcouragements and baſe Fears of their own Spirits, they lay too ſtill and quiet, (like dead Men) and ſuffered their Enemies to carry it, by their not oppoſing them ſo boldly as they ought to have done: Yet now, a bold and ſteeled Reſolution, to lie ſtill no longer, together with an active Spirit, comes upon them, and they *ſtand up upon their Feet*, and make Head againſt their Enemies, and ſo, in that Senſe, are ſaid to *riſe* again from the Dead, as it were, namely comparatively, to their dejected Eſtate during thoſe three Years and an half. And as for thoſe who were bodily ſlain by their Enemies the *Gentiles*, during that War and Slaughter; They may be ſaid to *riſe* in their Succeſſors, who continue to profeſs the ſame Cauſe. For the Saints are a Holy Nation, and Community, and what the next Succeſſion doth, through the Prayers or Sufferings of a former Generation, that former Generation is ſaid to do; as *Iſa.* 58. 12. and ſo *John Baptiſt* roſe up in the Spirit of *Elias*; and when Chriſt preached, they thought *John* was riſen from the Dead. And this *Spirit of Life* is ſaid to be *from God*, ἐκ τοῦ θεοῦ, as noting out a more than ordinary Hand of God therein, and a ſpecial demonſtration of his *Power*, ſuch as he put forth, when he *raiſed up Jeſus Chriſt from the Dead*, as *Epheſ.* 1. 18, 19. and *Rom.* 1. 4. If in any thing

PART II. Chriſt was *declared the Son of God with Power*, it was in his Reſurrection from the Dead. And ſuch a Power ſhall raiſe up theſe Witneſſes.

II. *They ſtand upon their Feet:* that is,

1. As in their former Station or State.

2. As Men erect, and taking Heart, their Cauſe being juſt, though before condemned.

And, 3. as ready to defend it, and as Men able and reſolved now to confront their Enemies; which ſtrikes a mighty dread into their guilty Conſciences. [*Great fear fell upon them that ſaw them*]; that is, a diſheartnedneſs and dejection of Mind. Their Hearts begin to ſink and die, at the Witneſſes firſt beginning to live: For they ſee this Prophecy, beyond all expectation, fulfilled, that (as Chriſt foretold he ſhould *riſe* again the *third Day*, ſo (it being generally foretold) that) theſe Witneſſes ſhould *riſe after three Years and an half*; which they (as theſe *Phariſees*) had ſlighted: But now (think they) ſurely the Ruin, both of us, and of our Cauſe, will follow. So the Hearts of *Haman's* Friends miſgave them, when they ſaw him begin to fall before *Mordecai*. And now may the Church well begin to ſay, *Rejoice not againſt me, O mine Enemy; when I fall* and lie in the Street, *I ſhall ariſe: —Then ſhe that is mine Enemy ſhall ſee it, and ſhame ſhall cover her*; — and *ſhe ſhall be troden down as Mire in the Streets*, (never to riſe again) as you have it *Mic.* 7. 8, 10.

Or (it may be) this great Fear that is here ſaid to *fall upon them that ſaw them*, is meant of thoſe ſtanders-by of the *Peoples, Kindreds, Tongues, and Nations*, that had before *ſeen their dead Bodies*, but relieved them not, though they were Friends unto them. Upon whom therefore this great Fear and Reverence of God and his Truth in theſe Witneſſes doth fall, ſo as now to take part with them, and be on their ſide; being moved thereunto by the marvellous *Spirit of Life*, and zealous Courage, which God (according to the Prophecy which before run of them) did now cauſe to come upon them. The word [θεωρεῖν] implies, a fixed diligent obſervance and intention of mind; ſuch as, upon ſeeing a wonderful Work of God, we uſe to have. They ſee the Finger of God in this, and that makes them to fear and dread his Power and Majeſty. For in that ſenſe we often find in Scripture, that upon ſome great and eminent Deliverance, or Work of an Almighty and Divine Power put forth, *Fear* is ſaid to *fall upon the Beholders*; ſo *Jer.* 33. 9. and elſewhere.

III. As Chriſt Aſcended up to Heaven in a Cloud; ſo alſo theſe being called up to Heaven by a great Voice from thence, ſaying, *Come up hither.* Where, by Heaven, the Place into which they are called, is meant, a condition more honourable and glorious than ever they had before, and which, comparatively to their former eſtate, is a Heaven. For now they are about to caſt off their Sackcloth for ever. And again, as Chriſt roſe, to die no more, *Rom.* 6. 9. ſo ſhall theſe; they ſhall die no more, (as Men that aſcend to Heaven do not). And thus, as Chriſt ſaid of himſelf, *Luke* 24. 26. *It became him to ſuffer, and ſo to enter into his Glory:* ſo it may be ſaid of theſe. So that, by *Heaven* here, is not ſimply meant the *Church*, (as often in this Book it is): For theſe that riſe, are of the True Church already, and were ſo even when they lay dead: But it is meant of their following Condition, which for Liberty and Honour ſhall be as a Church in Heaven, in compariſon to what it was before; which was but as a Church on Earth.

Thus [*Aſcending into Heaven*] is uſed to expreſs an obtaining of new Power, Freedom, and Glory, as *Iſa.* 14. 12, 13. And this is done in recompence of that Contempt which they lay in before, eſpecially juſt before, when they lay Dead. And indeed (as I take it) the dawning of the Glory of the *New Heaven*, and *New Earth* approaching, begins firſt in this Glorious Condition, which the Church after this Riſing of the Witneſſes, ſhall within a while be raiſed up unto, and quietly enjoy, (as thoſe in Heaven do) whoſe State is deſcribed, *Chap.* 19. *I ſaw a great Multitude in Heaven*, &c. Of which hereafter. And thus much of their Reſurrection and Aſcenſion it ſelf.

SECT.

SECT. III.

The Events *that accompany their* Reſurrection.

NOw further; As there were certain *Events* which accompanied Chriſt's Reſurrection, ſo the like do accompany theirs. When Chriſt aroſe, there was an *Earth-quake*, which affrighted the Souldiers that watch'd him; and ſo was there here likewiſe, as *verſ.* 13.

Now to explain what is here to be underſtood by this Earthquake.

1. For the *Time* of it; it is ſaid to be at *the ſame Hour*, namely, with this their Reſurrection, or beginning to riſe; and ſo may ſeem to be mentioned as one of the Means which did make way for, and facilitate this their Riſing, by removing the Impediments of it, and, as it were, rolling the Stone away, that ſo theſe Witneſſes might riſe from under the Power of their Enemies; which former obtained Power of theirs, this Earth-quake doth ſcatter and diſſolve.

Now whereas their *Reſurrection* and *Aſcenſion*, are both together mentioned in *verſ.* 11, and 12; and then, after both comes in the mention of this Earthquake, *verſ.* 13. [*There was the ſame hour*, &c.] Yet (as I take it) this follows not, that all of them (Reſurrection, Aſcenſion, and Earth-quake) were at the ſame Time, or Hour, together: For their Reſurrection and Aſcenſion are two diſtinct Degrees of their Exaltation, (as in Chriſt they were) and therefore may not ſo immediately follow one after the other (as in Chriſt they did not; his Aſcenſion being forty Days after his Reſurrection) and yet they are both recorded and ſet together, becauſe they are Things of a Kind and ſort; as pertaining both of them unto the Exaltation of the Witneſſes. So that, for this Paſſage that follows, *verſ.* 13. that *there was an Earthquake the ſame Hour*; It may perhaps not refer to the Time of both (namely, their Riſing and Aſcenſion) but unto the beginning of the Time of their firſt Riſing, as an Occurrence that fell out the *ſame Hour* when this great Turn began; or rather indeed, as the Way and Means God firſt uſed to remove Impediments, for the ſetting free of theſe Witneſſes, and reſtoring them unto their former State and Life.

2. For the Thing it ſelf, and the Place where this Earthquake ſhall be, and what ſhall be the Effects of it: This is expreſſed in what follows: *The tenth part of the City fell*; and *of the Names of Men were ſlain* 7000. Great Earthquakes have oft-times ſhook down Cities and Buildings, &c. and many Men have often periſhed by them. And ſuch ſhall be the Effects of this here.

SECT. IV.

The Fall of the tenth Part of the City, What? Whether thereby be meant the Ruin of Rome, *(the Fifth Vial)?*

BUt the main Queſtion is; What is meant by [*the tenth part of the City*] and what by [*the Names of Men*]?

Mr. *Mede* thinks, that by *the tenth part of the City*, is meant *Rome* it ſelf, and its Ruin, by the *fall* of that tenth part: As being that which ſhall fall out immediately upon, or at the ſame Hour with this Riſing and Aſcending of the Witneſſes; and ſo to be all one with the fifth Vial. And his Reaſon is, becauſe this being an overthrow of the Popiſh Party, who are the Enemies of theſe Witneſſes, (for the Beaſt kills them) it muſt therefore be reduced to one of the Vials: and to which of them, but to the Fifth? for four are mentioned before,

PART II.

in *verſ.* 5, 6, 7. and the Sixth ſeems to be all one with that which follows, *verſ.* 14. when it is ſaid, *The ſecond Woe is paſt:* and then the ſeventh Vial is all one with the ſeventh Trumpet. And this Interpretation he thus makes out.

Rome, which now is the Seat of the Beaſt, being but the *tenth part* of Ancient and Imperial *Rome*, (as Hiſtory and Chorography tells us) the ſcope therefore of the Angel here muſt be, to ſhew how that Relique of *Rome* before brought to a tenth part, by the former Wars and Trumpets, *chap.* 8, & 9. ſhould now wholly and for ever be defaced and overthrown. And ſo (accordingly) the *Names of Men* that are ſaid to be *ſlain*, he makes to be thoſe Dignities, (haply, Eccleſiaſtical Dignities, ſays he) whereby Men are ranked in *Italy* whilſt *Rome* ſtands, as *Cardinals*, *Arch-Biſhops*, *Biſhops*, &c. the Merchants who in *Italy* have enjoyed ſo great Traffique, by reaſon of this Whore's Merchandiſe, theſe are together, with the Fall of the City, to be depoſed, and civilly to die (as the Witneſſes before had done) this Seat of the Beaſt now falling into the Proteſtants Hands. (An Interpretation, learned, and ingenious).

But that which hath carried my Thoughts to ſome other diſtinct Event from this, (though this ultimately may be intended) hath been the Obſervation of that ſo different Effect, mentioned *verſ.* 13. as wrought upon the Hearts of the Remnant of thoſe (and ſo of the ſame Company with them) that are ſlain with the fall of the City, in this Earthquake; together with that other contrary Effect, which the full and fatal Ruin of the Seat of the Beaſt (under the fifth Vial) is ſaid to have upon the Remnant of the Beaſt's Company there, as the Event of that Vial. Here the *Remnant of Men* that are *not Slain*, are ſaid to be *affrighted*, and to *give Glory to the God of Heaven*; but there, upon the execution of that fifth Vial, in the height of it, it is ſaid, They *gnawed their Tongues for pain, and blaſphemed the God of Heaven, becauſe of their Torments, and their Sores; and repented them not of their Deeds*; ſo *chap.* 16. 10, 11. Now if we interpret this, their *giving Glory to God*, here in this Chapter, in the loweſt and moſt diminiſhing ſenſe that can be ſuppoſed, and as not ariſing to true Repentance; yet at leaſt it implies an acknowledgment of God to his praiſe, (ſuch as *Achan* made) though happly forced, and out of fear conſtrained; and if it be ſo taken, yet it is utterly oppoſite to *blaſpheming the God of Heaven*, which theſe other feeling his Hand, (upon the Ruin of *Rome*) are ſaid to do: This Remnant here (*chap.* 11.) being ſuch as were, through fear, drawn in to be of the Popiſh Party, and therefore do now repent.

So that, it rather ſeems to me to be ſome ſpecial Occurrence, more nearly and properly belonging unto the Witneſſes Riſing and Aſcenſion, as immediately making way unto them both, in thoſe Parts of *Europe*, where the Witneſſes had chiefly been killed; where, for the helping forward their Reſurrection, God cauſeth this Earthquake, and mighty Commotion of the State of Things, and of the Peoples Hearts. That whereas through a forced Conſent and yielding, the Popes Power had again been entertained by that tenth Part of the City, for the Killing the Witneſſes; they now do caſt off that Power, with a mighty Commotion and Inſurrection, and ſo proceed to ruin the Oppoſite Party unto the Witneſſes, who were the Inſtruments of that former Slaughter. Of which Party, the Remnant unſlain do, as Men affrighted, *give Glory unto God*, and turn back again to embrace the Truth, and acknowledg God to be in theſe Witneſſes, and in their Cauſe.

So that, although this may, and ſhall end in the Ruin of *Rome*, (which is the higheſt Effect of the fifth Vial) (for this Reſurrection and Aſcenſion of the Witneſſes, are truly the preparation unto it); yet this other Paſſage of *the Earthquake*, &c. that here is ſaid to be the *ſame Hour* with their Riſing, is rather to be underſtood of the Means, or Thing, making way unto that their Reſurrection. So that, this Inſurrection, or Riſing of the People in the tenth Part of the City, (which is meant by the *Earthquake*) is the preparation unto their Reſurrection, which ends in the Ruin of *Rome*. The Scope of the Holy Ghoſt here, being to ſhew, what did properly and peculiarly concern the Riſing of the Witneſſes, as the Means to it. Yet ſo, as ſtill this Earthquake here, and fall of the tenth part of the City, are reducible unto that fifth Vial, as a degree unto it. And ſo, that fifth Vial may alſo be ultimately intended in this

Paſſage

Paſſage recorded of the Witneſſes Riſing, as the preparation unto it. Thus in the Interpretation of the Vials, I ſhewed, that there may be many Sprinklings of the ſame Vial, both long before it come to its ἀκμὴ and Vigour, and alſo after; all which are, notwithſtanding, to be reduced unto that Vial of the kind whereof they are, or unto which they are either Preparations or Appendixes. Chap. 7.

Yea, further, The word [*City*] being taken in a double conſideration in this Book, one (more ſtrict) for the *City of Rome* it ſelf, another (larger) for the *Juriſdiction* of that City, (as was before obſerved); accordingly may the *tenth part*, both of the one and the other, be here meant, as the one is ſucceſſively to follow and fall after the other. And ſo both Interpretations may aptly be here intended; the Fall of the one, being as a degree unto the Fall of the other, which is the height of that fifth Vial. Unto this I do the more encline, for that ſuch a double Scope and Aim, in things of equivocal ſignification, I find the Holy Ghoſt often-times to have in his Eye. So in the Vials, (as I before ſhewed); and ſo I believe in this Paſſage, and Event. So that, I exclude not that Interpretation of Mr. *Mede's*, but do only join another with it, though I think that may be mainly and ultimately intended.

SECT. V.

(More Particularly); that by [a Tenth Part of the City] *is meant, one of the Ten Kingdoms of* Europe. *How it is ſaid to* Fall. *The* Earth-quake *in it, What? The* Names of Men, *What? and their* Killing.

NOw to come to a more Particular Interpretation of this Place.

1. By *the tenth Part of the City*, I underſtand, (as Mr. *Brightman* before me) ſome one tenth part of *Europe*; which as it all once belonged to the Juriſdiction of the City of *Rome*, (and is in this Book called *Ten Kingdoms*), ſo now again, upon the Gentiles, or Idolatrous Papiſts, their recovering the Outward Court, ſhall now at laſt, more or leſs, come under the Juriſdiction of that City, but eſpecially, or at leaſt this tenth Part of it here intended; where moſt faithful Witneſſes ſhall be found, and where moſt of them ſhall be triumphed over and ſlain, ſhall, during theſe three Years and a half, become a Part of the City again; and ſo is called *a tenth Part of the City*; *City* being put here (as it often is in this Book) for the Extent of the Juriſdiction of the City of *Rome*, which had theſe ten *European* Kingdoms by Charter allotted unto it, *chap.* 17. and unto which theſe Kingdoms are a ſecond time to agree to give up their Power. In one of which Ten, or in the tenth Part of the whole, the Witneſſes ſhall firſt begin to riſe; and therein ſhall this Earthquake accompany their Reſurrection. This tenth Part of the City may perhaps be all one with that *Street* of the City, mentioned *verſ.* 8.

2. By the *Earth-quake* here (which is ſaid to be a great One) is meant (as ſtill in this Book it is) a great concuſſion or ſhaking of States, Politiques, or Eccleſiaſtical, (for of either, or of both, it is uſed). Thus under the ſixth Seal, the great Alteration wrought in the Roman Empire, when it turned from Heatheniſm to Chriſtianity, brought about by the Power of *Conſtantine*, (with the depoſing thoſe Heatheniſh Emperors, Captains, *&c.* and altering the Face of the Empire's Religion) is called an *Earth-quake*, Chap. 6. So that, the like mighty Commotion, with an alteration of the Face of Things, (either Civil or Eccleſiaſtick) ſhall fall out in a tenth Part of the City, and ſhall accompany, or uſher in this Riſing of the Witneſſes.

Now,

PART II.

Now, 3. by, and through this Earth-quake's falling thus out in a tenth Part of the City, this tenth Part of it is so shaken, that it *falls*; that is, ceaseth to be a Part of the City, or to belong unto its Jurisdiction any longer; or (which is all one) *falls off* (as we say) from being of the Number of those that give their Power to the Beast. Which if it prove to be any of the Protestant States, that should yet again (as was said) embrace the Beast's Power, and come under his Jurisdiction; or in order to the bringing in again of the Pope's Power, slay these Witnesses, and so thereby become a *Part* of that City, and be reckoned as pertaining unto its Jurisdiction; yet now revolting from under the Power of this City, and recoyling again through this Earth-quake, it may truly be said to *fall*; namely, *qua Urbis Pars est*, as it is a *Part of the City*, which it before was, but now ceaseth so to be, it now utterly renouncing either to belong to its Jurisdiction, or to be of its Party any longer. And as Earth-quakes are from inward Motions in the Bowels of the Earth, so this here may seem to arise from within that Kingdom it self; whether through the Supream Magistrate's beginning to *hate the Whore*, (as the Promise is, *chap.* 17.) or the People's abominating the Cruelty and Contempt put upon the Witnesses and their Cause; their Consciences having been enlightned in the Truth, while themselves were troden under, as the Outward Court, by these *Gentiles*, and so they come to shake off that Yoke; and the Witnesses having a Spirit of Life now come into them, these take Heart, and join with them and their Cause: Whether (I say) through the working of either, or both of these, I cannot determine; but I think, through both; For the ruin of the City (unto which this is at least the preparation) is to be effected through God's changing one of the ten King's Hearts so to *hate the Whore*, as to *eat her Flesh, and burn her with Fire*, Chap. 17. And this Voice speaking unto the Witnesses out of Heaven, Mr. *Mede* conjectures to be that of Supream Authority, with which the People also shall join; for an Earth-quake certainly notes out a Commotion in the People and Nations.

4. The Effect of this Earth-quake, and Fall of this tenth Part of the City, is the *killing seven thousand of the Names of Men*, (so it is in the Original). A Phrase, which as thus joining [*Names*] and [*Men*] together, is not so to be found in the whole Book of God. By these [*Names of Men*] are certainly denoted out those, (be it interpreted of whomsoever) that had been the Witnesses Enemies, and that had the great Agency and Hand in killing them, and in subjecting those Nations unto the Power of the Beast.

Mr. *Mede* conceives it to be, ὀνόματα ἀνθρώπων. [*Names of Men*] for [*Men of Names*] according to the usual Phrase of Scripture, (as [*Riches of Grace*] for [*Rich Grace*], &c.)

Now by [Men of Names] in Scripture, is meant Men of Office, Title, and Dignity. So *Numb.* 16. 2. those 250 Men, who were Princes of the Congregation, and in *Corah*'s Conspiracy consumed, are called, *Men of Name*; (so in the *Hebrew*) that is, Men of Title and Dignity.

You heard before, how the last sort of Enemies unto these Witnesses, under the fourth Vial, were set forth unto us by the Type of those very Opposers of *Moses* and *Aaron*, who were then the two Witnesses of the Lord, (as was shewn in the Exposition of the 5*th* Verse of this Chapter). Now as there, in Numbers, the Spiritual Punishment of many of them, for their Enmity against the Witnesses, is noted out by that Fire, which then devoured them: So here a Civil Punishment falls upon these, for having thus killed these Witnesses, themselves are to be *killed* (happly) by being bereft of their *Names* and Titles, which are to be rooted out for ever, and condemned to perpetual forgetfulness.

This Mr. *Mede* carries to Ecclesiastical Dignities under the Papacy, those *Latiales Episcopatus*, &c. And for the number 7000, it is an Indefinite Number, and put for *Many*, (as the usual manner of the Scripture is). And certainly, if these *Names* here do prove to be Ecclesiastical Dignities and Titles, the Phrase here used fits them, and is most proper for them; for they use it of Themselves, and when they would in a word or two comprehend all the several Ranks and Orders

Orders of the Hierarchical Miniſtry, from the higheſt to the loweſt, (which for them particularly to enumerate were too tedious) they involve all in this indefinite Expreſſion, [*by what* [*Names*] *or Titles ſoever dignified or diſtinguiſhed*]. Chap. 7.

Now as they call their Dignities *Names*, ſo the Holy Ghoſt (you ſee) calls them *Names* [*of Men*]; that is, meerly Humane, of Man's Inſtitution, and not of God's: For ſo are moſt of their Offices themſelves, and (in a manner) the Names of them all; they being not ſuch Names as the Holy Ghoſt teacheth us to call them by, but ſuch as the Canons and Conſtitutions of Men have impoſed. And this may indeed be the true Reaſon why this Phraſe, uſed no where elſe, is yet uſed here, now when the ruin of the Pope's Creatures comes to be mentioned, as moſt fitly, by [*Names of Men*]; denoting forth that Evil and Error of theirs, which is one true Cauſe of their Ruin. But now for Civil Offices and Titles, for them to be *of Man*, (that is, to have their Riſe from Men) is proper to them; and therefore they are called *Creations*, or Ordinances *of Men*, [ἀνθρωπίνη κτίσει, &c.] 1 *Pet.* 2. 13. and this, in oppoſition or diſtinction unto Eccleſiaſtical Offices. Whereas Eccleſiaſtick Offices and Names ſhould all (for the Foundation of the Calling and Office it ſelf) be of God, and not of Men. They are of another Building and Conſtitution, although Man deſigns the Perſons to them, and that too, in a way of God's Appointment. Thus this Phraſe [*of Man*] is uſed of this ſort of Offices, and to this very purpoſe, in other Places of Scripture. So when *Paul* ſpeaks of his Office of Apoſtleſhip, and his being deſigned to it, *Gal.* 1. 1. he uſeth this Phraſe, [*An Apoſtle neither of Man, nor by Man*]; that is, my Office it ſelf is not *of Man*'s appointment, nor was I put into it *by Man*, that is, deſigned to it by Man's Choice. And although that Office of his was an Extraordinary Office; yet other Ordinary Miniſters Offices are Divine for the Inſtitution of them, and in that reſpect, not of Man, though by Man (that is, the Church) their Perſons be deſigned unto thoſe Offices. For Chriſt is *Lord* of theſe *Adminiſtrations* or Offices, (as you have it, 1 *Cor.* 12. 4, 5.) and ſo they hold of him as truly as *Giſts* (in the ſame place are ſaid to) do of the Spirit, and *Operations* of the Father. And Men are no more to aſſume to appoint Church-*Offices*, than they are able to give *Gifts*, or to bleſs thoſe *Gifts* with *Operations*; and when they do ſo, they derogate from Chriſt the *Lord* as truly, as they ſhould from the Holy Ghoſt, in attempting to beſtow (upon ſuch as *Simon Magus*, who deſired it) the Gifts of the Spirit. No, it is God, who hath ſet [ἔθετο] (as you have it, *verſ.* 28. of that Chapter) *Teachers* as well as *Apoſtles in the Church*. *Paul* there reckons up Ordinary Officers, as well as Extraordinary; for the inſtitution of the one is from God as well as the other.

Now therefore, when the Holy Ghoſt here ſpeaks of thoſe falſe *Names* and Titles of Church-Officers, which Chriſt appointed not; he diſclaims them from holding of him; but calls them *Names of Men*, as being of Humane Creation, whenas they ſhould be only of Divine Inſtitution. And ſo being *Plants which God the Father planted not*, they are here ſaid to be *rooted out* of this one Kingdom or State, where (it ſeems) they had been the Cauſes and Authors of all this Miſchief and Cruelty againſt the Witneſſes; and which through the efficacy of their working to uphold their Names, had again been become the tenth Part of the City; but now, by this Earthquake, *falls* from being any longer under that Juriſdiction. And together with it are all thoſe Steeples and Cathedrals, and all thoſe Names and Titles that belong thereto, utterly ſhaken down alſo; it being a juſt Puniſhment and Reward of their Conſpiracy againſt the Witneſſes, and agency in their Killing.

PART II.

SECT. VI.

What Tenth Part of Europe, *or which of the Ten Kingdoms it is moſt probable that this Earthquake and Reſurrection of the Witneſſes ſhall fall out in.*

NOw which of theſe Ten Kingdoms, or of the Ten States in *Europe*, and what tenth Part thereof, ſhall firſt have this great Priviledg, as a bleſſed handſel to the reſt that follow, is not hard to conjecture, though it be raſhneſs peremptorily to determine: for God maketh new choice of Nations and Churches therein, beyond the line and reach of our Conjectures; and *his ways are paſt finding out*; neither can the Face of his former Proceedings with any of the Churches, give us any certain and infallible deſignment, which of them he will do moſt good unto.

I will therefore only caſt in ſuch Conjectures, as according to the Face of the Sky in the Churches of this preſent Age, do ſeem to prognoſticate where, and in what Parts this Heaven (which the Witneſſes ſhall aſcend up into) is like firſt to clear up in, from under theſe Clouds, and from out of this Hour of Darkneſs to come upon the World.

1. The Saints and Churches belonging unto the Kingdom of *France*, God hath made a wonder unto me in all his Proceedings towards them, firſt and laſt; and there would ſeem ſome great and ſpecial Honour reſerved for them yet at laſt. For it is certain, that the firſt Light of the Goſpel, by that firſt and ſecond Angel's Preaching, *chap.* 14 (which laid the Foundation of Antichriſt's Ruin) was out from among them; namely, thoſe of *Lions* and other Places in *France*. And they bore and underwent the great Heat of that Morning of Perſecution which was as great (if not greater) than any ſince. And beſides, the Churches of *France* have ever ſince had as great a ſhare in Perſecutions; yea, greater than any other Churches. And though it be well nigh 500 Years ſince they began firſt to ſeparate from Antichriſt, and they ſtill continue a Glorious Church unto this day: Yet they never had that great Honour and Priviledg, (which other Churches have been ſo bleſt with) as to have a Supream Magiſtrate profeſſing their Religion; but either they have been bloody Perſecutors and Oppreſſors of them, or elſe they have apoſtatiſed from them. May it not therefore be hoped and look'd for, that their Kings in the end, ſhould be of the Number of thoſe Kings who (as you have it, *Chap.* 17.) are to be wrought on, *to hate the Whore*, and *to burn her with Fire?* And ſo that this Voice here, which calls theſe Witneſſes (who there have ever propheſied in Sack-cloth) up to Heaven, may proceed from one of their Kings. And ſo, as that Kingdom had the firſt great ſtroke, ſo now it ſhould have the honour to have the laſt great Stroke in the ruining of *Rome?*

But yet, 2. If you take a view of the Face of the preſent Condition of the Saints and Churches in *Europe*, as in this laſt Age (wherein theſe Things are in all likelihood to be fulfilled) it preſents it ſelf, together with a proſpect into the Times paſt alſo; and then, if you put all together, the Churches and Saints in *Great Britain*, and the *Iſlands* belonging to it, have, in my Thoughts and Conjectures, (not ſwaied unto it through Affection only, which may betray the Judgment, but through a ſerious and impartial Conſideration, and weighing of Things) more hopeful Characters upon them for this Glory, than any of the other Reformed Churches: and ſo appears the likelieſt unto me to prove the more eminent Stage, both of this great Slaughter, and alſo of the Riſing and Aſcenſion of the Witneſſes.

1. For the Ages paſt, there hath been theſe three hundred Years, as glorious a Succeſſion of Godly Witneſſes and Martyrs, as any other Nation can produce, as you may collect out of Mr. *Fox's Martyrologie.*

2. For

Chap. 7.

2. For the laſt fore-going Age, ſince the Times of the Reformation, and for the preſent one, the Marks of theſe Witneſſes deſigned to this Slaughter, and Glory (as in the former part of this Chapter you have had them laid forth) appear the livelieſt, and (in a manner only) upon them of *Great Britain*. For,

1. There hath God continued the moſt *Faithful, and Called, and Choſen*, (as they are called, *chap.* 17. 14.) who are of the Lamb's ſide, and who are together with him to overcome the Kings that ſhall hate and burn the Whore; and indeed, more of them that hold forth the Power of Religion with difference from the World, than in all the nine Kingdoms beſides. And ſurely, where moſt of the Witneſſes are, there will be their moſt eminent Slaughter; and where their greateſt Slaughter is, there will be their moſt glorious Reſurrection and Aſcenſion. For all theſe will certainly be commenſurated, and proportioned one to the other; magnitude of Sufferings, to multitude of Witneſſes; and then greatneſs of Glory, unto the greatneſs of Sufferings. Now that the Saints in theſe Kingdoms of *Great Britain*, are like to be the Subjects of that Slaughter, and thoſe Kingdoms made the *Street*, or open Market-place thereof, I ſhewed before.

2. There God hath eminently ſtirred up Men's Hearts to breath after a further and purer Reformation, and meaſuring of the Temple. And they have been put to contend for it more than all the other Churches: and this, more or leſs, ever ſince the firſt erection of the Engliſh Church at *Franckford*, in Queen *Mary*'s Days. And in the contention about it, and through that bitter Perſecution for it, they even for this very Cauſe having propheſied in Sackcloth, more apparently than others in other Reformed Churches; their Spirits have encreaſed, both in Spiritual Light and Holineſs, and in Practical Knowledg in the Ways and Works of Sanctification, (by which the Worſhippers are to be meaſured); and alſo in further and clearer Light, about the Inſtitution and true Government of a Church, (by which the Temple and Altar are to be meaſured) more than all the Reformed Churches beſides have done: Who in the quiet enjoyment of much of what theſe contend to have in a further Purity, have run out almoſt into nothing but an *Outward Court* of Profeſſion, and a meer Form; there being few *Prieſts*, or true Worſhippers, that (with difference from others) do worſhip God in Power, in Spirit, and in Truth, that are to be found in the *Inner Temple* of their Aſſemblies. And let but the Expoſition of the ſix firſt Verſes of this Chapter be conſulted with, and that Interpretation given, be but impartially applyed to the Proteſtant Profeſſors this day in *Europe*; and how eminently, above the reſt, will the Condition of the Saints of *Great Britain*, and their conſtant Conflicts with the Beaſt and his Abetters, unto this Day, be found to fit the Meaſure thereof, and to look more like, and come nearer the Life of that face of Things therein preſented, than any other, or than all other the Reformed *European* Churches ſince that their firſt Reformation?

And, 3. That Deſcription of thoſe who are to be the eminent Oppoſites of the Witneſſes in theſe laſt Days, and the Authors of this their Slaughter, fits thoſe open and profeſſed Enemies of them in thoſe Kingdoms alſo. And there (if any where) are found thoſe that *receive the Number of the Beaſt's Name*, who, notwithſtanding hitherto have, and may yet for a while, deny his *Character*, and diſclaim his *Name*. Whom ſhall we liken this Generation unto? Or, where ſhall we find Similitudes that will ſuit them, if thoſe Deſcriptions forepaſſed in this Chapter ſuit them not? Sure, I am, if theſe be not they, they are as like as *Ovum Ovo*. And theſe (the *Number of his Name*) being the Beaſt's laſt Champions, (as appears out of *chap.* 13. 17. and *chap.* 15. 2. and are therefore there mentioned laſt) are to hold up the laſt great Quarrel of the Beaſt's Cauſe, and to fight this laſt Combat with the Witneſſes; and ſo, in this laſt Age to be overcome in open Field by them, as their Predeceſſors that had the *Mark* and *Image* of the Beaſt, have been overcome by the former Generation of Witneſſes in elder Times.

And, 4. In which of the Reformed Churches are theſe *Names of Men* (who are to be the Killers of the Witneſſes, and therefore are ſlain in this Earthquake in their revenge) continued but in theſe Kingdoms? And that in this (otherwiſe unuſed) Phraſe [*by what Names or Titles ſoever diſtinguiſh'd*]! Which

PART II.

Names, and Titles, and ſeveral Dignities, (take in all ſorts of them, from the higheſt to the loweſt) in all thoſe Kingdoms, may haply be found to amount to 7000, (that Number being an Indefinite kind of Number, and taken for more or leſs) even beſides ſuch Miniſters of Pariſhes and Aſſemblies, as have for the ſubſtance of their Office, a Warrant from God; though for their uſual Names, whereby they are called, they retain a Name of Man's deviſing. Yea, is not this very Thing made the Quarrel now, Whether their Ranks of Miniſtry, be *Names of God, or of Men?* About which the Witneſſes have, from the very beginning contended. Yea, is it not the Suſpicion, and general Opinion, that to continue, and to ſecure theſe their Names, they would again introduce Popery? And is not the Matter as thus ſtated, the very ground of their Quarrel? And hath it not long been the Ground of all the Oppoſition againſt the Witneſſes and Saints in this Kingdom; as of Silencing, Fining, Depriving them, and Depoſing them from their Miniſterial Charges, *&c?* leſt that (as the *Phariſees* ſaid of Chriſt) the People's running after the Witneſſes Doctrine, ſhould endanger their Names, Credits, and Dignities, and ſo take away their Kingdom! Hereat the Quarrel firſt began, and for that ſecret Cauſe hath all along been continued, though under other outward Pretences. Yea, this is the thing that ſhall provoke them to the enſnaring ſlaughter of theſe Witneſſes (which now approacheth): They ſay, within their Hearts, *Let us kill* theſe Witneſſes, *and the Vineyard will be ours.*

Now upon all theſe Grounds, how fairly probable does it ſeem, that theſe Occurrences here mentioned, as thoſe that ſhall attend the Reſurrection of the Witneſſes, are to fall out in this tenth Part of *Europe*, and in one or both of theſe our Kingdoms above-mentioned, more eminently than in any other *European* State or Kingdom? And how juſt were it with God, to give up theſe *Names of Men*, (who have been the Enemies of his Witneſſes in all Times ſince the Reformation) to receive, at laſt, the *Number of the Beaſt's Name*; and under his Name and Power, to become, in the end, the killers of theſe Witneſſes, and his Trained Band, and Leaders in this his laſt War. And how wonderful and wiſe a Diſpenſation of God, will it be towards his own in theſe Kingdoms, to have reſerved the utter extirpation of theſe *Names of Men*, (though ſo long while contended for) unto ſuch a Time and Occaſion as this? And, that after they ſhall firſt have done this Feat and Exploit for the Beaſt, in killing the Witneſſes, they ſhould then be ſacrificed as *Baal*'s Prieſt's were by *Elias*; even when theſe Witneſſes, whom they ſo perſecuted, ſhall riſe, and die no more; and ſo by this means, the ruin of theſe their Enemies, ſhould be made the Witneſſes Triumph, and the removing them out of the way by this Earthquake, made the Foundation of their Aſcenſion into Heaven: After which, the Work of meaſuring the Temple by theſe *Samaritans* interrupted, ſhall go forward in the Hands of *Joſhua* and *Zerubbabel*; and the People who before were afraid of thoſe Hinderers of the Work, ſhall now begin to cry *Grace, Grace*, unto it; and ſo, the rearing of theſe purer Churches, ſhall be upon the Rubbiſh of this *Samaritan* Mountain the Falſe Church.

And if the fifth Vial be alſo aimed at in this Earthquake, and the fall of *Rome*, the Seat of the Beaſt, (as ultimately I think it is); then how comely will it be, and ſuitable with the long expectation of God's Witneſſes and Holy Ones, that the Ruin of theſe Epiſcopal Seas, and Seats of thoſe that ſhall do Antichriſt ſuch Service, ſhould fall out with, or be a preparative unto the Fall of that great Biſhop's See, (as I ſaid in expounding the fifth Vial) and both to go down together, as alike pertaining to the ſame Building of Man's, not God's!

And laſtly; If this prove the Iſſue of God's dealings with theſe Kingdoms; How glorioufly ſhall God thereby acquit himſelf in the concluſion of all his Diſpenſations towards them? For to ſee two ſuch contrary Streams running ſo ſtrongly one againſt another in the ſame Channel, hath indeed cauſed a wonderment in the Godly-Wiſe of this laſt Age, what God means to do, and what end he means to make with *England*; This is that which is now the great expectation of the Churches there, how equally God means to proceed, both towards them that fear him therein, and alſo towards the oppoſite Party that are and have been

been there. For it is ſtrange, even to a Miracle, (to ſee) how God upholds in the ſame ſtate, two ſuch contrary Factions and Parties; one of his own People riſing higher and higher in Spiritual Light, and in oppoſition to Superſtition, and breathing after further Purity of Holineſs, and perfection of publick Worſhip; and together with this (at the ſame time) another ſtrong Party looking towards *Rome*, and encreaſing in Superſtition, Darkneſs, and an impudent outfacing the Light of Truth; and that, then when it ſhineth hotteſt and cleareſt on them. Now for the All-wiſe God, who profeſſeth to have this Art and Skill, to *preſerve the Righteous, and reſerve the Wicked unto Puniſhment*, as *Peter* ſpeaks; for him now at laſt to come off ſo gloriouſly; what more equal, and ſo more likely Diſpenſation, than to run this courſe chalk'd out here in this Chapter, both towards the one and the other Party in that Kingdom, and which, according to the courſe of his dealings throughout the Scriptures, (though this Prophecy had not been left us in this Chapter concerning theſe very Times) the Godly-Wiſe might have hoped God moſt probably might intend to take? Chap. 7.

SECT. VII.

How this their Reſurrection and Aſcenſion, is a fore-running Shadow of the Reſtitution of all Things at the coming of Chriſt's Kingdom.

NOw further; Concerning this great Priviledg and Honour thus firſt befalling ſome one tenth Part of *Europe*; let me add this unto all that hath been ſaid of it, to make it appear yet the more glorious, That this Reſurrection of the Witneſſes, ſeems to be the beginning of the firſt great Turn of Things in the Church, haſtning to the *New Jeruſalem*; and ſo the very firſt dawning of the Kingdom of Chriſt approaching, and of the final Reſtitution of the Church's Liberty from under the Yoke of Antichriſt. When Chriſt aroſe, (as theſe Witneſſes here do) his Diſciples then asked him, Whether he would at that Time reſtore *Iſrael*? He denies not but that it ſhould be done; only he tells them, It was not for them then to know the Seaſons. But now, the Time of that Reſtitution approaching, the Riſing of theſe Witneſſes (which beareth the true Reſemblance of his) is here mentioned as the Signal of that Reſtitution, which, *chap.* 20. is called, the *firſt Reſurrection*; of which (I ſay) this is the fore-running Shadow. And indeed, thus have the Writers of all Ages, ſince Chriſt, underſtood it. For when they ſpeak of that Day, and the Signs of it, you ſhall generally find it among the Ancients, that this killing of the Two Witneſſes, and their Riſing, (though indeed it hath by them been interpreted of *Henoch* and *Elias*) are made the fore-running Signs of the approach of that joyful Day of Chriſt's Kingdom, (which they called the *Day of Judgment.*)

And, I confeſs, I have thought, that the true Reaſon why this Particular Occurrence, though falling out but in a tenth Part of *Europe*, is here made mention of, rather than other Occurrences which are like to fall out with it, or after it (as the Ruin of *Rome*, which in it ſelf is a greater one) is, becauſe that this one Paſſage ſhould have more fitneſs to become a ſign (which to give, is the ſcope of the Holy Ghoſt in this Chapter) of the approaching of the *New Jeruſalem*, (to come under the ſeventh Trumpet) than any other Occurrence: It being not only the firſt ſtep of the Reſtauration of the Church after Antichriſt's laſt ſcattering of it; (which ſhall for ever after go on, and encreaſe, untill the full Reſtitution of all Things); it is not only, I ſay, the firſt turn of the Stream, after that laſt low Ebb; the Waters whereof ſhall riſe and encreaſe, till it be full Sea, and never Ebb again, (theſe Witneſſes now riſing, as Chriſt did, never to Die again, but to caſt off their Sack-cloth for ever): but further alſo, in many Particulars, the livelieſt Picture and Model of that great Reſtauration of all

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Things (which is to come) above any other Paſſage; and ſo, is ſingled out as a fore-running Type and Reſemblance of it.

This great Reſtoring of all things (of which we ſpeak) is to begin with the ſeventh Vial; which (as was ſaid) is all one with the ſeventh Trumpet; when *old Things are* to be *done away*, and *all* to be *made New*. Now as then there is ſaid to be *a great Earthquake*, (and that *ſuch a one as never was ſince Men were upon the Earth*, Chap. 16. 18.): So here there is ſaid to be *a great Earthquake* alſo. And as the Effect of that Earthquake, is the *dividing* the remainder of *Babylon into three Parts*, and the *falling* of the *Cities of the Nations*, verſ. 19. of that 16*th* Chapter; ſo here the Effect of this Earthquake, is the *falling* of a *tenth part of the City*, and the *ſlaying* of theſe *Names of Men*. And as that is uſhered in with a *Reſurrection*, which Chap.20.5,6. is called *the firſt Reſurrection*, (that is, the firſt Phyſical Riſing of the Bodies of the Saints:) So this alſo hath a Reſurrection (though not Natural and Phyſical, yet Metaphorical) of Dead Witneſſes unto a better Life than ever they had before. So wonderful a Work and Change is this to be, that it ſhall be even as *Life from the Dead*, (as the Apoſtle ſpeaks of the Converſion of the Jews).

And again, as then after that Reſurrection there is a *New Heaven*, and a *New Earth*; ſo here there is an Aſcending into an *Heaven*. So glorious ſhall the Condition of theſe Witneſſes be, in compariſon of what it was before, that it ſhall juſtly be counted a *Heaven*, if compared with their former beſt Condition before their Killing.

Thus among the *Gentiles* will God give one Inſtance, as a ſmall Scheme, Type, and Shadow of this his Kingdom; to confirm the Faith of the Saints in it; and that, (as is moſt probable) in thoſe Churches of *Europe* which he means chiefly to make Partakers (afterwards) of this his *New Jeruſalem*, under the ſeventh Trumpet.

SECT. VIII.

An Interpretation of that Clauſe, Verſ. 14. [The ſecond Wo is paſt]. *A reconciling ſome Difficulties about it.*

THere remains nothing now in this Chapter to be expounded, excepting this Clauſe which follows, *verſ.* 14. [*The ſecond Wo is paſt, and behold, the Third cometh quickly*] which is the cloſe of the ſixth Trumpet. For the three laſt Trumpets being called *three Woes*, Chap. 8. 13. when the fifth Trumpet had done ſounding, it is ſaid, *chap.* 9. 12. *One Wo is paſt, and behold, there come two Woes more*, &c. And now when the ſixth Trumpet's Time of ending comes, it is ſaid, *The ſecond Wo is paſt*, &c. which is all one as to have ſaid, The ſixth Trumpet, and the Wo of it, do here determine, or at leaſt begin to determine and end.

Now the ſixth Trumpet being the Empire and Tyranny of the *Turk*; and the ſixth Vial, being that great and deadly blow that ſhall be given that Empire, to make way for the Kingdom of the *Jews*, the *Kings of the Eaſt*, mentioned in that Vial: Hence Mr. *Mede* interprets this *paſſing away* of the ſecond Wo, to be the very ſixth Vial, (as this Fall of the tenth Part of the City he makes to be the fifth Vial). Which if it be ſo, the difficulty to me (which I ſee not ſo clearly by him reconciled) is, That this paſſing away of the ſecond Wo, as it is here recorded, ſeemeth, for the Time of it, to fall out together with this Reſurrection and Earthquake, and with the Aſcenſion of the Witneſſes, and Fall of the tenth Part of the City, and all theſe to determine and end (as it were) in one common Period. For as ſoon as the Holy Ghoſt had made the Narration of all theſe, he concludes with this, *The ſecond Wo is paſt*. And then, he making the fifth Vial to be the Period of the Pope's Reigns, and the Witneſſes

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neſſes ceaſing to propheſy in Sack-cloth, to be at their Riſing, and at the Fall of the tenth Part of the City: How then can the paſſing away of the ſecond Wo (if it be the ſixth Vial) be imagined to fall out at the ſame time with theſe; ſeeing the Vials, as well as the Seals and Trumpets, do fall out ſucceſſively each after other? and though not in equal, or alike diſtances of Time each from other, (as *Napier* would have it) yet all of them in ſome diſtance, (as is moſt likely); and it is certain, it hath held ſo in all the reſt.

Now to reconcile this Difficulty;

1. Either the fifth and ſixth Vial ſhall fall out altogether about the ſame Time; and ſo the Converſion of the *Jews*, and Riſing of the *European* Witneſſes, fall out together as Preparations unto them both, (which I confeſs, unto me ſeems not altogether improbable): For that Paſſage in *Dan.* 12. 1. compared with the laſt Verſe of *Chap.* 11. would ſeem to imply as much. In which laſt Verſe, the Angel had ſpoke of the end of the Reign of Antichriſt, and in the *1ſt* Verſe of the following 12*th* Chapter, he ſpeaks of the *Jews* being delivered from their greateſt Time of trouble (which is to befal them from the *Turk* upon their firſt Converſion); and he ſeems there to make them both to be at the ſame time, or at leaſt ſo near each other, that the diſtance is not conſiderable: For he expreſly ſays, *At that Time ſhall* Michael *ſtand up,—to deliver thy People*, (ſo he calls the *Jews* by way of diſtinction from the Gentile Chriſtians, as being of *Daniel*'s Nation).

Or elſe, 2*dly*, Whereas there are two things here mentioned concerning theſe Witneſſes:

1. Their Riſing, accompanied with this Earthquake.

And, 2. Their Aſcenſion into Heaven, which muſt needs fall out after their Reſurrection: It may be, that as Chriſt's Aſcenſion was forty days after his Reſurrection; ſo this their Aſcenſion (though mentioned immediately next their Reſurrection) may be ſome ſpace of Years after; when their Enemies are removed, and all Obſtacles and Impediments out of the way; then they have a Heaven granted them, and a Voice calling them up thither. And ſo it may come to paſs, that this Aſcenſion of theirs may not be until the ſixth Vial, though their Riſing were before the fifth Vial, and a preparation unto it.

But, 3*dly*, and laſtly, to ſalve all theſe Doubts; it may be, that the only ſcope and drift of the Angel in now bringing in this Clauſe, [*the ſecond Wo is paſt*] (here, *verſ.* 14.) was not ſo much, thereby to denote the exact common Period or Inſtant of Time for all theſe Occurrences mentioned; or to ſhew, how the ſixth Vial, and the end of the ſixth Trumpet ſhall, for the time of them, be together with this Earthquake, *&c.* but rather, whereas the Turkiſh Tyranny was one part of the ſecond Wo upon the Eaſtern Chriſtians, (ſpoken of *chap.* 9.) and the treading down the Outward Court of Carnal Proteſtants, by the Papiſts, and killing their Witneſſes, another ſecond part of that ſecond Wo; that therefore now, when he had related and put them both together, then he comes in with this Speech [*the ſecond Wo is paſt*]; that is, I have now fully declared what a Wo God will bring, both on the Eaſtern Chriſtians, and alſo on the *European* and Weſtern Chriſtians; and theſe two do compleat and perfect the Story of the ſecond Wo, and do alſo belong unto the Story of the ſixth Trumpet: which ſecond Wo conſiſting of thoſe two Parts I have now fully done withal, and ſo I paſs from it to ſpeak of the third Wo, which now *cometh quickly*, &c. And ſo, this Paſſage ſeems to be intended rather materially to ſhew, what appertains to the ſixth Trumpet, then Chronologically to ſhew the expiring of it. And ſo this great puniſhment from the Popiſh Gentiles upon the Proteſtant Party in the Weſt for their Sins, is fitly caſt under the Trumpets, and joined to that great Plague and Puniſhment on the Eaſtern Chriſtians by the Turk, as a part of the ſixth Trumpet, and ſevered from the Vials as no part of them: They being to fall only upon the Enemies themſelves of both theſe Chriſtian Companions, namely, upon the Pope, and the Turk. Thus the Holy Ghoſt homogeneally putteth together the puniſhment of Carnal Chriſtians, both Eaſtern and Weſtern, under the Wo of the Trumpets; and in like manner involveth thoſe other two grand Enemies unto the Chriſtian Pro-

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feſſion and Religion, wholly under the Puniſhments and Plagues of the ſeven Vials. And ſo, that may be the Reaſon, both why the Story of *treading down the Outward Court*, and of the *Killing of the Witneſſes*, comes in here, in *Chap.* 11. though the matter of them belongs unto the Book Prophecy: and why alſo the *treading the Wine-preſſe*, *Chap.* 14. *laſt verſe* (which is part of the treading the Outward Court in this 11*th Chap.*) is reckoned as no part of the Vials; it being to fall upon the Proteſtant Party: Yet ſo, as with what in the Trumpets, what in the Vials, God will be ſure to meet with all ſorts for their Sins, and ſo by a like juſt and impartial Rule proceed both towards Friends and Enemies, without any reſpect of Perſons.

But whether of theſe, or whether any of theſe will reach the Holy Ghoſt's meaning, I leave unto the Reader to judg.

I ſhall by and by add a fourth Interpretation of that Clauſe, to me as probable as any of theſe; when I have firſt caſt in a few Conjectures, about the Times of the fulfilling of theſe things; which I reſerved to the laſt, as the Cloſure and *Coronis* of this long Diſcourſe: Becauſe many things already delivered in this Interpretation do fall in, to ſtrengthen the Conjectures concerning the preciſe Time of the falling out of theſe ſo great Occurrences.

SECT. IX.

The Concluſion of this Diſcourſe. The Conjectures of ſome about the Time when this Killing and Riſing of the Witneſſes ſhall be.

I Find two Periods of Time more eminently pitc'd upon by Writers of this Age (according to the diverſity of Mens Conjectures), for great changes in the Churches of Chriſt.

The firſt is fix'd ſome time between the Years 1650. and 1656.

The other upon 1666. Both which Periods are not far off to come.

Concerning both of which, (as alſo any other that ſhall be made, upon Conjectures out of theſe Prophecies) this General Caution muſt be taken in.

That in theſe Computations a miſtake of a few Years may fall out, and the Event fall out ſooner or later than the Time conjectured, by reaſon that the vulgar Account of Years from the Birth of Chriſt is uncertainly kept; (according to the acknowledgment of Chronologers themſelves) ſo *Arnobius* at the writing of his Apology ſpeaks indefinitely of the reckoning of Years, how long it was from Chriſt unto his Time, *Tricenti ſunt ferme anni* (ſays he) *aliquid plus vel minus, a quo cœpimus eſſe Chriſtiani.* And therefore the beſt Chronologers (as *Helvicus*, *&c.*) reckon the true Account to reach two Years further than the vulgar Account doth; and ſo makes the Year 1650 with us, to be in Truth 1652, and ſo of the reſt. Others give a larger allowance, namely of four Years. And this indeed is the true reaſon of that difference about the firſt Period mentioned, namely between 1650, and 1656; ſome ſaying it ſhall be in 51, ſome in 52, and ſome in 56: yet all making the ground of their ſo fixing it one and the ſame, only varying about the preciſe Time by reaſon of ſeveral Computations and Accounts of the Years ſince Chriſt, (as we ſhall ſee by and by.) And for that ſecond Period of 1666, which is made to terminate the date of Antichriſt's raign, and is to that purpoſe underſtood to be that *Number* of 666, made mention of in the laſt verſe of *Chap.* 13. the firſt that ſo interpreted that Place was an unknown Engliſh Writer, *Anno* 1589. who in a little Book dedicated to the Church of *Rome*, firſt gave this obſcure hint of it [*Yet* (ſays he) *Two Months, two Weeks, two Days and an half, and thy Number* 666 *ſhall be fulfilled*] (as writing to that Church): Which caſting up, from 1589 (the Year his Book bare date of, from the Printing of it) I found him to aim at 1666. Now the Reaſon which they give for this Interpretation, and why they reckon the beginning of Antichriſts 1260 Years, or 42 Months, from Pope *Innocent*'s Time, *Anno* 406. I have given upon

upon *Chap.* 13. And I find *Simpſon* the *Scotch* Abbreviator of the Churches Story, to pitch the beginning of the Popes Uſurpation over Churches, in this Man's Time; who yet had no Eye at all unto this Interpretation of 666. And (as I remember) Mr. *Wood* (now with God) in his Manuſcript upon the *Revelations*, doth alſo encline to think the Year, 1666, to be the Time of the Popes downfall. And ſo alſo do ſome others. Chap. 7.

That other firſt Period of 1650, or 51, or 56, I find by ſome to be made the Time of the *Jews* firſt Call. And by others, that of 1656, to be the Time of the Expiring of Antichriſt's Reign, and the Fall of the City. The firſt that I know of, that ever pitch'd upon this Term of Years, was that Holy Man *Hiltenius*, (the great Fore-runner of *Luther*, in *Germany*); and who foretold the very Year of *Luther*'s Riſing after him, to teach the ſame Doctrine that he had done; which, *Melanchon* ſays, he ſaw written under his own hand: Among other of whoſe Sayings, you ſhall find this as one of the laſt recorded in his Life, (written among the Lives of the German Divines, by *Melchior Adamus*); that the Year after Chriſt 1651, ſhall be the Time of the Change of this World, and ſo, the beginning of that New World to come. Since him, many others (though haply not from him) have fallen upon this Period of 1650. So *Finch* 'in his Book of the *Calling of the Jews*, makes it the Time when God will leave 'off (as ſays he) to ſcatter his Holy People, for then ſhall the *Turks* firſt de-'clining come, *&c.*

And the *Jews* themſelves have their Eyes upon this very Time; For it was a Secret communicated to old Mr. *Forbes*, by a Learned Jew, (as Mr. *Forbes* himſelf related it, not long before his Death) that the learnedeſt Rabby they had had in the World, of late Years, did pitch upon 1650, or thereabouts, as the utmoſt Time wherein they ſhould expect their *Meſſiah* to reveal himſelf unto their Nation; and how he had left this Secret with ſome of his Learned Friends that came about him when he was on his Death-bed, to know his Judgment about the *Meſſiah*.

I find alſo Mr. *Mede*, in his *Clavis*, to pitch upon 1656, though tacitly, and implicitly, yet clearly enough) as the Time (he moſt enclined unto) for the expiration of Antichriſt's Kingdom. For in his Synchroniſms, he makes the firſt Trumpet, and the Pope's 1260 Days, to begin together; and in his Comment, he makes the beginning of the firſt Trumpet to be in the Year 395. So that, if the Reign of Antichriſt begins at the Year of Chriſt 395, then his 1260 Days, or Years, will end in 1655. And thus there will be ſo many Years from Chriſt unto the beginning of the New World, as there was from the beginning of the Old World, until the Days of *Noah*, (unto which Chriſt compares his coming) even 1656 Years.

Now the beſt ground for this Opinion that ever I met with, (and which I ſuppoſe, all, or moſt of theſe have gone upon) is that Computation of Years given to *Daniel*, Chap. 12. *verſ.* 11. of his Prophecy, by this very Angel that gave this little Book here, and this 11*th* Chapter, by word of Mouth, unto *John* (as was ſaid before). Who there ſays, That *from the Time that the daily Sacrifice ſhall be taken away, and the Abomination that maketh deſolate, ſet up, there ſhall be a thouſand, two hundred, and ninty Days*, or Years. The beginning of which Account they fix (as I ſaid before) in *Julian*'s Time, when was the laſt Time, both of the *ceaſing of the daily Sacrifice* by him ſet up, and of ſetting up Heatheniſh Idolatry in the World. Which Years, if otherwiſe they be reckoned, from *Veſpaſian*, and *Titus* his Son, their ſacking of *Jeruſalem*, were out almoſt 300 Years ago. This Place and Account in *Daniel*, I ſuppoſe *Hiltenius* (the firſt that pitch'd on it) had in his Eye for the ground of his Conjecture: For he was a great ſtudier of *Daniel*'s Prophecies, and wrote Notes upon them, (as in his Life you may read). And ſure, I am, that Mr. *Wood*, *Finch*, and others, do make that the ground of their Opinions. And, I ſuppoſe, that moſt of all theſe *Jews* alſo do the like. And (as was ſaid before) the reaſon why ſome do ſo uncertainly pitch upon 1651, others 52, others 55, and others 56, is the variation and uncertainty of the Account of Years ſince *Julian*'s Time, when,

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and how long he reigned: ſome pitching his Reign in the Year 361, ſome in 363, and others in 365.

Now I ſhall only ſhew how both theſe Periods, namely, of 1650, or 56, and 1666, may be reconciled, and how they both may ſtand together.

The fifth Vial (as hath been ſaid) hath two gradual Accompliſhments of it; whereof the one is a Preparation to the other. That Vial is emptied (as alſo are ſome of the other) by two ſeveral pourings forth of two ſeveral Portions, the one of the Top, the other of the Dregs of the Wrath of God; whereof this 11*th* Chapter mentions one, and the 16*th* Chapter the other. The firſt Degree of it begins at the Riſing of the Witneſſes, with the Fall of the tenth part of the City, (as taking the Word [*City*] for the extent of *Rome*'s Juriſdiction); which is compleated by a ſecond Degree of it, namely, the Ruin of the City of *Rome* it ſelf, (which is now but a tenth part of the Ancient (material) City of *Rome* that once flouriſhed) with the Ruin of which City it ſelf, the Time of Antichriſt's Reign and Kingdom is reckoned to end; it being the full Accompliſhment and compleat Effuſion of the fifth Vial. Now (according to their Conjecture) the firſt of thoſe formentioned Periods (namely, 1650, or 56) may prove the Time of the firſt of theſe two Occurrences; and the ſecond (namely, 1666) may be the Time for the latter of them. That is, ſome Time between 1650, and 1656, may be the Period of the Witneſſes killing, and the Time of their Riſing, and of the Fall of the tenth part of the City, and the Earthquake, *&c.* and then 1666, may be the deſigned Time for the Ruin of *Rome* it ſelf, and for the Witneſſes their more glorious Aſcenſion into Heaven.

You heard, in the beginning of this Diſcourſe, that the Angel who here gave this 11*th* Chapter, is the very ſame whom we find to have uttered that 12*th* Chapter of *Daniel*'s Prophecy: In which he ſpeaks of the End and Ruin of Antichriſt, *Chap.* 11. verſ. *ult.* and how long his Time ſhould be, and his Power laſt to ſcatter the Holy People; and when he ſhould *accompliſh*, *to ſcatter* them, and after that never hurt them more. This the Angel declares, *verſ.* 7. of *Chap.* 12. adding withal, that at, or about that Time, *the Children of* Daniel's *People* (that is, the Jewiſh Nation) ſhould be called by *Michael their Prince*, (that is, *Chriſt*, verſ. 1. and they ſhould be delivered out of the greateſt Diſtreſs, alſo from the Turkiſh Empire, that ever that Nation was in; this you have *verſ.* 1. After which Ruin of Antichriſt, and Calling home of the Jews, ſhould follow the Reſurrection of the Saints; with which Chriſt's Kingdom begins, *verſ.* 2, 3.

Now here in this 11*th* Chapter of the *Revelation*, he comes and explains, both what that Time of *Antichriſt's Reign* is, (namely, 1260 Years) and alſo what that *laſt ſcattering the Power of the Holy People* by him, ſhould be; even this very killing the Witneſſes, the ſignal of its expiring. And then, how the *ſecond Wo ſhould paſs away*, (namely, the Turkiſh Tyranny) and then, under the ſeventh Trumpet, ſhould come the glorious *Reſurrection* of the Saints, and the Kingdom of Chriſt, (which *Daniel* and all the Prophets have ſo much ſpoken of). *Daniel* being inquiſitive, after the Times when theſe things ſhould thus be finiſhed, the Angel in *verſ.* 11, 12. gives him two Periods; the beginning of the Time of both which, is to be counted from the *ceaſing of the daily Sacrifice*; that is, (as was before ſaid) from *Julian*'s Time. Now the one of thoſe Periods, is that of 1290 Years, beginning from that his Time, and ending between 1650, and 1656. The other is that of 1335 Years, beginning from that his Time alſo, and ending between 1690, and 1700. Which two Periods (as I underſtand them) are ſet as two Poſts, the one at the beginning, and the other at the ending of that whole Stage of Time, which is allotted for the diſpatch of thoſe great Things propheſied of, to fall out afore the Kingdom of Chriſt. The firſt (of 1290 Years) is mentioned *verſ.* 11. and ſhews when the firſt turning of the Courſe of Things, for the Accompliſhment of all, ſhould begin. The other (of 1335 Years) you have in *verſ.* 12. ſhewing the Time of the full and final End, and compleat accompliſhment of all that the Angel had foretold. And ſo that ſpace of Time between theſe two Periods, (which is

45 Years or thereabouts) (for ſo many Years the latter Account, *verſ.* 12. adds to the former *verſ.* 11.) is allotted as the Time wherein thoſe Things propheſied of by him to fall out in the laſt Ages of the World, ſhould, each in their order, be accompliſh'd. And ſo, from the firſt Period, ſhould begin the great turn towards the accompliſhment of them, and the immediate Preparations thereunto. And in the Interim of that intermediate ſpace of Time between 1650, or 56, and 1700, ſhall follow the orderly performance of thoſe Things which are to end and conſummate all, before the glorious Kingdom of Chriſt. As firſt, the Ruin of *Rome*, and ſo, the end of Antichriſt's Reign; and then the deſtruction of the Turkiſh Empire; after which, ſhall begin that great Reſurrection, even at that laſt Period of 1335, falling out about 1700, which is the conſummation of all. Chap. 7.

Now the Queſtion is, What that Occurrence ſhould be, which the firſt Period of 1290 Years, falling out between 1650, and 1656, doth point at; as then, either to begin, or to be ended? Whether it be then that Antichriſt's Time, Times, and a half (which the Angel had ſpoken of, *verſ.* 7.) ſhould expire; or what elſe it is, that he would have our Eyes eſpecially upon in that firſt Period?

It ſeems unto me, that in the 7*th* verſe of *Dan.* 12. the Angel mentions theſe two Things as diſtinct, though he names them together. Firſt, For Antichriſt's Reign, that it ſhall be for a Time, Times, and half a Time. And then he adds this ſecond thing alſo, as a Note or Sign of the expiring of that his Time; with which, all thoſe Things foretold beſides, ſhould begin to be accompliſh'd, (namely, *when he ſhall have accompliſh'd to ſcatter the Power of the Holy People*); as ſpeaking of this very laſt and eminent killing of the Witneſſes; with which all their ſcatterings ſhould end, and for ever be accompliſh'd. *Then*, namely from that Time, ſhall theſe things begin in their order to be finiſhed, (namely, Antichriſt's Ruin, and the Turkiſh Empire's Deſtruction, *&c.*) For thus I underſtand thoſe words, [*and when he ſhall have accompliſh'd to ſcatter the Power of the Holy People, all theſe things ſhall be finiſh'd*] namely, theſe two things there propheſied of, even Antichriſt's Ruin, and the Turk's; he mentioning this laſt Scattering, as the Sign, or the beginning of the finiſhing of all. For it is hard to think, that all theſe things ſhould together, and exactly at one Time, be finiſhed.

So that, indeed (as it ſeems to me) the Angel's Scope in that firſt Period of 1290 Years, (beginning from *Julian*'s Time, and ending between 50, and 56) is not ſo much to deſign out the End of Antichriſt's Time, Times, and half a Time; as it is to point out the firſt Turn of Things, preparing to the Kingdom of Chriſt, which ſhall begin from this laſt Scattering the Holy People, (which is all one with this killing of the Witneſſes here). And ſo, that ſome Time within theſe 45 Years (that are to run out between that Time and the End) ſhall be the expiring of that his Time.

And the Reaſons making me think, that *Daniel*'s firſt Period of 1290 Days, do rather thus refer to the firſt Turn of Things, towards the Accompliſhment of all, (which is to begin with this Accompliſhment of the Scattering of the Holy People, or Slaughter of the Witneſſes, (and ſo, that to be made the eminent Occurrence that does Periodize theſe 1290 Days) are theſe:

1. The Angel's fixing the latter Period of 1335 Years for the final End of all. And his leaving 45 Years ſpace between, doth argue the former to be the *Punctum*, that begins that Time allotted for the accompliſhment of theſe Things during that Space. So that, thoſe, 45 Years are indeed the ſpace of Time for the fulfilling thoſe great Things; whereof Antichriſt's Ruin is one, and a great One. And ſo the ending of thoſe 1290 Days, is the beginning of theſe 45 Years, and the expiring of thoſe 1335 Years, is the ending of theſe 45 Years, which bring in the 1000 Years of Chriſt's Kingdom. For to what end ſhould this ſpace of 45 Years be thus ſet out, and meaſured, but as to be made famous by being deſigned for the fulfilling of thoſe Things, namely, the Ruin of the Pope, and of the Jew's Enemies, the Turks, in the interim of it, whereof *Daniel* had there propheſied?

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2. In the 10*th* Verſe (immediately before) he had again repeated, and a ſecond Time mentioned this laſt ſcattering the Holy People; and this, as a Preface to his Anſwer about the Time when it ſhould be, that all ſhould be finiſh'd. *Many* (ſays he) *ſhall be made white, and tried, and purified*, &c. (namely, by this their laſt Scattering); and then he ſubjoins, *verſ.* 11. [*And from the Time that the daily Sacrifice is taken away*, (that is, from *Julian*'s Time) *ſhall be* 1290 *Days*] namely, unto the end of this laſt Tryal mentioned, even when this Scattering the Holy People, or killing the Witneſſes, ſhall be accompliſh'd. He mentions it thus, on purpoſe to ſhew, that he makes that killing the Witneſſes, the *Terminus ad quem* of his Account. You heard afore, that *Antiochus*'s three Years and a half, (ſpoken of *Chap.* 11. 31, 32.) was the Type of this three Years and a half; and lo, he uſeth the very ſame Phraſe here of this, that he had there uſed of that Trial, *Chap.* 11. 35. *Many* (ſays he) *ſhall then fall, to try them, to purge them, and to make them white.* Yea further, I verily believe, that one Reaſon why he ſingleth out *Julian*'s Time as the Term or Moment from which he reckons, unto this laſt ſcattering the Witneſſes, rather than any other Time from which to begin this Account, is, Becauſe that for the Comfort of the Church, he was to pitch upon the End of the like Scattering unto that of *Julian*'s, when (as was before obſerved) Popery ſhould, after the Reformation, prevail again, and the Power of the Beaſt make a Scattering of the Saints, before the final Ruin of that Power; even as Heatheniſm, after it was purged out of the Empire, was then again ſet up by *Julian*, with the killing the Holy People, by the Authority of an Heathen Emperor, before its final overthrow and extirpation: And ſo, that Scattering in *Julian*'s Time was choſen, rather than any other Occurrence, as that from which the Computation of this Time ſhould begin; Becauſe through the likeneſs of it, it was moſt ſuitable to reſemble the Occurrences about this killing the Witneſſes, with which this Time was to have end: This being juſt the like Time of Trial, as that in *Julian*'s Days was; and therefore he thus pitcheth upon that. Whereas, had he intended to reckon the Pope's Time, Times, and a half, and the exact ending of it, he might (and ſurely rather would) have reckoned from ſome other more eminent Mark ſuitable unto it, that accompanied his firſt Beginning and Riſe, rather than this heterogeneal Paſſage of *Julian*'s Perſecution, (which yet is homogeneal with this laſt Slaughter of the Witneſſes).

And, 3. Unto the Time of that latter Period of 1335 Days, *verſ.* 12. (when it ſhall come) he adds a [*Bleſſed is he that cometh*, &c.]; Which to me ſounds, as if the former Period had ſome eminent Bleſſedneſs alſo in the beginning or dawning of it; but yet, not to be compared with this other which is to follow. And it is, as if he had ſaid, Bleſſed indeed is he that cometh to the end of the 1290 Days, when the Scattering of the Saints ſhall be accompliſh'd, and when they ſhall Riſe, to die no more: But Bleſſed, and thrice bleſſed is he that cometh to the other Time of 45 Years more; for then begins that firſt and great Reſurrection, that brings us to Chriſt's Kingdom. And therefore he tells *Daniel*, *Thou ſhalt ſtand up in thy Lot*, &c. even thou, as well as others; and ſhalt enjoy the Bleſſedneſs of thoſe Times. And this Speech is (in a manner) all one with that which *John* uſeth, when he ſpeaks of the beginning of theſe Thouſand Years, *Chap.* 20. 6. *Bleſſed is he that hath part in the Firſt Reſurrection.* So that, in the firſt Period (of 1290 Years) ſhall alſo begin bleſſed Times in compariſon of thoſe fore-going: For now the Scattering of the Holy People by Antichriſt, is for ever accompliſh'd.

Now then, the Angel's Scope here in this 11*th* Chapter, being to explain that Speech of his in *Daniel*, (for this 11*th* Chapter I take to be as a Comment upon that his Speech there); and he (namely, the ſame Angel) there mentioning a Scattering of the Holy People, which ſhould accompliſh all, and ſo be the laſt of their Perſecutions; and making the ending of that Scattering, to be the beginning of that famous, and to be noticed Time, when is to be the finiſhing of all thoſe great Things (which are to be done, e're Chriſt's Kingdom begins, and the glorious Reſurrection) namely, the Ruin of the Pope and Turk, (the Preparations unto which, are to begin from the end of that Scattering): Hence it is, that he doth ſo largely inſiſt on this laſt and eminent killing of the Witneſſes,

neſſes, here in this Chapter: And alſo upon this their Reſurrection. For this is placed as the Poſt, or *Terminus a quo* of the Race or Stadium of thoſe 45 Years wherein thoſe other great Things ſhould in their order be accompliſh'd. Chap. 7.

And this Reſurrection and Aſcenſion of the Witneſſes from under this their laſt Scattering, (they being now to die no more, as Chriſt did not after he aroſe) bearing (as was ſaid) a Shadow and Type of the Reſurrection, and New Heavens to come at the Thouſand Years; and ſo, being a glimpſe and ſcheme of the Bleſſedneſs then; how fit in this reſpect, was the Time of this Reſurrection placed at the firſt Turn of Things, haſtning to the bringing in that New World; and made the firſt *Punctum*, or Moment, beginning that 45 Years, whoſe End ſhall be the great Reſurrection, and the Thouſand Years of Chriſt's Kingdom. So that (to conclude this) that interim of 45 Years, is a Time which begins with a Reſurrection, and alſo ends with a Reſurrection; and that, an infinitely more glorious one; and in the middle courſe of which Time, the greateſt Things are accompliſhed (as Preparations to that Kingdom of Chriſt) that ever were done upon the Earth; even the Ruin, both of the Pope and the Turk.

Yea further, to make the Harmony herein yet more full; This firſt Period of 1290 Days, ending between 1650, and 1656, is made by thoſe who have pitch'd upon it, to be the Time for the Jews firſt Recalling and Converſion; and ſo of the Foundation of the declining of the Turkiſh Empire, (as I ſhewed before). And their Reaſon is, becauſe the Angel, in the firſt Verſe of this Chapter, makes mention of this their Call, as one thing to be accompliſh'd alſo, (But for this, ſee *Finch*, *Brightman*, and others). And that may be one Reaſon why he pitcheth on the taking away the Jews daily Sacrifice in *Julian*'s Time, (as then become abominable unto God) as that eminent Mark and Poſt (as it were) at which he would begin this Account; even becauſe it was a Paſſage that would more conſpicuouſly occur to the Jews as a Mark, in a way of oppoſiteneſs, anſwering that which was to fall out at the ending of this Time. For their ſetting up the daily Sacrifice in *Julian*'s Time, was their laſt attempt to erect their Temple-Worſhip, unto which they (refuſing the *Meſſiah*) unto this day do ſo cleave. Which Attempt of theirs, God from Heaven ſhewed his Hand againſt, by an Earthquake, overthrowing the Foundation of the Temple then by them laid; ſo more fully fulfilling that Prophecy of our Saviour; for not only above-ground, but even under-ground, was there not ſo much as one Stone left upon another. And therefore when he would hold forth unto them the Time when they ſhall turn unto the *Meſſiah*, typified out by that Temple and Sacrifice, he reckons from the taking away that their daily Sacrifice, which was made ſo remarkable unto them. And becauſe he mentioneth the beginning of a Bleſſed Time, (bleſſed in its beginning, both unto Jew and Gentile, of both whom the Angel in that 12*th* of *Daniel* doth ſpeak, and of the Ruin of the Enemies of both) which is to be compleated by the *New Jeruſalem*, as the Accompliſhment of all: Hence therefore this Period may alſo ſeem to reſpect the firſt Call of theſe Jews, as being that, which is the preparation unto their Kingdom.

And if theſe Two ſhould then at that Time fall out together, (namely, this famous Reſurrection of the European Witneſſes, and the Converſion of the Jews) how would this reconcile all theſe Opinions together; and ſhew a further reaſon why that Period of 1290 Days was ſo eminently held forth unto *Daniel*, as that which was to be made famous by two ſo glorious Reſurrections of Jews and Gentiles at once; when the Jews long ſcattering, and the Witneſſes among the Gentiles, their laſt Scattering ſhould both end together! And how harmonious were it, that in one day, as it were, the Foundations of the *New Jeruſalem* to come (which is to be made up of both) ſhould be thus laid together, and in a glorious Reſurrection of them both! For ſuch is that Revival which theſe European Witneſſes here have, from this their Death unto Life, and is ſo here reckoned. And ſuch, and no leſs, ſhall be the Converſion of the Jews, even no other than (as *Paul* ſpeaks, *Rom.* 11. 15.) a *Riſing from the Dead*. And thus ſhould the Preparations to that glorious Kingdom conſiſting of both, fall out together, at the beginning of theſe 45 Years. During which interim and ſpace of Time, the Enemies of them both are to be removed out of the World, who only do now ſtand in the way, and hinder the Revealing of Chriſt and his

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Kingdom, as the Roman Empire did the Revealing of Antichriſt, that Man of Sin, and his Kingdom. And ſo, both theſe Typical Reſurrections are in the end to be ſwallowed up by a more real and more glorious Reſurrection, which ſhall begin that *New Jeruſalem* and Kingdom of Jeſus Chriſt.

And thus may the Reſurrection of the European Witneſſes be (as was ſaid) the Preparation to the compleat pouring out of the fifth Vial in the Ruining of *Rome*. Even as (on the other ſide) the Converſion of the Jews (which is their Reſurrection) is the Preparation to the Ruin of the Turk, which is the ſixth Vial. And that the Jews ſhall be called, before the pouring out of the ſixth Vial, (which is ſaid to make way for the *Kings of the Eaſt*, Chap. 16. that is, for the Jews coming into their own Land) hath long ſince been the Opinion of Mr. *Brightman* and others. And many alſo do hold, that that Call of theirs, ſhall begin 45 Years before the compleat erection of the *New Jeruſalem*. And ſo, thoſe 45 Years after that firſt Call of theirs, (e're they can obtain the full poſſeſſion of their promiſed Kingdom) do ſeem to anſwer unto thoſe 45 Years which they ſpent after their coming out of *Egypt*, e're they got poſſeſſion of their promiſed Land of *Canaan*, (for ſo long Time it was e're they were ſettled in it, if you take their 40 Years in the Wilderneſs, with the Time wherein *Joſhua* fought his Battels, as himſelf expreſly counts it, *Joſh.* 12. 10.) Which 45 Years do begin at the end of the 1290 Years; and at the beginning of that Time falls out the Riſing of the Witneſſes, (according to the Interpretation formerly given).

And now, to give that other Interpretation of that Clauſe, [*The ſecond Wo is paſt*] which follows upon this Reſurrection of the Witneſſes here, *verſ.* 14. (which I before reſerved unto this Place). [*The ſecond Wo is paſt* (ſays the Angel) *behold the Third Wo cometh quickly.*] May there not in this Paſſage be tacitly intimated (as the Calling of the Jews ſtill uſeth to be in this Book of the *Revelation*, which is chiefly written for the Gentiles) the Foundation of the *Turks* Ruin, by the Converſion of the Jews; as being that which was now to fall out together with the Reſurrection of theſe Witneſſes? For the Turkiſh Empire being the ſecond Wo, or ſixth Trumpet, with whoſe fundamental declining beginneth the Jews Call, (as *Finch* and others write of it); why then may not the Angel's meaning in that Clauſe be, that now, when he had, in his Narration, brought us to the Times of the Riſing of the Witneſſes, (contemporary with which, the Jew's Calling is to be, which is the firſt Foundation of the Second Wo's declining); then to pronounce this, [*The Second Wo is paſt*, &c.] that is, The Foundation of the Turk's paſſing away, and Ruin, is now laid, as is the Ruin of *Rome* in the Reſurrection of the European Witneſſes. And ſurely, then when the Jews are called, the Wo of that Turkiſh Tyranny may be reckoned and accounted of as paſt; for that the height and bitterneſs of it is paſt, (although the Empire it ſelf may for a while ſtill ſtand); the *Wo* of it lying in its Let and Hinderance of the Chriſtian Religion, which now among the Jews ſhall revive in his Territories. Yea, in the ſtile of the Prophets, and alſo of this Book, when the Foundation of the Ruin of any State firſt begins to be laid, when its Empire and Dominion is paſt the Meridian, and once begins to decline, it is ſaid to be *paſt*, (as you heard before). As when Things begin but to be accompliſh'd, they are then ſaid to be *finiſhed*. Which was the learned Obſervation of Mr. *Mede* upon that Paſſage in *Chap.* 14. (which alſo I have inſerted in the Expoſition of that Place there), when the ſecond Angel cried, *Babylon is fallen*, when yet the firſt Vial was but then begun to be poured out, and the open diſcovery of Antichriſt made. But becauſe at that Time, his Declenſion and Ruin began, he is therefore pronounced as then already *fallen*, (though again, afterwards, when his Deſtruction is compleated in the Ruin of the City it ſelf, his Seat, *chap.* 18. the ſame Phraſe is uſed). Even as in the Propheey of *Iſaiah*, (which Inſtance Mr. *Mede* alſo doth there bring) when the *Medes* firſt revolted from the *Babyloniſh* Monarchy, (which was done at the Time that *Iſaiah* uttered it, he having many Years before propheſied the Ruin of it); Yet becauſe that Revolt was the foundation of *Babel's* Ruin, (which was by thoſe *Medes* when revolted from it, to be effected) therefore it is then ſaid by the Prophet, (*Iſa.* 21. 9.) *Babylon is fallen*, &c. And ſo ſay I; The meaning of the

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Angel here, is, to pronounce the Second Wo, or the ſixth Trumpet, or (which is all one) the Turkiſh Empire to be now paſt, then when the Revolt of the Jews, in their Converſion unto Chriſt, doth firſt begin. This their Revolt being the Foundation or Preparation unto the paſſing away of this ſecond Wo; and that, moſt truly, in the ſtile of the Prophets, in that it now begins to paſs, *&c.* And ſo the Angel goes on, to give warning unto us of the Third Wo's approach; adding, [*The Third cometh quickly*] that is, the ſeventh Trumpet, or the *New Jeruſalem* and Kingdom of Chriſt. And both the ending of the Beaſt's Reign now ſhortly follows, together with the Ruin of *Rome*, (the Foundation of, and preparation unto which Ruin, is laid in the Reſurrection of the Witneſſes); and alſo the ſixth Vial, or the breaking in-pieces the Turkiſh Empire, is after that to follow; the Preparation unto which, is the Calling of the Jews. And thus this 11*th* Chapter of the *Revelation*, does indeed become a compleat Comment on that 12*th* Chapter of *Daniel*, and makes mention of all thoſe Things that are therein mentioned, as was at firſt obſerved. Chap. 7.

Add unto all this, this ſmall Obſervation.

I obſerved before, That God did uſe to fulfil Prophecies, and the Computations of them, over and over, in ſeveral degrees of Accompliſhment. For Inſtances whereof, I gave this of the 1290 Days in *Daniel*; and this alſo of theſe 1260 Years of Antichriſt's Reign: as in like manner thoſe three Years and a half of the Witneſſes Killing, and then their Riſing again; whereof ſome gradual Accompliſhments are already paſt, at ſeveral Times in *Europe*, within the Revolution of the Century of Years laſt paſt: And yet, I have withal proved, that another far greater Slaughter of them is yet to come. Now it may be, that the Obſervation of the Revolution of Time in the hundred Years laſt paſt, in which the former Killings of the Witneſſes did fall out, may indigitate, and put ſome note upon the Time when this great and laſt Slaughter in the Revolution of this Century of Years now running on (ſince 1600) may fall out. That is, As thoſe partial and ſmaller Killings of particular Witneſſes, fell out in *Anno* 1547, (as did that in *Germany*, which ended in 1550) and in 1556, (as did that in *England*, in the Days of Queen *Mary*); So accordingly about the Time of the Revolution of the ſame term of 100 Years, now running on in this next Age after that, the Time of this laſt Killing of the Witneſſes may alſo be.

I have long ſince obſerved it, (though not firſt to this particular purpoſe), That the Revolution of 100 Years hath produced (eſpecially in theſe latter Days) new Motions and Alterations in the Church, like unto thoſe that fell out 100 Years before. To this purpoſe that of *John Hus* is remarkable, who ſuffering Martyrdom at a Stake, *Anno* 1417, or thereabouts, *poſt centum Annos*, &c. After an hundred Years (ſays he) you Papiſts ſhall be called to an Account. (A Speech ſo memorable among the *Bohemians*, that they ſtamp'd it upon their Coins). And accordingly 100 Years after, *Anno* 1517, did *Luther* ariſe, and with him, the Goſpel in *Germany*. And then again, if we deſcend to the Revolution of the next 100 Years, we ſhall find (and our Eyes have ſeen it) that 100 Years after *Luther*, about the Year 1618, began thoſe notable Changes and Alterations in *Germany*, which ſtill go on unto this Day. From which Year 1618, I reckon, that the War of the Beaſt againſt the Witneſſes, and the Gentile's treading down the Outward Court, did begin; and ſhall ſtill go on till it end in this great Slaughter of thoſe Witneſſes there. And this hap'ned in an oppoſite correſpondency to what fell out 100 Years before. For as *An.* 1517, began *Luther*'s Preaching, and the workings towards that Reformation that followed: So in *Anno* 1618, began the like workings towards the Deformation of the Goſpel (as I may ſo call it), which hath gone on with as ſtrange a Hand againſt the Church, as that other was carried on with, by God, for the Church. And to theſe I could add many other Inſtances. So that, I confeſs, that I am in like manner ſuſpicious of the Revolution of 100 Years from thoſe former (mentioned) Killings of the Witneſſes in the Century laſt paſt; leſt about the hundredth Year from thence, ſhould be the Time of this other great and laſt killing of them, (as yet to come, and whereof thoſe were but gradual Fore-runners).

And

PART II.

And (it may be, that) if *England*, and *Scotland*, &c. be that tenth Part of the City, which is to be the eminent Stage of this their Killing and Riſing again, as hath been argued; then this Period will fall upon the hundred Years after that former Trial of *England*. And let me add this, That as upon the Riſing of *England* and *Scotland*, began that Glorious Harveſt of Bleſſed Times, which laſted till theſe German Wars began: So in this Revolution of another hundred Years after that Time, (according to the Conjecture held forth) are like to ariſe unto the Church, like Times of far greater Bleſſedneſs (if that hold true, that then thoſe 45 Years (before ſpoken of) do begin, which are allotted for the accompliſhment of All).

But to put a ſtop unto too much Curioſity in theſe Matters; All theſe Notions and Conjectures (though as probable as any of this kind uſually given), I give up to further Light, and ſecond Conſiderations, knowing that ſuch have often failed, and deceived others. And conſidering alſo, that in fixing the Times and Seaſons for God's great Works of Wonder, there is the greateſt Modeſty that may be to be expreſſed. For, if thoſe 70 Years Captivity of the Jews in *Babylon* were ſo expreſly deſigned out by God, and are now long ſince expired; and yet when to begin the Account of thoſe 70 Years, is not agreed upon by the learned'ſt Chronologers unto this day: How much more difficult then muſt it needs be, to pitch the certain Time of any Period, before the accompliſhment of it?

But however, let an indefinite Warning, that theſe Things are approaching, and we within the reach of them, ſuffice, for to move us to prepare for them; which is the only uſe of knowiug them. It may be ſaid of the Time of theſe Things, as it is ſaid of the Day of Death, *Latet hic Dies, ut obſervetur omnis Dies*; The Day and Year of the Accompliſhment of theſe great Matters are hid from us, that ſo each Day and Year we may be found ready, when-ever they ſhall come upon us, (as in this Age wherein we live, they are likely to do). And although we may think this diſmal and black Hour of Temptation not likely to come ſo ſoon, (ſeeing the Clouds riſe not faſt enough ſo ſuddenly to o're-caſt the Face of the Sky with Darkneſs); yet we are to conſider, that we live now in the Extremity of Times, when Motions and Alterations being ſo near the Centre, become quickeſt and ſpeedieſt; and we are at the Verge, and as it were, within the Whirle of that great Myſtery of Chriſt's Kingdom, which will, as a Gulph, ſwallow up all Time; and ſo, the nearer we are unto it, the greater and more ſuddain Changes will Chriſt make, now haſtning to make a full end of All.

And for the Jew's Call, which is conjunct with this Killing and Riſing of the Witneſſes: As it depends not upon ordinary Means to effect it, ſo there are like to be no Preparations at all unto it, until it comes, (as there are not for Things extraordinary); but *a Nation ſhall bring forth in a Day*, (as the Prophet ſpeaks). And ſo, in the very Year before it, there will be no more outward Appearances, or Probabilities of it, than there are now, or than there have been many hundred Years ſince. And therefore our Faith need not be put off from this, by the ſeeing as yet no Stirrings or Motions at all unto it, or towards it. And the Truth is, both the Killing and Riſing of the Witneſſes, and alſo the Calling of the Jews, may fall out ſooner than we are aware of.

FINIS.

OF THE

KNOWLEDG

OF

GOD the Father,

And his Son

JESUS CHRIST.

By *THO. GOODWIN*, D. D.

THE

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Of

The Knowledg of

GOD the Father,

And his Son

JESUS CHRIST.

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Of the God-head, and the three Perſons within it ſelf. That there is but one God. That in the Divine Nature, or one God-head, there are three Perſons converſing with, ſpeaking too, and glorifying one another. Which Union and Communion, of the Three Perſons between themſelves, is peculiar to the Deity, and incommunicable to any meer Creature.

1 Cor. 8. 6.

But to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jeſus Chriſt, by whom are all things, and we by him.

CHAP. I.

That God is one in Eſſence.

THat God is but one, you have this declared concerning him by *Moſes*, *Deut.* 6. 4. *The Lord our God is one Lord.* Alſo by God's own immediate Teſtimony you have the ſame Truth pronounced, Deut. 32. 39. *See now that I, even I am He, and there is no God with me.* To which you may add, Iſa. 44. 8. *Is there a God beſides me? I know not any.* He puts that laſt Clauſe, as the cleareſt Evidence, and the moſt ultimate Demonſtration of the Truth of this, that God himſelf the true God, and the God of Truth could give us. It is Pa-

BOOK I.

rallel for Certainty and Infallibility with God's adding an Oath to his Word; even ſuch is this Speech here, *I know not any.* It comes in, as upon ſecond deliberate Thoughts, after the former Speech declared: And to be ſure if there were another God beſides him, he muſt needs know it. For, 1. He that is God, knows all that are, if they be exiſtent; and therefore if there were another, he muſt needs be privy to it. Eſpecially, 2. Another God: for if there were another God, he muſt be Immenſe in Extent of Being, and ſo take up ſo much room for that his Being to dwell in, as he could not hide nor conceal himſelf from this one God, nor ſcape the Omniſcience of his Eye, who is the true God. And, 3. Another God would have been his Compeer for our true God his God-head, the Rival-ſhip would have been for no leſs. Such is the Intereſt of the *very* God in this matter, that his Jealouſy, (who profeſſeth of himſelf that he is a jealous God in point of Worſhipping him as God, otherwiſe than he hath appointed); his Jealouſy, I ſay, would have riſen to the heighth of it, and have provoked him to have ſeen to that, and to have ſearched out that of all things elſe. To have an Equal, (*Pompeiusve parem*) a Corrival for the God-head, would have detracted from the Glory of him, who hath ſaid it, *I will not give my Glory to another*, Iſa. 42. 8. Sole Dominion is the Eſſential Point to every one that is a Monarch; and God's Glory and Bleſſedneſs lies in that very Point of ſole Dominion: and therefore you find theſe two conjoined, *viz.* God's Bleſſedneſs and Sovereignty, who is the bleſſed and only Potentate, (ſays *Paul* of him) 1 *Tim.* 6. 15. You may therefore well believe him, and take it upon his Word, when he ſpeaks it in this manner, upon his Knowledg; *I know not any.*

We need not ſeek out many Reaſons: one God, and one ſufficient Reaſon for it is enough; and that is ſufficient, which hath been in a manner mentioned already before: That there is no Room, or Space for two Immenſe Beings, divers from each other. When therefore God ſays, in Iſa. 63. 3. *There is none with me*, his meaning muſt be the ſame with this, in 1 Cor. 8. 5. *There is no other God but one*, *i.e.* no God divers from him. The God-head is but one, yet the Perſons in this one God-head are more than one. We may ſafely ſay of each Perſon, as of the Father, that *He is God*, and likewiſe of the Son, that *He is God*, and of the Holy Ghoſt, that *He is God.* And that there are three, each of whom is God, but ſtill it is but one and the ſame God for Nature, and that Oneneſs, 1 *Joh.* 5. 8. in and by which the three are ſaid to be one, is that they all three are one God alike. The God-head is but one, and we muſt be wary of ſaying there are three Gods, that would ſound at leaſt too much, as if there were one God diverſe from the other; whereas one and the ſame God-head is in all, and each of the three, you may ſay it of each thrice over, the Father is God, the Son is God, *&c.* But that there are three Gods, ſounds harſh, and is condemned by Scripture-Language, yea by the Text: *There are many Gods, but to us but one.*

And the Reaſon of it is his Infiniteneſs for Perfection, as well as his Immenſity: for he comprehends all Perfections within himſelf, or elſe he were not Infinite, and his Bleſſedneſs conſiſts in it, ſo that there cannot be a God diverſe from himſelf.

CHAP.

CHAP. II.

That this God one in Essence, is three in Persons, who jointly co-operate in all God's External Works.

1 Cor. 8. 6.

To us there is but one God the Father, and one Lord Jesus Christ.

HEre are two Persons mentioned in the Text, the Father, and Christ the Lord; and these two Persons are made distinct in the God-head. The Father is a Relate, and there must be a Son to answer as a Correlate thereunto, and an only begotten Son, for he is that one Lord over [*us*] Saints, and all other Things in the Text. So great a Father would put no other Person into that Sovereignty with himself, but such a Son who is of as high a Birth, and for substantiality of Nature, and Generation, equal with himself; and who in his very Person should greaten, and fill up this Office of Lord over all the Saints, by whom we and all things else, are, and do subsist.

There is a third Person in the God-head, the Spirit of God the Father, and of Christ; who, in my handling the Point will fall in, and appear to be that only true God, as well as these other two named.

And this is a prime Principle for me to premit, for it is influential into the most particular parts of this whole Discourse. It runs through every Vein of it, and we shall meet with it at every Turn, yea, whole Treatises in it refer to the Doctrine of three Persons in the Trinity, and therefore it cannot be omitted here, but deservedly and necessarily claims a place amongst these Principles I set first.

And further, there is this Occasion of my inserting it. We may, and cannot but know, that there hath risen up in this our Age, a Generation, of all others the most presumptuous, that have affirmed all the whole Creation to be but emanations of the God-head, or, in plain words, to be materially God himself, tho turquoised and transflated by himself into so many lesser parcels of Beings, which considered apart, we call Creatures: And that it is but the Folly and Ignorance of Men, to think themselves to be but Creatures different essentially from God: And that if Men would but believe themselves to be God really, and indeed, (which, say they, we all are); they would be freed from that fond dotage of being in subjection to the Law of God, and bondage to the fear of Hell, and should instantly be infranchised, and enter into all the Priviledges the God-head hath. And because they here of, and in Scriptures find three spoken of, to be in that one God, as Persons distinct, whom these Men foreseeing to stand in their way to this their Aspirement of each, and every Man to be as so many distinct Persons enjoying the God-head themselves with God; therefore they make no more ado, but throw down that blessed Society of three in the God-head, allowing them no other reality in the Divine Being, but as three Manifestations, or else Operations of God in us, and to us, doing herein like Men that are ambitious, and would rise, they cast down those that are in Rank above them: So these would deal with the Trinity, as if they stood in their way to this high Preferment: An high Preferment indeed, which Satan (having first sinned himself by the like impious Ambition) prompted our first Father unto, Gen. 3. 5. *You shall be as Gods:* And he has left the Seeds of this Aspirement in our corrupted Nature, upon which God said, *Man is become as one of Us.*

But the Nature of God blessed for ever, cannot admit of this, nor be able to raise a Creature unto it, for it is utterly inconsistent. For evidence of which, the Man Jesus, tho the Father loved him above all his Saints and Angels, yet all the Power in God could not make him God in Essence, or in Nature; all that

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could be done for him, was to be one in Perſon with him, who is God. This he might be, but to turn his Human Nature into the Divine Being, was incompatible with it.

A lower Degree of accurſed Pride than this, fell into the Heart of the Devil himſelf, whoſe Sin in his firſt apoſtatiſing from God, take the heighth of it then, is conceived to be but a ſtomaching that Man ſhould be one day advanced unto the hypoſtatical Union, and be one in Perſon with the Son of God, which his Proud Angelical Nature (then in actual Exiſtence the higheſt of Creatures) could not brook. But the Devil was modeſt in compariſon to theſe Men's Pride, which uſurps upon the whole of the three Perſons at once; and will not endure them Compeers with themſelves. And truly theſe could have no better way whereby to ſtep into theſe Thrones, in their Imaginations, than to depoſe our bleſſed Three, by ſetting up a Religion, and Opinion, whereby Millions of Perſons inſtead of thoſe Three bleſſed Ones, ſhould communicate of the God-head, in the ſame manner as theſe bleſſed Perſons do. This cauſed me to review the Scriptures afreſh for the diſquiſition of this great Truth.

My Method in diſpatching this great Point muſt be brief, and contracted. And therefore, tho the Scriptures afford plenty of evidence every where, yet I was ſatisfied with one full Paſſage of Scripture, which I met with at firſt in the very entrance of my diſquiſition about the Trinity of the Perſons in the one God-head, and which is uſually cited out of *Moſes* for it, in ſeveral Paſſages of his in that one Book of *Geneſis*. And I conſidered with my ſelf, that as he was the firſt Pen-man of any Scripture, ſo he muſt needs have laid the Foundation (tho more darkly and obſcurely) of ſuch Goſpel-Truths, as this of the Perſons muſt be ſuppoſed to be, if it proved to be a Truth at all; and I finding that Chriſt in his Concertations with the Carnal *Jew*, profeſſeth in preaching the Goſpel, which ſeem'd new to them, to witneſs and preach none other things, than thoſe, which *Moſes* particularly, and the Prophets did ſay: And the Doctrine of the Goſpel bringing forth this great Truth to Light more clearly, and ſo poſitively, and determinately, I judged that this great Truth, (if a Truth at all) muſt be extant in *Moſes*; and *Paul* having appealed unto *Moſes* to give Evidence, unto *Moſes* I did go.

And in the beginning of his firſt Chapter, I was accoſted with his Narrative of the Creation, as it is in the firſt Days work ſet out, *ver.* 1, 2, 3. And after that, more particularly, with that renowned Conſultation which God had about the making of Man, and his Speech uttered concerning it; *Let us make Man* (the ſummary of all things that he had made) *in our Image, according to our Likeneſs*, ver. 24. of that Chapter; in which *Moſes* bringeth God in, ſpeaking in the Language of an [*Us*] *Let Us make Man.* Which [*Us*] imports a plurality of Perſons to have been with God when he created Man. And we have the ſame [*Us*] twice uſed by *Moſes*, when in like manner he bringeth God in ſpeaking of, and to himſelf, Gen. 3 22. *The Man is become as one of Us.* And then *Chap.* 11. *ver.* 7. at the Confuſion of Languages, *Let Us go down.* And at the overthrow of *Sodom*, 'tis ſaid in Gen. 19. 24. *That the Lord rained Fire from the Lord out of Heaven.*

Ireneus in Præfat. *lib.* 4. Homo per manus Dei plaſmatus eſt, hoc eſt, per Filium, & Spiritum Sanctum, quibus etiam dixit, *Faciamus hominem.*

And tho I find ſome of our Divines ſomewhat difficult to admit thoſe Arguments, drawn from all the Proofs out of the firſt Chapter of *Geneſis*, and are exceptions here and there againſt ſome of them; yet finding in a ſearch and ſtudy of other Scriptures, which be alledged for the confirmation of the whole point it ſelf, that ſo many of thoſe Scriptures uſually brought for it out of the Prophets, and the New Teſtament, do flow into this Current of *Moſes*, and ſpeak the ſame Things, and well nigh in the ſame Phraſes, that *Moſes* hath uſed, and all unto this one purpoſe and intent, that there are ſuch bleſſed Perſons in the God-head, God with God; I thereupon reſolved to content my ſelf with thoſe few Allegations out of *Moſes* alone. And finding them ſo ſtrangely and ſtrongly back'd by thoſe other Scriptures, that came in with their Suffrages unto theſe of *Moſes*; I then ſet up my reſt in theſe Citations out of him, to make them the Rendezvous and Center of thoſe other Scripture-Proofs, which of themſelves, tho ſtanding ſevered and ſingle, might each be a ſufficient Argument alone by themſelves, yet marching

marching under *Moses*'s Banner, and being further Explanations of his Speech, they altogether have a joint united Force, as so many twisted Cords, or as so many smaller, they contribute their Waters into the same great Stream, and Channel.

1. For those Words used about the whole Creation, Gen. 1. 1, 2, 3. *In the beginning God created the Heaven, and the Earth. And the Earth was without form, and void, and Darkness was upon the Face of the Deep: and the Spirit of God moved upon the Face of the Waters. And God said, Let there be Light; and there was Light.* These Words being prefaced to the whole of the Creation, many judicious Divines insist upon them, as denoting the hand that each Person had in the whole Work of Creation, and this is no less back'd by other Scriptures, which follow. The Father is said to *create all things by Jesus Christ*, Eph. 3. 9. And the Son is said to create, Heb. 1. *Unto the Son he says, Thy Throne, O God, is for ever, and ever*, ver. 8. *And God, even thy God hath anointed thee with the Oil of Gladness above thy Fellows*, ver. 9. *And, Thou Lord in the beginning hast laid the Foundation of the Earth: and the Heavens are the Works of thine Hands*, v. 10. And the Holy Ghost is said to create, *Psal.* 104. 30. *Thou sendest forth thy Spirit, they are created: and thou renewest the Face of the Earth.* And the word *Elohim* being used of each Person singly, tho it be a Word of the Plural Number: yet, as when Magistrates are stiled *Elohim*, Psal. 82. 6. *I have said, you are Gods:* Each Magistrate may be called *Elohim*; so applied to each Person singly, it may be said, that *Elohim* the Father Created, and *Elohim* the Son created, *&c.* Creation being an Action that is common to the Persons jointly. Both the Plural in the Word, אלהים *God*, and the Singular in the Word ברא *Created*, are fitly joined then, when the Great, and materially the General Work of the Creation of the whole World visible and invisible, made out of nothing immediately, is first spoken of: as this of creating both Heaven and Earth in the beginning, was. And the Creation in a singular manner is common to the Three, without a special Appropriation to any one of the three. And then the Argument for this Interpretation will run thus, that who created Heaven and Earth, is that *Elohim* of whom *Moses* did speak; but out of other Scriptures it is plain, that the Father, the Son, and the Holy Ghost created Heaven, and Earth; and therefore these Words of *Elohim*, are spoken of all Three.

I will not utterly leave out that Argument from the first Words, *God created*, which many judicious and holy Divines insist upon. That the Word אלהים *God*, is in the Plural Number, signifying more than one; and yet ברא *Created* is in the Singular, because that the Persons were in a Plurality, or more than one; but the Verb *Created*, was in the Singular, to notify the Unity and Oneness of the God-head. But there are so many exceptions against this, which have broken the Wards of the Lock, that it is difficult to find a Key which shall open it. I confess, I like not to say of the Persons, that they are Gods in the Plural: to say of each Person singly, that he is God, that is safe, but it is not so to say of *them*, that they are Gods. It sounds a Diversity of the God-head, as well as Distinction of the Persons. The Word אלהים *Elohim* therefore, tho in the Declension of it it be of the Plural Number, yet in the sense of it 'tis a Singular, sometimes used to signify the God-head, sometimes applied to each of the Persons singly, and so no Argument can be fetch'd from it.

But the Argument I urge from these three Verses is, That in them the three Persons are distinctly rehearsed in the Work of the Creation. First, the Father, in that saying, *God created Heaven and Earth:* which Work of Creation is more generally attributed to the Father; as in our Creed, *I believe in God the Father Almighty, the Maker of Heaven and Earth*, &c. Then the Son, who is the *Word* of the Father, *by whom he made all things*, Eph. 3. 9. is hiddenly covered, and yet truly notified in the 3*d* verse, *God said, Let there be Light*, &c. And this word is in the Chapter repeated five times, in the second, fourth, fifth, and sixth Days Work of the Creation; and adds a Confirmation, that the Son was included, and aimed at ultimately in *Moses* his [*God said*]; for in *John* 1. 3. 'tis said, *Without the Word nothing was made that was made.* As in *Moses*, all was by the same [*God said, Let there be*] created, as well as the Light. And it is no Objection, to say, that the first Days Work, the Creation of Heaven and Earth, was

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without it, or that Heaven, and the Earth was made the firſt Day, before the Light, which was the ſecond Day: For the Heavens are ſaid to be made by the Word of God, Pſal. 136. 5. *To him, that by Wiſdom made the Heavens*, not by the Attribute *Wiſdom*; for in the *Proverbs Wiſdom* is the Perſon, and it is ſaid, *Prov.* 3. 19. *The Lord by Wiſdom hath founded the Earth.* They were therefore all made both Heaven and Earth, and all things in them by one, and the ſame; [*God ſaid*] and by his Word.

But finding the Word [*Us*] repeated again, and again in *Moſes*'s Story, denoting Perſons whom God ſpeaks unto, as at the Creation of Man, and again in matters of Government about Man, as at confounding their Languages, *Let Us go down*, Gen. 11. 7. And in the Prophets the ſame; and ſo many other Scriptures flowing in, compared with theſe of *Moſes* to give Evidence, I reſolved to content my ſelf with the Teſtimony of *Moſes* alone, as it came illuſtrated unto me by ſo many concurrent Witneſſes, ſo that I will not divert, but will center in this one Proof alone, as the Seal for all the other.

Gen. 1. 26. *Let us make Man in our Image, after our Likeneſs.*

It is God ſpeaking himſelf, *God ſaid*, and not *Moſes*, as in the Name of God: And there is no Inſtance in the *Hebrew*, that *We*, or *Us*, is ever uſed of one ſingle Perſon, when God himſelf ſpeaks of himſelf. And,

Secondly, It is God ſpeaking, not by way of Declaration of what he could do alone ſingly; but uttered by way of Conference unto, and with ſome other Perſons. And not only ſo, but 'tis an Excitation or Calling upon them, to do it with him, as if he ſhould ſay, Come, *Let us make*, as thoſe that being *with God* at that Time, were to join in that Work alſo with him.

Thirdly, God ſpeaks not to his *Attributes*: No wiſe Man ever thus ſpeaks to his own Abilities, Come, let us do ſuch or ſuch a thing; which more eſpecially appears in that other Speech, *Let us go down*. 'Tis a Perſon, or Perſons, who are ſaid to deſcend: as elſewhere, the Holy Ghoſt is ſaid to *deſcend* in the *likeneſs of a Dove*, Mat. 3. 16. and the Son of God, often in the Goſpels, to come from Heaven.

Fourthly, Theſe ſpoken unto, were not the Angels, (as ſome think) for they are never called our *Creators*: But God alone is ſaid to create, expreſly, *Job* 9.8. *Iſa.* 45. 18. And he is ſtill ſaid to create by himſelf, becauſe he uſed no other Inſtrument: So expreſly in *Iſa.* 44. 24. *Thus ſaith the Lord thy Redeemer, and he that formed thee from the Womb: I am the Lord that maketh all things; that ſtretcheth forth the Heavens alone, and ſpreadeth abroad the Earth by my ſelf:* And *Chap.* 45. 18. Eſpecially, the Angels create not the Souls of Men, which God alone is the Father of, not Angels, *Heb.* 12. 9. Nor are we ſaid, to be made after their Image, but God's, *Col.* 3. 10.

Nor are the Angels meant, when it is ſaid, *Thy Makers are thy Husband*, as *Jer.* 54. 5. Or, *Remember thy Creators in the Days of thy Youth*; which ſtile of *Creators* is yet in the Plural uſed, when God is ſpoken of, in Multitudes of other Places, Pſal. 149. 2. *In his Makers.* Iſa. 44. 2. *The Lord thy Makers.* Yea, as *Let us make*, is in the excitation to it: ſo, in the next Verſe which mentions the performance of this Work, it is accordingly ſaid, [*So, God created Man*] which was the *thing done*, it is thrice repeated: 1. *So, God created Man in his own Image*; 2. *In the Image of God created he him*; 3. *Male and Female created he them:* God, not Angels. Nor did he uſe them as Inſtruments, as when he gave the Law he did, but not in the Creation of the leaſt Creature.

But let us further conſider things impartially, comparing the Old and New Teſtament together, as to the Explication of this one Paſſage, *Let us*, &c.

1. Let us enquire, whether it be not elſewhere in the New Teſtament ſaid, when the Creation is ſpoken of, that there were Perſons, yea that theſe Perſons were [*with God*] yea, and that when Man was made, *John* 1. 1. *In the beginning was the Word, and the Word was with God*, and again, ver. 2. *The ſame was in the beginning with God.* Yea, and is it not as expreſly there affirmed, that that *Word* that was with God, was at the making of Man? ver. 3. *All things were made by him, and without him was not any thing made, that was made:* And if all things were, and nothing made without him, then Man certainly: And doth it not follow alſo, from

from *ver.* 4. that *He was the Life of Man? In him was Life, and the Life was the Light of Men.* Chap. 2.

Again, We find another Person, the Spirit of God, to have been with God at the Creation, *Moving* and upholding *the Waters*, Gen. 1. 2. *And the Earth was without form, and void, and Darkness was upon the Face of the deep: and the Spirit of God moved upon the Face of the Waters.* And Psal. 33. 6. *By the Word of the Lord were the Heavens made, and all the Host of them by the breath of his Mouth.* The *Psalmist* interpreting *Moses*, and referring to the Creation, speaks thus. And why should not we think then, these to be the [*Us*]; even the *Father*, *Word*, and *Spirit*. This at the Creation.

2. Again, In that other place, we find a *Consultation* about a *Fact* belonging to the Government of the World, to be done even as *here*, *Let Us make*: so, here; *Come, let Us descend.* Now, let us see, if more Persons than one are not said to have been of *Counsel with God* in these. 'Tis certain, he excludes all Creatures to be of his Counsel: Isa. 40. 13, 14. *Who hath directed the Spirit of the Lord, or being his Counsellor, hath taught him? With whom took he Counsel, and who instructed him, and taught him in the path of Judgment? and taught him Knowledg, and shewed to him the way of Understanding?* but professeth of his Son, that he is *his Counsellour*, Isa. 9. 6. *For unto us a Child is born, unto us a Son is given, and the Government shall be upon his Shoulder: and his Name shall be called, Wonderful, Counsellour, the mighty God, the everlasting Father, the Prince of Peace.* And the same of his Spirit, 1 Cor. 2. 10, 11. *But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God. For what Man knoweth the things of a Man, save the Spirit of Man which is in him? Even so the things of God knoweth no Man, but the Spirit of God.* And as here, in *Genesis*, when God was to create Man: so there, when he was to *judg* and exert a great act of Government in the World. And it came to matter of Fact, which when it is to be done, he speaks to those of Counsel with him, as Persons interested therein, and shews them what he is about to do; even in like manner, as he doth at the creating of Man, *Let us make Man*, &c. Now then, when we shall read in the New Testament, and find that *Word*, who was *with God in the beginning*, John 1. 1. expresly called *God* at first dash. And to have been with God as a Person distinct from him, and this Person called the Word there, to be the only begotten Son of God, in *ver.* 14. And shall further hear, that the Son of Man, whom that Word is said to be made one Person with, is one with God; and that in his Person he says, Joh. 5. 19. *Verily, Verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doth, these also doth the Son likewise.* When we consider this, it will be then plain to us, that God doth nothing without an *Us*; and that his Son was an Original Co-worker with him in all things, which he accordingly sheweth unto him: for it follows, *That doth the Son likewise.* God doth *nothing*, but the Son likewise; he shews and tells his Son first, and by shewing it to him, consulteth with him about it: And mark the coherence, *ver.* 17. He not only consulteth with him, but they two are said to work together every thing that is done, from that first beginning of acting, any thing outwardly even from the Creation: *My Father worketh [hitherto,] and I work:* and the *Jews* thereupon, ver. 18. *Seek the more to kill him, not only because he had broken the Sabbath, but had said also, that God was his Father, making himself equal with God.* Having a joint hand with him, and working all and every thing as much as the Father, whom all acknowledg to be God. Where, upon such Words of theirs, it was that Christ pertinently replies, as you heard, ver. 19. *Verily, verily, I say unto you, the Son can do nothing of himself, but what he seeth the Father do: for what things soever he doth, these also doth the Son likewise*; acknowledging they had spoken rightly according to his very true Sense and Intent. Now judg impartially, you find this Man, this Person, speaks in the Name of one that was with God afore the World was, *John* 1. 1. *One equal with God.* Verse 18 of this 5*th* Chapter of *John*, you find himself say, that God doth nothing, but he shews it to him, as one to co-work and join with him. And you find here in *Moses*, that God, when he was to make Man, he consulted some or other Person, then with him, saying, Let *Us* make; that is, join together in the same Work; *Let Us make Man*; and shall we not judg, that this

this his Son was here, and One of the *Us?* And there is a *Spirit*, who is of this Cabinet-Counsel, *John* 16. 13, 15. who *shews*, (as Christ's Word of him is) and *over-hears all*, and is privy to what the *Father still says unto the Son.* So then, here are *Three* that make the *Us.*

3. As in Creating, these are joined as an Us; so in Governing and Judging the World: *My Father worketh hitherto, and I work*, says Christ, *Joh.* 5. 17. In such Works also this *Us* is used; in confounding the Languages: and in bringing Vengeance on *Sodom:* In bringing them out of *Egypt* we find the same; Gen. 11. 7. *Go to, Let us go down, and there confound their Language:* The Holy Ghost descended to give Tongues; and he descended to confound them. And, for the Judgment on *Sodom*; I shall insist upon it a little: *Gen.* 18. *ver.* 1. 'Tis said, *The Lord appeared*; How? *ver.* 2. Three Angels came: One whereof was the Lord; and the other two created Angels, Companions of him. Two Angels went to *Sodom*, *ver.* 22. and the third stayed, *Chap.* 19. 1. who was the Lord himself that communed with *Abraham*; Of whom 'tis said, *Chap.* 18. 20, 21. *The Lord said, Because the Cry of* Sodom *and* Gomorrah *is great, and because their Sin is very grievous, I will go down now, and see whether they have done altogether according to the Cry of it*, &c. And he staying with *Abraham*, 'tis also said, ver. 22. *But* Abraham *stood yet before the Lord.* This Angel was God, or bearing the Person of one that was God; for *Exod.* 3. 2. the Angel that appeared in the Bush, says, ver. 6. *I am the God of* Abraham, Isaac, *and* Jacob: the same, that as an Angel appeared to the Fathers: To *Abraham*, Gen. 18. To *Isaac*, Gen. 26. And to *Jacob*, Chap. 31. and Chap. 32. 9, 24. Whom, *Gen.* 48. 15, 16. *Jacob*, in his Blessings, calls both God, and an Angel; as *Hosea* also doth, *Chap.* 12. 3, 4, 5. This Angel, who was betrusted with the Government of the World, and said, he *would see*, *ver.* 21. was not the Father, for he is never *Missus*, *Sent*; as the word Angel imports this was, and yet withal was [*GOD*] though in the appearance and Office of an Angel. And we read of *God sent by God*, in *Zech.* 2. 8. Thus saith the Lord, *He hath sent me to the Nation*, &c. 'Tis Christ's Speech of his Father's sending him. So also, Isa. 48. 16, 17. — *The Lord God and his Spirit hath sent me*, &c. He that *is the Lord*, says, he was sent *by the Lord*; even as we read the New Testament also speaks of Christ: And he that is sent, must be distinct, and a Person distinct from the Sender. Now there are two Persons that send him there, *The Lord God, and his Spirit, hath sent me:* And he that was sent was God, and no less *Jehovah* than they; as all the Contexts afore and after shew. So then, you find three Persons there; and for this Cause it is, he is stiled *the Angel of God's Face*, Isa. 63. 9.

And there you meet with the three Persons too, as joining in that great work of Redemption out of *Egypt.* First, the Father is spoken of in ver. 7, 8. *I will mention the Loving-Kindness of the Lord, and the Praises of the Lord, according to all that the Lord hath bestowed on us: and the great Goodness towards the House of* Israel, *which he hath bestowed on them according to his Mercies, and according to the multitude of his Loving-Kindnesses: For he said, Surely they are my* People; *Children that will not Lie: So he was their Saviour.* The Son, in ver. 9. *In all their Affliction he was afflicted, and the Angel of his Presence saved them: In his Love and in his Pity he redeemed them. And he bare them and carried them all the days of old.* The Spirit, in ver. 10. *But they rebelled and vexed his Holy Spirit.* He that is called *Holy Spirit*, in the New, is according to the Hebraism, called the *Spirit of Holiness*, in the Old. But it is Christ, that was the Angel of his Presence, appearing afore God, interceding, and in whose Face God shines, 2 *Cor.* 3. *Exod.* 33. 2. *My Angel*, in *ver.* 14. is interpreted, God's Face, Presence. John 14. 9. *He that hath seen me, hath seen the Father.* And he it was that saw the Affliction of his People, *Exod.* 3. 7. who *ver.* 8. is said *to come down*; even as upon the occasion of *Sodom*, you have heard it, in like manner spoken. And it was this Angel, in whom (God says) his Name was; that is, his very Nature, *Exod.* 23. 20, 21, 22. And 'twas he that governed them in the Wilderness.

Now, this Angel, or, the *Lord sent* in that appearance, both to *Abraham* about *Sodom*: and to *Moses*, *Exod.* 3. And to the People of *Israel*, was one and the same, as all places shew: And this was the Lord himself; as *Mal.* 3. 1.

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He is expresly called *The Lord*; and the Angel of the *Covenant*; Even Christ, the Second Person whom they tempted. So *Paul*, *Neither let us tempt Christ, as some of them also tempted, and were destroyed of Serpents*, 1 Cor. 10. 9. So *Stephen* expresly, Acts 7. 32, 37, 38. *I am the God of thy Fathers, the God of* Abraham, *and the God of* Isaac, *and the God of* Jacob, ver. 37. *This is that* Moses *which said unto the Children of* Israel, *A Prophet shall the Lord your God raise up unto you, of your Brethren, like unto me; Him shall ye hear. This is he that was with the Church in the Wilderness, with the Angel, which spake to him in the Mount* Sinai. And this Person, who came down in the appearance of an Angel, to *Abraham*, about *Sodom*, *Abraham* as expresly enstiles, *The Lord, and Judge of all the World*, Gen. 18. 25. All which consider, how it punctually agrees with what in the New Testament out of *John* 5. hath been observed, as by comparing them, will appear. For, as the Son hitherto had wrought in all Works with the Father, as you heard out of *John* 5. 20, 21. So *ver.* 22. of that Chapter, *God hath committed all Judgment unto the Son.* And it is answerably said by *Moses*, Gen. 19. 24. *The Lord, or* Jehovah, *rained down Fire from* Jehovah; that is, the Son, who was God, he did it by Commission from the Father, that was God with him; as to whom he had committed the Judgment of the World: And so was, by his Office, the proper Executioner of this Vengeance upon *Sodom*: He also joining in all Works afore, and since, together with the Father, *who shewing him all he doth, the Son doth it likewise; That all might honour the Son as well as the Father*; as Christ there infers, *John* 5. 23. Chap. 2.

4. That which fully added to my Conviction, That the *Us* in Scripture-Language, when spoken of, and by God, intends these Three in God, whom we call Persons; and that to be spoken *More Regio*, after the manner and stile of Kings, is, That I further expresly find these Three, Father, Son, and Holy Ghost, each singly, and apart, using it in the Name of the other two, saying [*Us*] and [*We.*]

1. The Father, He whom all grant, is he that is to be understood, when 'tis said, [*God said*] *Let Us*; and as speaking to the rest.

2. The Holy Ghost, Isa. 6. 8. *Also I heard the Voice of the Lord, saying, Whom shall I send; and who will go for us?* If the question be, What Person spake this *Us* here; and what other Persons he speaks of as involved in it?

1. For the Person that speaks it, it is the Holy Ghost. Read *Acts* 28. 25, 26. *Paul* resolves it so; *Well spake the Holy Ghost by* Esaias *the Prophet unto our Fathers, Saying, Go unto this People, and say, Hearing ye shall hear, and shall not understand*, &c. Who is the same Lord, that in *Isaiah* says, Chap. 6. Verse 9. *Go and tell this People, hear ye indeed, but understand not*, &c. And He it is that said also Verse 8. *Whom shall I send, and who will go for Us?* And the like Speech and Character of Language, attributed to the Holy Ghost in the New Testament elsewhere, argues, that he is the Person. For upon the very same, or like, Occasion, we find him as a Person brought in, speaking of himself apart, under the Stile of *Me.* The Errand, or Business whereof he here speaks, *Who will go for Us?* was the sending forth Ministers, and Teachers, and Prophets: As it is expres's in that of the *Acts*, and in *Isaiah.* Nay, when the same Occasion or Errand came afore him, we hear him another time expresly speaking, Acts 13. 2. *The Holy Ghost said, Separate me* Barnabas *and* Saul *for the work whereunto I have called them.* 'Tis the same Employment of sending out Ministers, *Paul* and *Barnabas*, and it is the same Person, the Holy Ghost in both, and he a Person; for he speaks as a Person, [*I*] and [*I*], [*Me*] and [*Me*]; and one that was God. Add to this, that of *Isa.* 48. 17. *And now the Lord God, and his Spirit hath sent me.* Thus much that he was the Person that spake it. And,

2. For the Persons in whose Name he says *Us*, they are the Father and the Son. In *ver.* 3. you have the Angels cry, *Holy, Holy, Holy is the Lord of Hosts.* All that some would make of these *Holies*, is not in respect of the Three Persons, but to shew, God is *ter Sanctus, ter Optimus*, Most Holy, which alone I would not urge. But when I considered, that in this Chapter there is such a Presence and Mention of these Persons, I cannot but affix even that also, and

BOOK I. that the [*Us*] *verſ.* 8. refers to it; and that the Holy Ghoſt in that Verſe doth give that Interpretation or Gloſs upon it.

The *Father* to be Lord of Hoſts, all acknowledg: And that the Son Chriſt is particularly intended, the firſt Verſe of *Iſa.* 6. compared with *John* 12. 37, 39, 40, 41. does manifeſt, *Therefore they could not believe, becauſe that* Eſaias *ſaid again, he hath blinded their Eyes, and hardned their Heart,* &c. Theſe things ſaid *Eſaias,* when he ſaw his Glory, and ſpake of him. What Him? He of whom he had ſpoke in *verſ.* 37. *But though he had done ſo many Miracles before them, yet they believed not on him.*

Again, Thoſe Words in *Iſa.* 6. *verſ.* 3. are alſo ſpoken of the Lord, who was that Angel that was tempted in the Wilderneſs, *Numb.* 14. 21, 22. which Lord was Chriſt, 1 *Cor.* 10. 9. who alſo ſate between the Cherubims.

Then the third Perſon is the Holy Ghoſt, *verſ.* 8. 9. whoſe work it is, to deal with Mens Hearts by the Word, ſoftening or hardening.

So then, there are an [*Us*] of Perſons diſtinctly and apart mentioned, and ſpoken of: And then the Holy Ghoſt at laſt, comprehending them all in this Word *Us.*

Then, Thirdly; For the Son, we find him likewiſe ſpeaking the ſame Language, Sure I am, that Word *Us*, *John* 17. is his Speech, to his Father the firſt Perſon, verſ. 11. —*Holy Father, keep through thine own Name, thoſe whom thou haſt given me; that they may be one, as we are.* And verſ. 21. —*That they alſo may be one in Us.*

Thus you have ſeen, I have proſecuted no other Argument out of Scripture, than what the [*Us*] in *Moſes,* in three Places, hath led me into; and alledged but ſuch other Scriptures as are Complices, and of ſtrict Intelligence with thoſe Paſſages, and ſerve to the Illuſtration of them.

CHAP.

CHAP. III.

That these Three Persons in the Godhead are Persons distinct one from the other.

WHO would not judg them to be so, by what hath been already said? But yet for further Evidence, it is apparent from this;

First; That they are found speaking, not only *Us*, as Persons, but also ordinarily, one to another, in the language of [*I*] and [*Thou*], as *Heb.* 10. 5. *A Body hast* Thou *fitted* Me, which Christ spoke to his Father, as a Person existing with Him, then when he took an humane Nature. And, *Lo, I come to do thy Will*, Heb. 10. 7. Again, the Father speaks to the Son, *Psal.* 110. 1. *The Lord said unto my Lord.* And again, from Heaven, *This* is *my Son*, Matth. 3. 17. And the Holy Ghost, as distinct from both, descending as a Dove.

And, secondly; One speaks of another, as another Person distinct from himself; thus, the Son of the Father, *John* 5. 30. — *I seek not mine own Will, but the Will of the Father which hath sent me.* Vers. 31. *If I bear witness of my self, my Witness is not true.* Vers. 32. *There is another that beareth witness of me; and I know that the witness which he witnesseth of me is true.* Likewise the Son, of the Father, and of the Holy Ghost; *John* 14. 16, and 26. *And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever. But the Comforter, which is the Holy Ghost, whom the Father will send in my Name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.* And *John* 16. 13. *Howbeit, when he the Spirit of Truth is come, he will guide you into all Truth; for he shall not speak of himself; but whatsoever he shall hear, that shall he speak, and he will shew you things to come.* He, the *Masculine*, is put with a *Neuter Gender*, in the word πνεῦμα, Spirit, which would never have been, but to design a personality in him.

Thirdly; You have each speaking of himself as a Person. Thus the Holy Ghost, *Acts* 13. 1, 2. *Separate me* Barnabas *and* Saul, *for the Work whereunto I have called them.*

Fourthly; There are Works proper to each assigned: To instance but in one Scripture; 1 *Cor.* 12. 4, 5, 6. *Now there are diversities of Gifts, but the same Spirit. And there are differences of Administrations, but the same Lord. And there are diversities of Operations, but it is the same God which worketh all in all.* All three are mentioned, and as having, to distinguish them, several Works: And the Spirit there is said to have his own Things proper to him, as the Son the Father's: And, *vers.* 11. He is said to distribute them as he will; which, to say, is proper only to a Person.

Fifthly; These Persons are spoken of as distinct, when also they are called *God*; Psal. 45. 6, 7. *Thy Throne, O God, is for ever and ever.—Thou lovest Righteousness, and hatest Iniquity: Therefore God, thy God, hath anointed thee with the Oil of Gladness above thy Fellows.* And there also we meet with all three Persons too, for Spirit is the Oil he is anointed with.

Lastly; There is this most evident Demonstration, That the Man Jesus being assumed and taken up into one Person with the Son of God, that He, the Son of God, existing in the Man as one Person with him, should speak of himself as a distinct Person from the Father and the Spirit: In *Joh.* 10. 31. *I and the Father are one.* Here he speaks of Himself and the Father, as Persons distinct, and yet both but one true God; as *vers.* 33. the Jews understood him, *That thou being a Man, makest thy self God:* One God and two Persons of the three, and yet it was not the *Man* as *Man* only that was that Person; but it was the Son who was truly God

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with the Father, and the Man being made one Perſon with the Son, ſpeaks this of himſelf; ſo thereby evidently declaring, that in the Godhead there was the Perſon of the Son diſtinct from the Father; and ſo, in his Defence of himſelf, he declares, *Verſ.* 36. *Say ye of him whom the Father hath ſanctified and ſent into the World, Thou blaſphemeſt; becauſe I ſaid, I am the Son of God?* And again, *Verſ.* 38. *Know and believe, that I am in the Father, and the Father in me*; as two ſtill, (as [I] and the [Father] imports) enjoying one Godhead: And elſewhere, he profeſſeth his Manhood not to be alone the Perſon. And it was not God the Father that was incarnate, and in that reſpect is ſtiled the Son, as ſome have wickedly affirmed; for if the Father had been one Perſon with this Man, this Man could not have ſaid, *I and the Father*; or elſewhere often [*I*] and [*Thou*], ſpeaking to his Father.

And indeed, I have judged one great End and Iſſue of God's ordaining this Perſonal Union of the Man Jeſus, and the Son of God, to have been, to demonſtrate and aſcertain us, That there is this diſtinction of Perſons in the Godhead; in that the Man now aſſumed, talks at that rate of himſelf, as of a Perſon with God, and yet diſtinct from his Father; and that he was ſo, he refers unto all his Works, to believe and know it by; for that, whilſt he ſo ſpake of himſelf, he ſhould do ſuch Works; This invincibly argues the Truth of what he ſo ſpake, as in that, *John* 10. in defence of himſelf, and thoſe Speeches of himſelf, *verſ.* 37, 38. he argues, *If I do not the Works of my Father, believe me not: But if I do, though ye believe not me, believe the Works; that ye may know and believe, that the Father is in me, and I in him.* Had the Scripture declared this diſtinction of Perſons over and over, in a Doctrinal Aſſertion, it had not been ſo great an evidence as this; to hear the Man, who when become one Perſon with the Son of God, ſhould himſelf ſtill uſe to ſay, [I] and my *Father*; and when he ſpeaks to his Father, to ſay, *I* and *Thou*. Himſelf came by this ſingular Way and Means, to declare it ſo invincibly, as nothing could have been more ſatisfyingly done. That I may ſay, as the Apoſtle to the *Hebrews* doth of other Revelations of Divine Truth, ſo I of this, That after God had, at ſundry times and divers manners, ſpoke this Myſtery of the Diſtinction of Perſons, he hath now ſpoke it to us by the Son himſelf perſonally, as now incarnate and made Man: Who though he appeared to the Fathers, yet never perſonally united to thoſe Appearances as now he did. So that put but theſe things together;

1. That he that was the Son of God, exiſted before the aſſumption of Man's Nature, as a Perſon.

And that, 2. The Man he took up, was not a Perſon of himſelf, but it was the Son that was the Perſon taking up that Man into One [I] or perſonality with himſelf; which that Speech of his own, when he came into the World, (*Heb.* 10. 5.—*A Body haſt thou prepared me*) evidently ſhews. The Body, or his Humane Nature, was not the [Me] or Perſon, but he that aſſumes it was the [*Me*], *A Body haſt thou prepared Me.*

And then, 3. That hence he ſhould then ſpeak unto the Father, as a Perſon diſtinct from the Father's Perſon, as thoſe their words [*Me*] and [*Thou*] do evince. And that He, even after the Man ſo aſſumed, that he ſhould ſpeak as the Perſon when once ſo united, in the Language of *Thine* and *Mine*, *I* and *Thou*, and the like: This invincibly argues what I have driven at, *viz.* That the Father and he are diſtinct. And then, that he ſhould ſpeak of [*Another*] or third, diſtinct from both; [Another Comforter] the Holy Spirit; *And he ſhall take of mine*, &c. *John* 16. 15. whilſt himſelf ſays, *I the Son*, and therefore *alius*, or Another from both Father and Spirit, and not *alius*, or *another*, by *having become Man*; but as *Filius Dei*, in whoſe Perſon the Man ſpeaks it of himſelf.

Uſe 1. Is to exhort you to retain and hold faſt this plain and fundamental Truth, and by Faith to receive it, (if you have been diverted from it) as from the Son, and not conſult with Reaſon in it, which yet is not contradictory to it. This I am ſure of, that if the Scriptures ſpeak any thing, they ſpeak this great Truth; and of all other, it hath been the moſt and longeſt tried, of any other.

other. It begun to be questioned in the first Age of Christianity; and, at times, hath been so ever since. Reason contributes little to it, but remains unsatisfied; and yet God hath still cast the Spirits of his People, and won them over to it. Receive it, I say, by Faith; Christ puts them upon bare believing it; *John* 14. 10, 11. *Believest thou not, that I am in the Father, and the Father in Me? The words that I speak unto you, I speak not of my self; but the Father that dwelleth in me, he doth the Works. Believe me, that I am in the Father, and the Father in Me: Or else believe me for the very Works sake.*— And when they required a demonstrative Argument, or rational Evidence of it; Christ only affirms it, and having affirmed, refers them to his Works, after he had said it; as was observed before, out of *John* 10. 38. for if he had not said true, such glorious Divine Works would not have followed such a Doctrine and Profession: And thereupon he calls for Faith, from that Evidence *John* 10. 37, 38. *If I do not the Works of my Father, believe me not: But if I do, though ye believe not me, believe the Works; that ye may know and believe, that the Father is in me, and I in him.* *David* is said to be in Spirit, when he brings in the Lord speaking to the Lord: By which Speech was discovered, both these Persons to be in the Godhead, and distinct as Persons, speaking thus one to another; *The Lord said unto my Lord*, Psal. 110. *David in Spirit* (says Christ) *said this*, Matth. 22. 43, 44. and I remember not that phrase spoken of *David*, upon any other occasion but this, although it be said, *The Spirit of the Lord spake by me:* And this was necessary, for Reason would, of all else, never have revealed it, nor entertained it as it is revealed. Heaven opened, when there was the first open distinct discovery of the Three: The Father spake, *This is my Son*, and the Holy Ghost descended. For but by opening Heaven, and upon occasion of discovering the Son, was this distinctly revealed.

Chap. 4.

CHAP. IV.

That the Three Persons in the Godhead, have an Union and Communion between themselves apart, and Incommunicable unto us.

THE Assertion which I undertake to prove, is this, That God, and Christ, and by consequence the Holy Ghost, have an Union and Communion of a higher kind, than what we are ordained ever to receive; and therefore I call it the supream Sovereign Union. In a word, the Creatures are not God, vailed under the appearance of Creatures, and so hidden as under a Veil, which is the impious falsification of many of the Ranters of our late Age, as appears by their Writings, and which put me upon writing this Discourse.

I. To prove that there is a Sovereign, Supream Union between the three Persons in the Godhead peculiar, and proper to themselves alone, and which cannot be communicated to any mere Creature; I have chose those Passages in Christ's Prayer, whereon to found my Discourse; *John* 17. 21, 22, 23. *That they all may be one, as thou Father art in me, and I in thee, that they also may be one in us; that the World may believe that thou hast sent me. And the Glory which thou gavest me, I have given them; that they may be one, even as we are one, I in them, and thou in me, that they may be made perfect in one, and that the World may know that thou hast sent me, and hast loved them, as thou hast loved me.* Whatever use I have made of this 17*th* of *John*, in discoursing of this Union to another purpose, my scope now is to shew, how all the Ancients have judged this very Thing, (which I have asserted) with clear evidence of Reason, from Christ's manner of Speech, both Negatively and Affirmatively, as I shall alledge their Testimonies by and by.

Vid. Discourse of Election. Book 2. c. 6, 7.

This

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This alone of it ſelf will evidence it, That an Eternity of Time did paſs, when there were no Creatures at all; but the Three Perſons wholly enjoyed themſelves all that Time without interruption. And this alſo will further be demonſtrated in the ſecond Head of this Diſcourſe, which will be a Demonſtration of the Differences and Diſtances of that Communion which is between Father, Son, and Holy Ghoſt, and that which we have with thoſe Perſons.

But to return to the Expoſition of *John* the 17*th*. That the Union of the Three Perſons in the God-head, is of a higher kind, and not communicable to us, is evident from the manner of Chriſt's Speech in that his Prayer.

1. Negatively, from what he forbears to ſay in it; He does not pray, That *we all may be one with them*, (as if ſpeaking of the *Father*, and *Himſelf*, and the Saints altogether); No, but that *we all* may be one in them, and ſo with a differing Union from theirs. Thus *Auſtin*, He prays not that they may be one *with us*, but *one in us*.

Non enim dicit Chriſtus ut nobiſcum ſint unum, aut ſimus unum ipſi & nos, ſicut nos unum ſumus: Sed ipſi in natura ſua ſint unum, ſicut nos in Noſtra unum ſumus. *Auguſtinus* Tract. 107. in *Johannem.*

2. *Poſitively*; He ſpeaks of an Union of him and his Father, as ſtanding apart entire from that of the Saints with them; and which though it admit this addition of that Union of the Saints, yet ſtill remains inviolate in it ſelf, notwithſtanding no way intermingled with, or entercommoning with it. He repeats that Union of his and his Fathers five or ſix times, from *verſ.* 11. to the end; and every time with a Character of ſuch a difference as this. 1. He ſpeaks of the Saints and their Union, as at a diſtance from Himſelf and his Father; and of their Union alſo between themſelves; *that they all may be one as We:* Of the We he ſpeaks, as of thoſe who are of a Superior Order, and are one by a Superior Union. But of them as with a diſtance, that *they*, that theſe underſort Creatures, this *vulgus Creaturarum*, utterly differing and ſeparated from us of themſelves, that they yet may be *one in us*. 2. In his repetition of it a ſecond time, *verſ.* 22. that they [alſo]; there is an Emphaſis in the word *Alſo* as to this purpoſe. 1. [Alſo] that is over and beſides that Union which we have and keep within among our ſelves, even then when they are ſuppoſed united to Us; *One in Us:* The Us ſtill remain in a ſeparate Aſſociation apart, and retain a *Conſortium*, an Aſſociation as a Superior [We]. 2. 'Tis a Speech of diminution of their Union in compariſon of the [Us], and ſounds thus; As if Chriſt, looking down from an higher Orb, Sphere, and Throne of Union, whereon Himſelf and his Father ſits, upon theſe poor Things infinitely below, who are void of ſuch a Condition in their Native proper State; upon them Chriſt looking down in love, prays, Let theſe poor Things [alſo] partake of Union with Us; little Ones, who of themſelves are ſo far below us, no way worthy to attain, aſpire to any ſuch Thing, and yet by Grace are capable of in Us. 3. In his ſaying, *that they be one, as I in Thee, and thou in Me, verſ.* 21. Obſerve, He ſays not either, 1. *Ut ſint in te unum, ſicut ego in te unum ſum:* That they may be One in Thee, as I am One in Thee: No, but that they may be one in Us, as I in Thee, and Thou in Me: He therein entertaining and reſerving ſtill an Union as peculiar to himſelf. Nor, 2. He ſays not, that *Thou may'ſt be one in us*, (as involving and reckoning himſelf but as one of them and their Rank) and we all *one in Thee*; No, but he ſays, As *Thou in Me, and I in Thee, (ita ſe a Creaturis ſeparans) and they one in us:* whereby he manifeſtly ſeparates himſelf from them, and betakes himſelf to a peculiar Union and Intereſt with God above them.

Athanaſii Oratio 4. adver. Arrianos.

Ambroſ. lib 4. de fide. c. 2.

The repetition of it a ſecond time, *verſ.* 23. (which I moſt obſerve) is put there by way of Caution, and as with a warineſs that that Union of himſelf and his Father be kept inviolate; *I in them, and thou in me, that they may be made perfect in One:* As if he had ſaid, when they arrive to their higheſt perfection of Union, yet let them know, 1. their diſtance, That I am above them in it; *I in them, and thou in me.* 2. Their dependence and derivation of it from me; *I in them, and thou in me:* And this ſtill continueth, that (ſo) they may be perfected in One: He ſeeks it not, nor would allow it them upon any other Terms. As if he ſhould have ſaid, when they are at their heighth of Union, Thou art not, nor ever can'ſt be in them, with that immediate Union thou art withal in me, and I in thee: I muſt come in as a middle between them and thee, when they are with us in Glory. The deſcent is, *The Glory thou haſt given me,*

I have given them, verſ. 22. they hold of me even then; *I in them, thou in me*; and this is their higheſt perfection. Yea, at the laſt Verſe, when he prays his Fathers Love might be in them filling them; His Prayer, you ſee, is not only, that God's Love may be to them, but in them: for the heighth of our Union is the fulneſs of God communicated in Love; as *Epheſ.*3.19. *And to know the Love of Chriſt which paſſeth Knowledg, that ye might be filled with all the fulneſs of God.* There is firſt Love, then all the fulneſs of God mentioned: for Heaven is but a communication of God in Love; yet even there Chriſt will needs ſtep in between, even God's Love in the Communications of it; *and I in them.* The Love of God is not ſo in us, ſo that we become the Love of God; nor is God, or Chriſt, ſo in us, as we become God or Chriſt; nor is Chriſt left out, when God communicates himſelf in the higheſt manner: But as *Paul* ſaith, *Herein is your Calling*; ſo ſay I of this, Here is the deſcent of that Union on them; God one with Chriſt, and you with God in Chriſt. Yea, I obſerve further his Caution in this great Point to be ſuch, that if in praying for our Oneneſs, he mention himſelf firſt, He will needs bring in his Father's being in him: So *verſ.* 23. *I in you*, (is not that enough to make them perfect in One?) No, but *thou in me*; again, if he mention his Father's Love firſt, as Verſe the laſt, He comes in himſelf for a ſhare alſo; and *I in them*; He turns it every way: So that whether God be in us, it is becauſe Chriſt is in us; or Chriſt be in us, and ſo we One; it is becauſe God is in Chriſt. Laſtly, which is *Ambroſe* his Note, *Nos unum* [*erimus*] *ſed Pater & Filius unum* [*ſunt*]; He ſpeaks of that Union of himſelf, and his Father, as already in Being and Perfection; yea, as that which he then needed not to pray for, and which never needed praying for by him, but he prays that we may be one. He prays not that his Father and he ſhould be One, for they were as fully One already as for ever they could be, (to be ſure, as Second Perſon naturally) and as Man; 'twas ſo beſtowed at once for ever, as it needed no praying for a New: for though it was a Grace at firſt, yet to the Divine Perſon that the Man was now One withal, it was none; yea, it was a condeſcending in him, the ſecond Perſon, to match ſo low, as his own Speech, when he was to aſſume it, imports; Heb. 10.5. *A Body haſt thou fitted me*; He ſpeaks diminutively of it, and yet aſſumes it. But that the Saints ſhall be one with this High and Mighty US, this US; this is, and was with Chriſt, a Matter of, and Subject for Prayer; and this at this time, when yet they were united unto Chriſt already, as this Text implies; for this of ours depends for ever on Grace, not ſo that of Chriſt's Humane Nature: But once the Union being made *tranſit in jus*, it then becomes a Right: though at firſt it was the higheſt Grace to that Nature: For why? He is thereby advanced to be the Natural Son of God.

And whereas the word καθὼς, that they may be One, (As) we are One, is urged by ſome for Sameneſs or Oneneſs of Union in kind, it is evident by all that hath been ſpoken, that it is but *unum Similitudinis*, of Imitation and Similitude, or perhaps of Cauſality, becauſe we are One: The Inſtances of which latter are ſo frequent I need not mention any of them; as, *Be perfect, as your Heavenly Father is perfect: Forgive us, as we forgive:* As we uſe the Speech in the Lord's Prayer.

Non eſt ſicut æqualitatis ſed hujus modi & ſimilitudinis: imitatione non perfectione. *So* Origenſis. Ut hæc voluntatis unio naturalis illius in Filio & Patre unitatis imago videatur. *Cyrill.*

II. There is not only this ſuperior Union of the Three Perſons ſo far above that Union which we poor Creatures have with God: but there is alſo a Supream and Independent Communion between thoſe Perſons in the Godhead, having an entire abſtracted Converſe among themſelves, and incommunicable to any meer Creature; And this Communion, which they had one with another from all Eternity, conſiſts,

1. In that Divine Eternal Life of the Three Perſons among themſelves.
2. In the mutual Intereſt, or Propriety, which they have in the Things of each other.
3. In a mutual Communication and Enjoyment.
4. In a mutual Knowledg and Acquaintance one with another.

5. In

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5. In a mutual Communication, and imparting of Secrets, a diſco very of each others mind.
6. In mutual Love and Delight.
7. In their poſſeſſion of one common and equal Glory and Bleſſedneſs.

I. As to the firſt; The Life of the Three Perſons among themſelves. That excellent Man, in his Age, Biſhop *Uſher*, in a Sermon before King *James*, expreſt the dependence which the beſt of Saints, the Apoſtles, held upon the ſupream Life of Chriſt, conſidered as Second Perſon in the Trinity; *John* 1. 16. *And of his Fulneſs have all we received, and Grace for Grace.* There is (ſaid he) *Plenitudo Fontis, the fulneſs of the Fountain*; Pſal. 36. 9. *With thee is the Fountain of Life*, ſpoken of God much more; and there is *Plenitudo Vaſis, the fulneſs of the Veſſel*; which is but the pittance of the beſt of Saints, and that but received, which is ſoon dried up, if not ſupplied; and they receive but Grace for Grace, Glory for Glory, all from Chriſt. We have our Grace and Glory by meaſure; but Chriſt had the Spirit without meaſure.

Life is an Excellency added to *Being*: And the Divine Life of God, is a pure Activity and Quickneſs, which never ceaſeth nor abateth: All three Perſons therefore have the Title of Living; Of the Father there is none that queſtions it; Jeſus Chriſt is the Son of the Living God, *Matth.* 16. 16. and that imports he is a Perſon of the ſame Subſtance and Nature with God: And as Man begets his like, ſo God begets his like, and he is his only begotten Son. The Spirit is ſaid, to the ſame purpoſe, to be the *Spirit of the Living God*, 2 Cor. 3. 3. And as Chriſt is compared to the Son of a living Father, as being begotten of his Subſtance: So the Spirit is compared to the Soul that dwells in a Man, which is his Life. 1 *Cor.* 2. 11. is expreſs for it, *What Man knoweth the things of a Man, ſave the Spirit of Man which is in him?* And the Life of all Three, is God, and the enjoying of the Life of God, and exerciſing all the Acts of Life among themſelves.

This is for their Life abſtracted, ſuch as they had in Eternity, when no Creature was.

Now to the Point propoſed, the Difference and Dependence of our Union, and the Life thereof. Upon this of the Three Perſons that has been ſpecified, take that place in the *6th* of *John*, with the reſt that are to follow; when at the third Verſe Chriſt had declared of all Believers, *He that eateth my Fleſh, and drinketh my Blood, hath Eternal Life*; and then had explained himſelf, and founded that Communication of Life, *verſ.* 56. upon *our Union* with himſelf; wherein he ſpeaks of that ſort of Union which is between his Divine and Humane Nature, and alſo of our Union with himſelf, as the next words of the Verſe ſhew, *He that eateth my Fleſh, and drinketh my Blood, DWELLETH IN ME, AND I IN HIM*; which Union of ours with himſelf, the very ſimilitude of Eating and Drinking doth alone import, (for what we Eat, or Drink, becomes one with our Bodies). Yet his adding, *Dwelleth in me, and I in him*, doth explicitly declare it in the Letter: This done, as if he could not paſs over this Declaration of our Union, (as neither in that *17th* of *John* he doth, as may be obſerved) without ſuperadding how it was, that it was communicated from that his Superior Union with his Father; and that from thence it is, that Life is firſt communicated to himſelf, and alſo from him to us; as it expreſly immediately follows, *verſ.* 57. *As the living Father hath ſent me, and I live by the Father*; *ſo he that eateth me, even he ſhall live by me.*

Yea, and withal, to give a clear and evident Inſtance, that this Union of his with the Father, and ours with him, are of a differing kind, yea, and infinitely differing; Let us but add to this, what himſelf had ſaid of this communication and *deſcent of Life from his Father* to us, by virtue of his own Union in the former Chapter: *John* 5. 26. the words are theſe, *As the Father hath Life in himſelf, ſo he hath given to the Son to have Life in himſelf:* The ſenſe whereof is, (as I underſtand it) that his very Subſiſtence, as a Son, is from his Father, as he is the only begotten of him. Can this be ſaid of us, or of *our having Life*, though Spiritual and Heavenly, *that it is given us to have Life in our ſelves, as Chriſt hath*, or as *the Father hath in himſelf* independently, and with power to give Life

Life to others; so as to be the Lord's of Life, and to be able to bestow it as we please? But thus doth Christ, *vers.* 21. *For as the Father raiseth up the Dead, and quickeneth them*; even *so the Son quickneth whom he will.* And this Power, to give Life to others, he declares to this end, *vers.* 23. *That all Men may honour the Son as they honour the Father.* May this be said of *us*, *poor Things* that we are? Alas! We are so far from having Life thus in our selves, or to be Lords of Life, that it is well for us, (take us as we are fallen) if as condemned Persons we have that Life derived unto us at all; nay, that we have our lives, it is well if we scape so. This infinite Grace, as I have thus set it out, the 24*th* Verse indigitates; *Verily, verily, I say unto you, He that heareth my Word, and believeth on him that sent me, hath everlasting Life, and shall not come into condemnation, but is passed from Death to Life:* Thus low and flat do we fall, when his Life, and Union with his Father, are compared with ours. To gather up this; our Tenure of Life, is but a Coppy-hold of Life in respect of our whole dependence for it, by way of influence from him, and as 'tis derived from him, and from his Life; Tenants at Will I may not call us, in regard he hath endowed us with an eternal donation of it, (Why else called *Eternal Life?*) and estated it on us for ever; yet still in regard, both of the Original of it at first from him, and his continual influential maintaining it, and *keeping our Souls in Life*; which is the very Phrase the *Psalmist* expresseth our Life by. There appears an infinite difference and distance between us and him, in that Eternal Life which is his and ours; but upon a differing Tenure, for he is the Lord Paramount of Life, to have life *in himself:* But *we* are to hold all from him, from first to last, (though for ever): And if our dependence on him for Life be so vastly different from his in himself, then our Union is accordingly answerable thereto, distant in inferiority, and subordination; and so in like proportion differing, for Life, as the Effect flows from Union as the Cause. Therefore, good Souls, see your Hearts at rest, know your own *Imum*, your own Bottom, and lowness you stand in, in the best Condition, as Saints, you could have been set in: Be not deceived neither, to soar or aspire too high, upon conceits of Unions which are above you, nor of which indeed you are not capable: You must needs acknowledg, that the setting these mutual Unions of Christ and the Father in their συζυγίαις, from that of the Saints; and first *theirs*, and then *ours* apart by themselves, that they hold forth, at least, this to you, That though by means of your Union with Christ, you have an Union with the Father; yet that Christ hath an Union separate from your Union apart by himself with the Father, and the Father with him, which you can never attain: Would you be all Christs? then let us see you redeem your lost Brethren of the Sons of Men, whom Christ died not for effectually, or who of them have not as yet taken hold of his Death to save themselves from Sin and Hell: The *Psalmist* speaks thus, None *is able to redeem his Brother from the Grave*, and to quicken whom he will; no, nor is able to raise up himself at the Day of Judgment, as Christ did. And are you Hypostatically united to the Person of Christ then?

Chap. 4.

You might see this Truth of the infinite disproportion between these two Unions of God and Christ, and us and Christ, in a thousand other-like Effects, which you might make Demonstrations, that argue it, if a Man had time to gather them, or indeed to utter them. I come to a second Instance like to this.

II. *Mutual Interest*, or *Propriety* which the Three Persons have in the Things of each other.

Mutual Interest and Propriety in one another, follows upon Union. Now there is a vast subordination of the mutual Interests, the one of Christ in and with the Father, and that other of Christ with us; and such therefore must there also be in the several Unions: Will you see your Pedigree Emblazoned? *All things are yours, and ye are Christ's, and Christ is God's.* Here is the Interest, the Propriety and Right of a Christian to God, Christ, all Things; yet in a Chain of Subordination set forth thus; therefore it must be so in the Union also. Christ is in the Father, and the Father in Christ; and this their mutual In-being, as the ground of their sharing in the same common Stock, causeth an

answerable Intereſt in the Things of each other: Even of All Things. If you take a view of this, in the firſt and higheſt Supream Union of all, between Chriſt conſidered ſimply as a ſecond Perſon; They are one in the Godhead, and all things therein, or belonging to it, are thereupon equally common to both: *All things the Father hath are mine*, John 16. 15. And *John* 17. 10. *All mine are thine, and thine are mine.* And how is it that they have this equal mutual Intereſt in all Things? It is becauſe they are One, as the next Verſe hath it, *verſ.* 11. And their Union and their Intereſt runs Parallel. But we cannot ſpeak thus as Chriſt doth, we muſt lowly and humbly acknowledg all Things are Ours, becauſe they are Chriſt's, and Chriſt is God's. And again, that the Man Jeſus hath a perſonal Oneneſs with the Son, and ſo with God; hence it is, that all Things are committed unto him of the Father; and he alſo may ſay, *All thine are mine*, &c. And now we are Chriſt's, and Chriſt is God's; and ſo all Things become ours derivatively; as our Union is but a ſecondary Union; as the Unions have their Subordination, ſo anſwerably the Intereſts.

III. As to their Communication and Enjoyment mutual.

You may view theſe Gradations and Deſcents in the Communications, and Enjoyments mutual that paſs between God and Chriſt, Chriſt and us. Union is for mutual Delight, and Communication, and Knowledg each of other: As the Father and Son have an Union ſuperior and entire to themſelves, (with the Spirit) which is immediate, and differing from that of ours with them; ſo they have an entire Communication of themſelves one to and with another, diſtinct and apart from us; and they had it, e're ever any communicating of themſelves did deſcend unto us; and when they have communicated a ſuitable ſhare to us like theirs, yet theirs ſtill continues incommunicable to us, apart by themſelves.

IV. Compare the Communications of them in mutual Knowledg one of another, and Acquaintance.

Where there is an Union of Perſons, there is, or ſhall follow in the end, a making each other known one to the other: So it is in our Union which is inferior, *John* 14. 20. *At that day ye ſhall know that I am in my Father, and you in me, and I in you.* And becauſe theſe of Chriſt's, and the Father, and Ours, are Unions of a differing Order, you ſhall ſee he ſpeaks of their Knowledg ſtill in the ſame ſtile of tranſcendency, as he doth in parallel Language unto what he doth of Union: in thoſe Texts, *John* 14 and 17 Chapters; making one ſort of Knowledg, and ſo converſe by Knowledg, proper, and peculiar, and entire to the Father and the Son, diſtinct and apart from Us, and infinitely above Ours; and a Lower of ours, paſſeth between God, and Chriſt, and Us. Thus, John 10. 14. *I am the Good Shepherd, and know my Sheep, and am known of mine.* Here you ſee firſt there is an entercourſe between his Sheep and him expreſſed, as his Union with them here; but ſtill he having another ſort of entercourſe, which, as Son of God, he drave with his Father (and Chriſt had the experience of both) which was the Cauſe and Pattern of Ours, he adds, *verſ.* 15. *As the Father knoweth me, even ſo know I the Father.* You ſee he could not paſs by the mention of one ſort between him and his Sheep, but he muſt withal mention that other ſort between his Father and himſelf.

V. And together with this Knowledg, there paſſeth a Communication of, and imparting of Secrets, a diſcovery of each others mind.

Now as there is that ſuperior Order of Union, and a tranſcendent ſingular affection that accompanies it, between the Father and the Son, ſo the manifeſtation of the Father to the Son is anſwerable; John 5. 20. *The Father loveth the Son, and ſhews him all things that himſelf doth.* He ſhews them all unto his Son, as one that is a Co-worker with him in all the things himſelf doth; as the words afore and after ſhew, *verſ.* 19. *Whatſoever Things he doth, theſe alſo doth the Son likewiſe.* Thus high is this Original Union, that is proper and alone between themſelves, even to an equality; for this Speech of his comes in to juſtify himſelf againſt the Jews who accuſed him, in *verſ.* 18. that he called God his own Father

Father ἴδιον πατέρα, *making himself equal with* God; which he justifies against them, *vers.* 19. *Then answered Jesus, and said unto them, Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do: For what things soever he doth, these also doth the Son likewise.* But as for us, as our Union is far remote, so the manifestation both of Christ, and God to us, is also very far off from this: They shew us indeed, and reveal many blessed Secrets indeed to us that concern our own Salvation; but what we have thus discovered to us, is but at second-hand of what they speak about us among themselves. The Spirit tells us again what they say; as *John* 16. 15. *The Spirit shall take of mine, and give it unto you:* And *vers.* 13. *Whatsoever he* (speaking of the Spirit) *shall hear, that shall he speak*; namely, to you. He speaks of him as a Messenger sent, who conveys to us the mind of them that send him; but we have it but as from another's hear-say. And hence also, whilst Christ speaks of his Communication to us by his Spirit, by virtue of our Interest in him, he doth withal insert the mention of that his own Interest in, and Union with his Father, as the supream Original Union, so to shew the descent of ours; *Vers.* 15. *All things the Father hath are mine, therefore said I, that he shall take of mine and shew it unto you*; that is, Thus it comes to pass, that you have all manifested to you from me, in that I have all things that my Father hath, and so the Spirit reveals from us both. But still to shew that their Union is entire of Father, Son, and Spirit, apart, and incommunicable, kept up among themselves; He tells us, that their Communication, Conference, and Consultations, are thus in private held among themselves apart from us; that they hold a private, secret Counsel, which we are never immediately admitted unto: What the Father hath, the Son hath, and the Spirit heareth both; and as none knoweth what is in Man, but the Spirit of Man within him; so none knows what is in God, but the Spirit, who searcheth the deep things of God, and revealeth them, 1 *Cor.*2. 11, 12. and the Son, who, as in *John* 1. 14. is in the bosom of the Father. These three drive an entercourse and intelligence in Secret, into the bottom of which we never enter: but the Spirit reveals, and Christ declares, as is said in those places; and thus,but at second-hand, we have the Mind of God and Christ, 1 *Cor.*2.16. *For who hath known the Mind of the Lord, that he may instruct him? But we have the Mind of Christ*; and but how little (as in *Job*) do we know thereof! Chap. 4.

VI. Take and compare the Communications of mutual Love, breathings forth of Affection, mutual Delights, and mutual Pleasures in each other which follows Union.

They are represented to us in the very same gradation as Union here; Prov. 8. 30. *I was* (says *Wisdom*,the Son of God) *daily his delight:* His Son in whom he hath alone considered an entire compleat delight, an immediate delight in him; and I was always also rejoicing afore him, and so in him again, so that there was a communication of mutual Love, or interchangeable breathings forth, or casts of Love each to other. Mutual Love is the Consequent of Union; and the Father being united to the Son, with a supream Union, (transcendent in comparison of that of ours) loves the Son with a transcendent primary Love; who therefore is called *the Son of his Love*; υἱὸς τῆς ἀγαπῆς, *Col.*1. 13. as he that engrosseth the whole of it all to himself: likewise,*This is my well-beloved Son*,Mat. 3. 17. As the Son hath Life in himself, so the Father loves his Son for himself; with a natural Love,as that is wherewith he loveth himself: But his Love to us is secondary,and collateral,which shews our Union is at second-hand but as we are in Christ, and Christ in us. And from thence the care of the Father is derived to us, because Christ is in us, and we are united to him; this you have *John* 17. 26. *And I have declared unto them thy Name, and will declare it; that the Love wherewith thou hast loved me, may be in them, and I in them.* An original primary Union hath a love answerable, a derivative Union but a love proportionable. Our Union is immediate unto, and with Christ Jesus; so as he and we are the immediate *Termini*, or Correlates united: And thereby it is we become united to God, namely, through him: And therefore God's Love is said to be to us in him, *Rom.* 8. *ult. Who shall separate from the Love of God in Christ Jesus?* These were their proper, natural, incommunicable delights each in other; as their

BOOK I. Union is, and was afore the World was; *I in my Father, and my Father in me,* John 14.10. as dwelling in one another, ſo rejoicing in one another always; and theſe continue proper to themſelves, and will do for ever, and cannot be communicated to us, otherwiſe than by way of Similitude and Likeneſs. But then they intended to make Creatures, and ſo to have their made artificial acceſſory delights, (as I may ſo ſpeak). The Father ſhewed the Son a Platform of a World below, in which Men ſhould dwell, which Chriſt calls his Father's *habitable Earth*, and therein the Sons of Men, his Elect, given to him to be one for ever with him. Now as he was God's delight, and God his immediately, and naturally, ſo theſe were made for Chriſt's Delight: He therefore ſubjoins, *rejoicing in the habitable part of his Earth, and my Delights were with the Sons of Men*, Prov. 8.31. Obſerve the Subordination ſtill, as *he is in the Father, and the Father in him*; ſo he was in his Father's delights, and he in is: And then, as we ſay of Men, *we in Chriſt, and Chriſt in us.* And the Union is more direct and immediate between us and him; ſo we were primitively his Delights; even as afore you heard *Chriſt was God's, and we Chriſt's:* The Chain of Intereſt, and of Delight alſo, have the ſame parallel Subordinate Links.

VII. Come we laſt to Glory, and the Communication of Bleſſedneſs, (as we began with that particular of Eternal Life) there is therein found the like Subordination and Deſcent, *Rev.* 3.21. Chriſt hath with his Father a Throne in thoſe words, *As I am on his Throne*; to which Throne we never aſcend (mark that); But there is another which he calleth his Throne, and which conſidered as Man, he admits us to a ſhare in our proportion: *To him that overcometh, I will grant to ſit on my Throne.* There is ſtill a differing Rank and Order; Thrones higher and lower, even as of the Unions alſo: And καθὼς, or [*As*] *I with my Father*, ſo *they with me*, you ſee, hath run along through all: for ſome parallel likeneſs will be found in all theſe Unions that are thus ſubordinate; though of ſo differing a kind, that they have their infinite diſtance and diſproportion proper to them; which muſt be taken in and conſidered, if we will know the Nature and Condition of each.

Uſes. Chriſt here, *John* 14.20. tells his Apoſtles, for their comfort, That there was a Day coming, in which they ſhould have a clear, and full, and intuitive Knowledg of this their Union, and its deſcent to them from the Father; and the parallel of it, with his own Union with the Father; In *that Day ye ſhall know that I am in the Father, and you in me, and I in you.* This being a Matter of ſo great moment for all Chriſtians to know, and to diſcern in their own Selves and Hearts: and accordingly reſerved as the proper Work of the Holy Ghoſt, when he ſhould come as a Comforter: That though this Union it ſelf is wrought when we are regenerate by him, yet the Senſe, the Knowledg of it, is reſerved to the laſt, after Chriſt's Reſurrection and Aſcenſion; yea, and as others would interpret it, until after our Reſurrection, and the Day of Judgment. The Uſes of which knowledg are;

1. For our Comfort; for this Knowledg, Chriſt here intends, is, That which the Spirit as a Comforter, *verſ.* 16. was to bring; and it conduceth much to our Comfort, to know and meditate our Genealogy and Alliance that we have, and derive (by reaſon of our Union with Chriſt) from the Father, and how it holds of him: that although our Union be of a lower degree and kind, yet it is the off-ſpring of the higheſt and nobleſt Union; even of that between God and Chriſt; a ſecond Perſon firſt, and then of the Man with the ſecond Perſon.

By which alſo we ſhall perceive the ſureneſs, the ſtability of our Union with, and ſtanding in Chriſt, when we underſtand how it is founded: that it is ſo rivited into, and indented with that ſupream Union of the Father and the Son; that as that of theirs is indiſſoluble, and cannot be broken, ſo nor ſhall this of ours.

It is counted a matter of great moment unto Noble Families, if but for Honour-ſake, to know their deſcent from Houſes more Ancient, and Sovereign;

reign; (as of the King of *Egypt*, the Prophet speaks, that he was *descended of Ancient Kings*) that they have sprung from such and such Marriages, and Conjunctions of Sovereign Princes; although they be in alliance very far removed from them. So is this here to us; the Saints they are *a Chosen Generation, a Royal Priesthood*, as *Peter* speaks, 1 *Pet.* 2. 9. the Royallest Family Heaven or Earth affords; and that in respect of the descent thereof, which is here Heraldred, *My Father in me, and I in you:* And *Ephes.* 3. 14, 15. *I Bow my Knees to the Father of our Lord Jesus Christ, of whom the whole Family in Heaven and Earth is named.* Chap. 4.

2. As for our Comfort, so for our Satisfaction to our Knowledg in this great Mystery: As in lower Matters, when we see the Rise, the Dependence, and derivation of Things, running along in the Channel of, and from their Causes, it uses to be a great contentment to us. Then here much more to see how our Union hath the Union among the three Persons, for its Foundation, and Pattern, and Original; and to hear the Story how Union is let down to the Man Christ Jesus first, and in him conveyed to us; to know and behold the Union of three Persons in one Divine Nature, Father, Son, Holy Ghost, one God blessed for ever, producing, in imitation of them, an Union of the two Natures of God and Man in the Person of Christ Jesus; to whom be all Glory for ever: And then, that occasioning a third Union, yea, the next that could be, though more removed: An Union of Persons, (though not personal) yea, of multitudes of Persons united unto one Christ Jesus; to make up one Body, yea, one Man, as *Ephes.* 2. 15. hath it, *Having abolished in his Flesh the Enmity, even the Law of Commandments contained in Ordinances, for to make in himself, of twain, one new Man, so making Peace*; to the end we may be one Spouse unto Christ as our Head and Husband; and then to see the derived Influence the first hath upon the Man Jesus, and both upon this Union of ours: As *I live by the Father, so you by me*, John 6. 57. As also the parallel and correspondency that is held between the one and the other: that same καθὼς ἡμεῖς, inculcated by Christ, *John* 17. again and again, [*As*] *we are One, let them also be One:* As also to close, how the one illustrates the other.

And, 3. this is chiefly necessary for our Knowledg in the Doctrine of it, until we come to have experience of it; to the end to fix, determine, and state the true Bounds and Condition of our Union with God through Christ; the right proportion of ours in their distance from God and Christ, of which there have been too many mistakes in these Times; some soaring too high, to Identities and Sameness with God, at least, with Christ, (whom they think they may be better bold withal) some falling too low, to Unions only by Grace and Assistance, and presence to assist; or in outward Relations to Christ. For when we shall come but to see, and acknowledg the Prerogatives and Priviledges of those Unions above us, that are between God and Christ (incommunicable to us) descending downwards towards us in a Subordination, we may the rightlier judg what is left us to be our Lot, and Share; that we are but meer Creatures still, notwithstanding our Union with God and Christ.

CHAP. V.

Of Giving Glory to God. That it is a Duty incumbent upon us, prov'd by numerous Inſtances in Scripture. That we are to glorify God, not only nor chiefly for the benefit he beſtows on us, but for the Glory of his Name, and the Excellence, and Bleſſedneſs of his Nature. Some Reaſons given, that Grace in us may be raiſed to this high ſtrain.

1 Pet. 5. 11.

To him be Glory and Dominion for ever and ever. Amen.

ERe I raiſe that Obſervation I wholly intend out of theſe Words, I ſhall firſt deſire you to conſult with me the multitude of Parallel Paſſages unto this which we find up and down in the Epiſtles, which do ariſe to a great Bulk.

I ſhall not barely refer you to the Chapters and Verſes, and ſo paſs them over, but to the end to lay the more ample Foundation to that Doctrine I intend; and withal to make the deeper Impreſſions of it upon your Hearts, I will ſingle forth thoſe Paſſages out of the Epiſtles.

I fear the high and glorious Elevations that filled the Apoſtle's Spirits in theſe Doxologies, as they came from their Hearts, have not their due weight upon us Chriſtians, for the imitation of them or aſpiring thereunto: their commonneſs in ſo many Epiſtles, at the cloſe of them, cauſeth but a common formal regard of them in us; even ſuch as their *Salutations* of *Grace and Peace* (being made but as to thoſe Men they wrote to) uſe to have with us, as if we were not concerned in them.

But we are to conſider that the reaſon we meet with them frequently in moſt of the Epiſtles was, that their Hearts being full of the Glory of God, their Pens and Mouths were enlarged accordingly, and the Virtue and Example of them laſting to all Ages, they thereby do excite all that ſhall read their Epiſtles, afreſh to join with themſelves therein to give Glory to God as they did, it being expreſly ſaid, Eph. 3. 21. *Unto him be glory in the Church by Chriſt Jeſus* [*throughout all Ages,*] *World without end.* Amen. And in almoſt every ſuch a Doxology, [*for ever and ever*] is added: And in *Jude*, *Now and for ever.* This premiſed, I begin to enumerate the ſeveral Inſtances.

1. In the Epiſtle to the *Romans*, how often, by digreſſion, doth he ſtill vail to God in the midſt of his Diſcourſes, with an [*Amen*] ſet to his Bleſſing of him, as we alſo ſhould occaſionally in our ſpeeches do the like? In *Rom.* 1. diſcourſing of the Heathens, *changing the Glory of the incorruptible God*, verſ. 23. and verſ. 25. *changing the Truth*, (or the true Divine Nature) *into the ſimilitude of the Creature, and worſhipping and ſerving the Creature, more than the Creator*; he with an Indignation at the relating of that diſhonour done to the great God comes in with this, *Who is bleſſed for ever, Amen.* Which is a ſolemn Glory given to God, *in tranſitu*, by the way paſſant, as we ſay. The Form of *Amen*, that is in the Cloſe, ſpeaks how his Heart did give, and rejoiced to give all Bleſſedneſs to him, as rejoycing that he is ſo bleſſed a God. You find the like, *Chap.* 9. ſpeaking of Chriſt aſſerting of his Divine Nature, verſ. 5. *Who is over all, God bleſſed for ever, Amen.*

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In like manner, at the end of his Discourse about Election and Reprobation, in *Chap.* 11. which he had finish'd with the end of that Chapter, he breaks forth from *vers.* 33. to the end, *O the depth of the Riches both of the Wisdom and Knowledg of God! how unsearchable are his Judgments, and his Ways past finding out! For who hath known the mind of the Lord, or who hath been his Counsellor? or who hath first given to him, and it shall be recompensed to him again? For of him, and through him, and to him are all things: to whom be Glory for ever.* Amen. And lastly, in the conclusion of the Epistle, Chap. 16.25,27. *Now to him that is of Power to establish you according to my Gospel, and the preaching of Jesus Christ, (according to the Revelation of the Mystery which was kept secret since the World began, but now is made manifest, and by the Scriptures of the Prophets, according to the Commandment of the everlasting God, made known to all Nations for the Obedience of Faith.) To God only wise, be glory, through Jesus Christ for ever.* Amen. Chap. 5.

2. That to the *Galatians* hath it at the beginning, *Gal.* 1. 5. having last spoken of God the Father, he steps to give Glory to him ere he goes any further; *To whom be Glory for ever and ever.* Amen.

3. In that to the *Ephesians*, his Heart was full, and he begins with it as soon as he began to speak, Chap. 1. 3. *Blessed be the God and Father of our Lord Jesus Christ*, &c. But he takes occasion with more solemnity to intermix it, Chap. 3. 20, 21. *Now unto him that is able to do exceedingly abundant above all that we ask or think, according to the Power that worketh in us; unto him be Glory in the Church, by Christ Jesus, throughout all Ages, World without end.* Amen.

4. In that to the *Philippians*, Chap. 4. 20. *Now unto God and our Father, be Glory for ever and ever.* Amen.

5. In the first Epistle unto *Timothy*, upon occasion of narrating his own Conversion, Chap. 1. vers. 17. *Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever.* Amen. Then at the end of Chap. 6. vers. 15, 16. *Who is the blessed and only Potentate, the King of Kings, and Lord of Lords: who only hath immortality, dwelling in the Light which no Man can approach unto, whom no Man hath seen, nor can see: to whom be Honour and Power everlasting.* Amen.

6. In that to the *Hebrews*, Chap. 13. 21. *The God of Peace*, &c. *To whom be Glory for ever and ever.* Amen.

7. *Peter* in his first Epistle was so full with it, that he begins with it as *Paul* had done, Chap. 1. 3. *Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant Mercy, hath begotten us again unto a lively hope, by the Resurrection of Jesus Christ from the dead.* And Chap. 4. 11. *That God in all things may be glorified through Jesus Christ; to whom be praise and dominion for ever and ever.* Amen. And then, thirdly, at the close again, Chap. 5. 11. *The God of all Grace*, &c. *To him be glory and dominion for ever and ever.* Amen. In the second Epistle, Chap. 3. 19. He doth the same to Christ the Son. *Grow in Grace, and in the Knowledg of our Lord and Saviour Jesus Christ: to whom be Glory both now and for ever.* Amen.

8. *Jude*, Verse last. *To the only wise God our Saviour, be Glory and Majesty, Dominion and Power, now and ever.* Amen.

9. And *John*'s passing it by in his Epistles, makes amends for it in his Revelations, which abound therewith. First, himself annexeth it to his own Salvation, wishing Grace and Peace from God the Father, the Spirit, and from Jesus Christ, &c. vers. 5,6. *And from Jesus Christ, who is the faithful Witness, and the first begotten of the dead, and the Prince of the Kings of the Earth: unto him that loved us, and washed us from our Sins in his own Blood. And hath made us Kings and Priests unto God and his Father: To him be Glory and Dominion for ever and ever.* Amen. Then throughout the whole Book his Ears are filled with it, with Voices from all Hands. 1. The Saints and redeemed of Men in their several Congregations, (their Officers being their Leaders and Speakers for them, and in their Names) Chap. 4. 8. *And they rest not day and night, saying, Holy, Holy, Holy, Lord God Almighty, which was, and is, and is to come.* Again, 2. In Chap. 5. there is the same Laudation performed unto Christ: 1. By the Saints of the Sons of Men, vers. 9, 10. *And they sung a new Song, saying, Thou art worthy to take the Book, and to open the Seals thereof, for thou wast slain, and hast redeemed us to God*

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by thy Blood, out of every Kindred, and Tongue, and People, and Nation; And hast made us unto our God, Kings and Prieſts, and we ſhall raign on the Earth. 2. Then by an innumerable Company of Angels, verſ. 11, 12. *And I beheld, and I heard the Voice of many Angels round about the Throne, and the Beaſts, and the Elders, and the number of them was ten thouſand times ten thouſand, and thouſands of thouſands; ſaying with a loud Voice, Worthy is the Lamb that was ſlain, to receive Power, and Riches, and Wiſdom, and Strength, and Honour, and Glory, and Bleſſing.* 3. By all Creatures unto both God the Father and the Son, verſ. 13. *And every Creature which is in Heaven, and on the Earth, and under the Earth, and ſuch as are in the Sea, and all that are in them, heard I, ſaying, Bleſſing, Honour, Glory, and Power, be unto him that ſitteth upon the Throne, and unto the Lamb for ever and ever.* 4. Unto which the Saints on Earth do give their *Amen.* Verſ. 14. *And the four Beaſts ſaid,* Amen. *And the four and twenty Elders fell down and worſhipped him that liveth for ever and ever.* And what they do here at firſt, is to ſhew what they did perform upon all occaſions of Praiſe, as they are given throughout this Book: For they are here brought in as the ſetled *Chorus*, ſuch as in Interludes uſe to be.

And accordingly you find them at it again, *Chap.* 7. 1. An innumerable Multitude of Saints, cloathed with white Robes, and Palms in their Hands, and *they cryed*, verſ. 10. *with a loud Voice, ſaying, Salvation to our God, which ſitteth upon the Throne, and unto the Lamb.* Then, 2. All the Angels, *verſ.* 11. firſt ſay *Amen*, unto what the Church of Men had ſpoken: for though they have no Intereſt in that Salvation of us Men; yet for the Glory that thence ariſeth unto God, and out of their love to us it is, they ſay, *Amen.* And it ſpeaks but their own very Hearts. And then, 3. Themſelves add, *de novo*, a new Praiſe of their own, verſ. 12. *Bleſſing, and Glory, and Wiſdom, and Thanksgiving, and Honour, and Power, and Might, be unto our God for ever and ever*, Amen. And again, *Chap.* 11. 17. and 16. 17. when the Kingdoms of the World ſhall become Chriſt's. And laſtly, *Chap.* 19. after the ruin of *Rome*, verſ. 1. *And after theſe things I heard a great Voice of much People in Heaven, ſaying, Haleluja, Salvation, and Glory, and Honour, and Power unto the Lord our God.* Then of the Beaſts and Elders, ver. 4. *And the four and twenty Elders, and the four Beaſts, fell down and worſhipped God that ſate on the Throne, ſaying, Amen, Haleluja.* And then you have the Voice of a greater Multitude, verſ. 6. *And I heard as it were the voice of a great Multitude, and as the voice of many Waters; and as the voice of many Thundrings; ſaying, Haleluja: for the Lord God Omnipotent reigneth.*

That only Point which I advance from all theſe, is;

That as it is a Duty; ſo that the Grace in us may, in this Life, be wound up to a giving Glory to God, in an abſtracted way: From all the Glory which is in himſelf, and which in himſelf he poſſeſſeth, or for what ariſeth to him from his works of Grace or Providence, and Revelations of himſelf, and for the review of Praiſe, which all others in all Ages have, or ſhall give him, even for whatever doth any way accrue to his Praiſe, as well for what he doth in, and to, and for our own Souls, but alſo in, or towards all or any other of his Saints or Creatures.

Unto this ample Extent do many of theſe Paſſages extend, as upon a bare review of the Paſſages themſelves doth evidently appear. For the materials in moſt of theſe Doxologies, (although occaſioned by the remembrance of Benefits beſtowed, and thoſe alſo, as in common to others with our ſelves) are pure Glory, Praiſe, and Honour given unto God, ſimply, and not Thanks only returned, as for Benefits, nor chiefly for them; for that is mentioned but in a few of them: But the Objects for which the Glory is given, riſe unto what is in God himſelf; As *Dominion, Majeſty, Power, The King Immortal, Inviſible, only wiſe God, King of Kings, the Bleſſed and only Potentate, Lord of Lords, who only hath Immortality, dwelling in the Light which no Man can ſee, To whom be Honour and Power from everlaſting.* Theſe are all abſtracted from Benefits, and on theſe I ſhall in the Application particularly inſiſt, as alſo that in the *Revelations*, Chap. 1. 4. *John to the ſeven Churches which are in* Aſia, *Grace be unto you, and Peace, from him which is, and which was, and which is to come; and from the ſeven Spirits which are before his Throne*; that is, unto *Jehovah*, as he is Everlaſting, and hath fulneſs of Being in himſelf.

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In a Word, this comprehends all the *Glory due unto his Name.* Which Expression you find in two *Psalms*, Psal. 29. 1, 2. *Give unto the Lord, O ye mighty, give unto the Lord glory and strength. Give unto the Lord the glory due unto his Name; worship the Lord in the beauty of holiness.* Psal. 96. 7, 8. *Give unto the Lord, O ye kindreds of the People, Give unto the Lord glory and strength. Give unto the Lord the glory due unto his Name: bring an Offering and come into his Courts.* In the *Hebrew*, 'tis the *Honour of his Name:* That *Honour* which from you his whole Name is worthy of. And unto such a frame of Spirit, I would provoke you all; 1. To aspire to the obtainment of it. 2. To comfort you if you have attained it. And, 3. To exhort you to seek that it may not flag in your Spirits, but be fixed in you. Chap. 5.

This high and holy Frame and Temper, was certainly in the Apostles Hearts when they endited these Doxologies, and thereby excited others to the like.

And my Grounds (besides what hath been said, and which carries its own Evidence with it) are;

2. *Hallowed be thy Name*, is the top-Petition in that Gospel-Prayer Christ hath taught us, and the *heighth* and *top* of desires, and of Aspirements to hallow it, are therefore in some measure, in some of the Souls of them that are taught to pray so: And that Petition is of an higher Key, than *Thy Kingdom come*, that follows; and yet in *that* we pray that his manifestative Glory may be set up above all, in all his Works, and over all his Works, and in his giving his Church all Benefits, and in his confounding his Enemies, *&c.* But, *Hallowed be thy Name*, is far above all this, and therefore therein the Soul in the highest place desires that it self, and all others may give Glory to God for all that is *due to his Name*, any way, and principally for what *his Name is.* His Glory and his Blessedness is in himself, and they are to glorify God on this behalf. Now therefore, some strains of this are attainable in this World: for we are taught to pray it, and so are to have some dispositions of Heart suitable that accompany those Prayers.

2. Certainly Old-Testament-Grace rose not up higher, than now New-Testament-Grace will be found in some Christians to have done, and to do; nor did any of their Spirits aspire higher, in any of their givings of Glory to God, than the Apostles in these of theirs. The Prophecy of Gospel-Times, *Zech.* 12. 8. is, *In that day he that is feeble among you, shall be as* David, *&c.* Therefore *David's* Grace was at least to the highest acted in them, as it was in the primitive Christians many of them.

Now if you consult *David's Psalms*, in which we have his Spirit and his Heart expressed, (the Holy Ghost being witness thereof, in that through him and his Grace he penned them.) We find he was raised to this Elevation, in multitudes of Passages in his *Psalms.* In which he doth abstractly consider God in his Greatness, Power and Wisdom, *&c.* And then his Works in all the World, and towards his Creatures; then his Revelations to his Church, his gracious dealings with all his Saints, and his Glory that ariseth from all these, and upon these Accounts, gives Glory, Praise, *&c.* to him: and provokes all others to do so. That his Heart was filled with a suitable frame of Spirit, triumphantly, and from his whole Soul to do this, appears in the very Passages abundantly. There do occur so many Records of this, as I know not well where to begin, or which to insist on most. I shall single forth but one for all the rest, which is the 145*th Psalm*, of which I shall give a brief delineation.

There is this one *Psalm* of his which beareth this Title, *David's Praise*, or the Praise of *David*, so in the Original; and altho there are multitudes of other high strains this way in other *Psalms*, yet the Holy Ghost stiled this [*David's Praise*]; namely, *of God.* Now you will find the whole of that *Psalm*, to be a praising or giving Glory unto God, either simply abstractly, for what is in his Nature, or what he is in his Works to all Creatures, especially to his Saints: and you shall not find one Word in it about any Benefit proper to himself in that whole *Psalm*: that in the 1*st* Verse that he stileth this God *his God*, was from hence, the exercise of so high a strain of Grace, carries so clear an evidence of this with it, that that God whom any one should extol so much (as his Heart was enlarged to in that *Psalm*) must certainly be *his God* that so extolled him. But yet besides, that [*As he is God*] is the principal of the two; you have his Heart elsewhere expressed for that, as in Psal. 43. 4. *I will praise thee, O God, my God.* 1. [*O God*] in the chief

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place, and [*my God*] in the ſecond. This is more abundantly ſeen in this *Pſalm*, and in many other *Pſalms*.

'Tis obſervable, that *David* entitling this *Pſalm*, the *Praiſe of* David, that in the Original no *Pſalm* elſe beareth ſuch *a Title*. It is appropriated to it, becauſe this wholly conſiſts of meer Praiſe: he was elevated therein to a frame of Spirit, meerly made up of *pure Praiſe* of God, without any touch of what was particular to himſelf: So as it was not *Thanks*, but altogether *Praiſe*, and *wholly Praiſe*. To run over this *Pſalm* briefly.

Himſelf as *Preſenter* or Leader of the whole Chore, begins verſ. 1, 2. *I will extol thee, my God, O King: and I will bleſs thy Name for ever and ever. Every day will I bleſs thee: and I will praiſe thy Name for ever and ever.*

And then in Verſe the 3*d*, declares what it was, which above all he had in his Eye, as provoking him to this Praiſe; —*Even the great and infinite Excellency of God in himſelf. Great is the Lord, and greatly to be praiſed: and his Greatneſs is unſearchable.* This ſummarily comprehends all that is in God, which *David* intuitively viewed at his entrance to the whole. After this of his Greatneſs in himſelf, he proceeds upon what God is in his Works, and in that Argument he utters,

1. His *own Joy* firſt, for this, that they all ſhould with one Mouth praiſe him throughout all Times. Thus, verſ. 4. *One Generation ſhall praiſe thy Works to another, and ſhall declare thy mighty Acts.* And ſo that God will be ſure to be *praiſed to the Worlds end, and had been praiſed afore he was born*; this joyed his Soul exceedingly.

2. As that throughout *all Times*, ſo that in all Times, *All and every of his Works do praiſe him.* Firſt, *Men*, verſ. 6, 7. *And Men ſhall ſpeak of the might of thy terrible Acts, they ſhall abundantly utter the memory of thy great Goodneſs, and ſhall ſing of thy Righteouſneſs.* And Secondly, All of his other *Works*, beſides verſ. 10. *All thy Works ſhall praiſe thee, O Lord.* But Thirdly, With a greater Emphaſis and Exultation for this, that *THE SAINTS THEY BLESS HIM*, ſo in the ſame Verſe.

But that which I would deſire you in a ſpecial manner to obſerve withal, that whilſt he brings in all thoſe (which added unto his Joy) thus praiſing God, he himſelf thought with himſelf, whilſt he was bringing in this general Contribution of their Praiſe, that *I will not be left out* at ſo glorious an Exerciſe: But I will bear my part; ſo as he abruptly puts in with them, and rudely (as it were) interrupts them, intermingling his own in the midſt ſtill of theirs. Thus in verſ. 4. after he had ſaid, *One Generation to another*, &c. In verſ. 5. himſelf breaks in, *I will ſpeak of the glorious Honour of thy Majeſty, and of thy wondrous Works.* Which as if he had ſaid I will croud in mine, and bear my part, and he doth it whilſt theirs was but begun. And then in the next Verſe, *verſ.* 6. whilſt he brings them in again chanting out the ſame in theſe Words: [*And they*, namely, (*One Generation to another*, this referring to verſ. 4.) *They ſhall ſpeak of the might of thy terrible Acts.*] Himſelf as one that could not hold, (no not till their Praiſe had been half ſpoken out) puts in again, *I will declare thy Greatneſs.* Then verſ. 7. when he had brought them all in again, *They ſhall abundantly utter the memory of thy Goodneſs, and ſhall ſing of thy Righteouſneſs.* Himſelf again, (as if ſtriving to out-ſing them) riſeth up to the higheſt and loudeſt Note and matter of Praiſe, verſ. 8, 9. *The Lord is Gracious and full of Compaſſion, ſlow to Anger, and of great Mercy.* (This was proper to him as a Saint to utter,) and ſo together with them, fall a magnifying that God, which was the Cauſe of all, *viz. His Mercy*; and, as the Sourſe of that, for which all his Works do praiſe him, *The Lord is Good to all, and his tender Mercies are over all his Works.*

Which having ſaid, he then commits and leaves this Matter wholly unto them, even to all his Works, eſpecially unto his *Saints*, to ſpeak what they could, or would, further ſay. 1. To his *Saints*; for his Mercies to them are above what to all his other Works, verſ. 10. *All thy Works ſhall praiſe thee, O Lord; and thy Saints ſhall bleſs thee.* And ſo leaves it to them to ſpeak out the reſt; for he alone was not ſufficient, verſ. 11, 12. *They ſhall ſpeak of the Glory of thy Kingdom; and talk of thy Power, to make known to the Sons of Men his mighty Acts: and the glorious Majeſty of his Kingdom.*

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The rest unto the 21*st* Verse is a setting forth that Kingdom (in some branches of it) which they so much celebrate; and you may take it either to be his own, or their Celebration of it; or rather of both jointly. It begins, vers. 13. *Thy Kingdom is an everlasting Kingdom, and thy Dominion endureth throughout all Generations. The Lord upholdeth all that fall, and raiseth up all those that be bowed down. The Eyes of all wait upon thee, and thou givest them their Meat in due season. Thou openest thy Hand, and satisfiest the desire of every living thing. The Lord is righteous in all his Ways, and holy in all his Works. The Lord is nigh unto all that call upon him, to all that call upon him in Truth. He will fulfil the desire of them that fear him: he will also hear their cry, and will save them. The Lord preserveth all them that love him: but all the Wicked will he destroy.* Which containing the principal parts of his Dominion, I divide and consider thus: Chap. 5.

First, The Everlastingness of it; for which 'tis so much celebrated, vers. 13. *Thy Kingdom is an everlasting Kingdom, and thy Dominion endureth throughout all Generations.*

In which Words, is especially aimed at that glorious Kingdom he shall for ever exercise in Heaven, with all his Saints magnifying him gloriously, of which, as 'tis often said, *there is no end.* And although in this lies the height of his Dominion. Yet,

Secondly, He takes in the exercise of it as it is in this World, throughout the many Generations thereof, from first to last. And the Parts thereof are,

1. His Dispensations towards his Saints in their Miseries, which is shewn especially in raising and recovering them from falls, and exercised for them, and on their behalf, as they are oppressed, vers. 14. *The Lord upholdeth all that fall, and raiseth up all those that be bowed down.* A most glorious Work. But withal,

2. Also that which is extended to all Creatures, that having a sensitive Life, are to be maintained by Food, as Fishes, Fowls, Beasts; God takes it upon him to be the Father of this great Family of the World, and to take care of all the several kinds of them that need, and accordingly provides and gives forth *Variety* of several sorts of Food, proper to each. As 1. To give each their several Meat, and Diet; And 2. Fails them not; 3. In the *due season*, wherein they need it: and moreover, 4. His own immediate Hand is said to give it them; and they, 5. As expecting it from him, are said to come about him, as Fowls use to do about those that use to feed them. Yea and 6. He not only feeds, but *satisfies their Desires.* All these you have distinct, vers. 15, 16. *The Eyes of all wait upon thee, and thou givest them their Meat in due season. Thou openest thine Hand, and satisfiest the desires of every living Thing.*

3. That special part of his Providence and Kingdom, exercised over, and towards the eminent of his Creatures, *viz.* the Sons of *Men in common*, wherein he sets forth the manifold Administrations and Dealings with all of them, both good and bad. First, in common to both, vers. 17. *The Lord is righteous in all his Ways, and holy in all his Works.* That is, in all the Variety of Trials, Chastisements, Judgments, upon both wicked Men, and good Men; and it is not in some, or a few of his Ways, but [*in all*] that fall out to either: and therefore let us adore him in all.

4. But especially to the Righteous, his choicest ones. And that peculiar care and love to them, he again returns to set forth, vers. 18, 19, 20. *The Lord is nigh unto all them that call upon him, to all that call upon him in Truth. He will fulfil the desire of them that fear him: he will also hear their cry, and will save them. The Lord preserveth all them that love him.*

These are mighty Sayings, that we should have him to cry unto, and he to be nigh and quick of hearing, and his Eyes to run to and fro over us; that God in the Issue one way or other, should fulfil these Sayings unto all his Saints, even to every one, especially those latter; to hear and consider all their Prayers, fulfil all their Desires, and after, and above all that, he will make sure work of it, infallibly to save them at last, and preserve them to the end

effectually. Of all things he will be ſure to bring them to Salvation. What can be more?

All and every of theſe, through want of not ſearching them out, even the Saints themſelves obſerve not, and therefore God loſeth of his Praiſe, yet we ſhould believe them to be exactly true, and at the latter day we ſhall have an account of the fulfilling of them; but it is with us as *Job* acknowledgeth, Job 9. 10, 11. *God doth great Things paſt finding out, yea, and Wonders without number. Lo, he goeth by, and I ſee him not: he paſſeth on alſo, but I perceive him not.*

You find at the cloſe of this, that part of his Kingdom added, *But all the Wicked will he deſtroy*; namely, in Hell: for of other Diſpenſations to them in this Life he had ſpoken, *verſ.* 17. and this is a matter of as great Praiſe as any other, but only that towards his Saints, and which next thereto does bring in the greateſt and juſteſt Revenues of Glory to him. And yet even in doing this he ſhews himſelf *Righteous* and *Holy*, as he had ſaid afore, *verſ.* 17.

Theſe things done and gone through, look as he had begun with himſelf, ſo he ends, verſ. 21. *My Mouth ſhall ſpeak the Praiſes of the Lord*; namely, for all theſe things, and yet not a Word in all theſe things that was proper to himſelf, but of common Concernment to others. And then having ſaid, he as a Leader of the Quire, provokes all *Fleſh* to do the ſame. *And let all Fleſh bleſs his holy Name for ever and ever*; that is every Creature (as ſometimes Fleſh is uſed) to be ſure, of all the Sons of Men.

Truly he might worthily entitle this *Pſalm*, *David's Praiſe:* namely, [*of God*] whom elſewhere he gives the attribute of the [*Praiſed God*] unto; as in Pſal. 18. 4. *I will call upon the Praiſed God:* So in the Original there. *Ainſworth* obſerveth the ſame Word here, *verſ.* 3. The meaning in that place is (to make it the higheſt Encouragement to beget Confidence in one that Prays) is this, that God never denied Prayer; and that is the Thing for which he comes to be ſo famed and renowned a God, and that makes him to be the *Praiſed God*; that is it the Saints do praiſe him for: as that Coherence ſhews. And it is as if *David* had ſaid, *I will call upon him*, and I ſhall be ſure to ſpeed: For he is renowned for this, and bears the Title of the [*Praiſed God*], for that ſtill he continually hears them that call upon him. And we may be ſure that God will not loſe his Praiſe, and therefore will hear every one that calls upon him: according to that in Pſal. 22. 3, 4, 5. *But thou art Holy, O thou that inhabiteſt the Praiſes of* Iſrael. *Our Fathers truſted in thee: they truſted and thou didſt deliver them. They cried unto thee, and were delivered: they truſted in thee, and were not confounded.* And this makes it no wonder, that *David* elſewhere further ſtiles him, *The God of my Praiſe*; Thus *Pſal.* 109. *verſ.* 1. Whereupon give me leave, in order to expound it the better, to expoſtulate a little. What, *David*, were there no Saints but thy ſelf that gave Praiſe to God? Why doſt thou then ſeem to appropriate and ingroſs God unto thy ſelf, as the *God of thy Praiſe*, as if none praiſed him elſe but thee? It is becauſe his Soul had devoted all the Praiſe he was able to beſtow on any, unto the Lord alone; as whom he had ſet himſelf to praiſe, and praiſe alone. As of a Beloved Son we uſe to ſay, *The Son of my Love:* And further, it is as if he had ſaid, if I had all the Ability of the Spirits of Men and Angels wherewith to celebrate him, I would beſtow them all on him, he is the *God for my Praiſe.* And as he was his, ſo he ſhould be ours.

Yea further, Hence it is, that he is enſtiled, *The Praiſe of all Saints*, Pſalm 148. laſt. 'Tis one of his Titles, whereby (as God) he is ſet out. Give me leave to underſtand that Paſſage of God himſelf, which others have diverted from him; for the *Pſalmiſt* afore had ſaid, *He alſo exalteth the Horn of his People:* And therefore he it is, of whom it follows, *The Praiſe of all his Saints.*

My

Chap. 5.

My Brethren, you that have Grace, understand, in some measure, what Metal the Grace in your Hearts is made of; and unto what that Divine Metal, or Nature in you, may be sublimated by the (more than Chymical) Operation of the Spirit unto.

There are these *Reasons* why your Grace may be intended or raised up unto this Strain.

Reason 1. The *Divine Nature* in us, as in *Peter* 'tis stiled, is the perfect Imitation, or Image of God's own Nature; and all true Holiness doth consist in its being such. It is, as they observe of a Load-stone, that cut round, is the perfect imitation of the Earth, though in a lesser Volume, a *Terrella* (as they call it) so as all the Lines, the Poles, the Variation of the Compass, *&c.* may be exactly drawn upon it, and found out, and discerned, by the Motions of a Needle put upon it, which will shew all these exactly, as I my self have seen. And thus Sympathetical, in the make of it, is Grace, the Divine Nature in us, unto what is in God, or his Divine Nature.

However, this I may truly affirm, That Grace is framed, either to be the resemblance of, or applies it self unto all that is in God.

'Tis true, Divines do rightly make this distinction in the Divine Attributes.

1. Of some that are *Communicable* in this respect, that the likeness of them may be stamp'd on us, as *Goodness*, *Wisdom*, *Holiness*, &c. And of them the Case is clear, That therein consisteth an Image of God's Divine Nature.

But, 2. Some that are Incommunicable, as *Sovereignty*, *Eternity*, *absolute Dominion*, *Majesty*, &c. likewise his *Glory*, which is not to be given to another. Now observe, that those Attributes wherein our Graces are not capable to imitate him, that yet we have Grace to apply our selves to them, some way or other, so as to give the Glory due unto them. As to his Sovereignty, and absolute Dominion, and Majesty, Grace in us can and may be brought down, (shall I say) or wound up rather, to submit to it, to fall down to the Dust afore it; not simply, in a Reverence or Adoration of it, but in an absolute resignation of it self unto it; as in *David* we see, 2 *Sam.* 15. 26. *But if he thus say, I have no delight in thee. Behold, here am I, let him do to me, as seemeth good unto him.* Yea, unto a casting all away unto the Glory of it. And truly, as such Acts of Submission, are a throwing away, (shall I say) or rather, a giving up ones self, and all our own Concernments, both unto, and for, what purely is in God; so there is a giving Glory to him, by way of exalting him, for what is purely in himself.

Reason 2. The tendency of Grace in us, is to have but one common Interest between God and our Souls, to make his Interest wholly Ours, and ours to be altogether *His*. We are imperfect in it indeed, but so far as we have Grace, we have but one interest common to God and us. 'Tis that which Grace would be at, but Corruption keeps us down. Christ expresseth his being one with his Father, as in his Nature and Essence, so as he and his Father, having both but one Will, and so one Interest; *John* 6. 38. *&* 10. 29, 30. *&* 5. 30. *For I came down from Heaven, not to do my own Will, but the Will of him that sent me. My Father which gave them me, is greater than all; and no Man is able to pluck them out of my Father's Hands. I and my Father are one. I can of mine own self do nothing; as I hear, I judg; and my Judgment is just, because I seek not mine own Will, but the Will of the Father which hath sent me.*

Now as Christ's Interest and God's are but one, so by our Union with Christ, (and so with God through him) Christ's Interest and ours is but one. Therefore, 1 *Cor.* 6. 17. *He that is joined to the Lord, is* [*one Spirit*]; namely, with Christ, of one and the same Disposition, Ends, and Aims; for in all these respects, and much higher than I can express, it is to be *one Spirit* with Christ. Man and Wife, that are *but one Flesh*, yet we all see and know where Love between them is, that there is one common Interest of both; and it is such and so near

BOOK I.

a conjunction, through God's Ordination, as it is, as if they were one, both as unto what concerns the good of each other, as *Epheſ.* 5. 28. *He that loveth his Wife, loveth himſelf.* And alſo in what concerns the common Good of the Family, of the Children, *&c.* and they mutually rejoice in all thoſe alike. Oh, but Chriſt our Husband, and we, are one Spirit. Even the Saints among themſelves, ſo far as gracious, are ſaid to be of *one Heart, and of one Soul,* &c. Acts 4. 32. *And the multitude of them that believed, were of one Heart, and of one Soul: Neither ſaid any of them, that ought of the Things he poſſeſſed was his own, but they had all Things common.* And they were to rejoice and ſuffer in one anothers Happineſs and Miſery; 1 Cor. 12. 26. *And whether one Member ſuffer, all the Members ſuffer with it: Or one Member be honoured, all the Members rejoice with it.* For, as *verſ.* 12. *The Body is one, and hath many Members; and all the Members of that one Body, being many, are one Body; ſo alſo is Chriſt.* Thus is Chriſt in his Body among themſelves; how much more is it thus between Chriſt the Head, and each Member. I may well ſay, *Even ſo is Chriſt,* of the one part and the other, much more Chriſt and they are but one, and have but one Intereſt in common; for Chriſt is the Foundation of that among Saints. Now what doth the virtue of ſuch an Oneneſs of Intereſt tend unto, but that we ſhould rejoice in all the Good, Happineſs, and Bleſſedneſs that is in God, or that Chriſt enjoys? And that this is the Power of true Love, and of our being one Spirit with Chriſt, that Speech evidently ſhews, *John* 14. 28. *Ye have heard how I ſaid unto you, I go away, and come again unto you: If ye loved me, ye would rejoice, becauſe I ſaid, I go unto my Father; for my Father is greater than I.* And who therefore is ſo able to make me happy? And therefore that you are ſo caſt down, and that the joy for my Happineſs and Advancement, ſwallows not up your Sorrow, is, becauſe you love your ſelves inordinately. But ſtill the Power of Grace lies therein you may ſee, and the Foundation of all, is Oneneſs of Intereſt. Look therefore, as Chriſt's Intereſt was one with his Father's, ſo ſeek his Glory, and to delight in it: John 7. 18. *He that ſpeaketh of himſelf, ſeeketh his own Glory; but he that ſeeketh his Glory that ſent him, the ſame is true, and no Unrighteouſneſs is in him:* So it is of Grace in a Chriſtian, when wound up to what the heighth of it tendeth unto. And therefore, as God delighteth in his own Glory for it ſelf, ſo may a gracious Heart be brought to do. It is in his Grace whereby to do it: and as God's Bleſſedneſs lies in his enjoying himſelf, and his own Glory; ſo the heighth of ours ſhould be to apprehend that he is ſo glorious in himſelf, and accordingly to rejoice in it.

Reaſon 3. You will allow that Grace may be wound up in ſome Spirits, to as high ſtrains for God and his Glory, (take the ſorts or kinds of the one and the other) as Sin and Self-love are in ſome ſort of Sinners, againſt God and his Glory. I do not ſay in the ſame degree, (becauſe ſuch as I ſhall inſtance in, are wholly wicked, and full of all Evil, as the Devils are, and no Man's Grace is full for the meaſure of it) but for the kind; and there is no kind of Wickedneſs, but is in the genius and diſpoſition of it, equalled by the Grace in ſome Saints that love God. Now, Self-love in them that ſin againſt the Holy Ghoſt, and in the Devil doth riſe up directly and immediately ſo high, as to oppoſe and fly in the Face of all the Glory that is in God, or that in any way he enjoys, grudging at it, hating it, blaſpheming it immediately, as it is in it ſelf, as it is in us, and in him; this is the Devil's ſin, and alſo of ſome Men, put into the Devil's ſtate and condition.

Now then, I ſay, and argue from this; That the ſame contrary diſpoſition may be, and is driven forth in Grace, ever to love the Glory of God immediately, as it is his, and becauſe it is his, and to rejoice therein, more than in its own Bleſſedneſs; and to have an amplitude of Heart this way, ſo as to delight in all the Glory God hath, or any ſort of way accrues to him. Yea, and I add this, that there is reaſon it ſhould rather fall out on Grace's part, that Grace in a Saint ſhould, rather of the two, be ſupported, to be elevated unto this high pitch, rather than the Wickedneſs in Men or Devils unto the contrary: In that Grace is a Principle capable of loving God for himſelf, as the chiefeſt Good, but no

Creature

Creature can hate God simply and absolutely for himself, because he is himself the chiefest Good,as the School-men argue it,but yet they are found to do it only because God is an Enemy unto Self-Love in them, and so in revenge they are provoked to oppose God, and to fly in his very Face, they being acted by a Spirit to do despite to the Spirit of Grace, (which is the very Spirit of that Sin against the Holy Ghost);but the Creature having the Image of God's own Holiness stampt upon it, it may love God for himself, and true Love to God is not founded upon Self-Love meerly in the Creature; and if it were, it were not the Image of God: And if it be a Principle of Grace to love God,as God; then it must needs be capable to rise up to this, to glorify him as such. I further add, that as that forementioned desperate frame of Spirit befals some Men in this Life, as well as Devils; so this high and holy frame of Heart (though more imperfectly for degree) is raised up but in some gracious Saints Hearts in this Life; and yet as all evil Mens Wickedness is not wound up to this height of renown in Sinning, but only in a few; so nor is the Grace of all Saints intended or elevated to this other extraordinary pitch. Which stating of it thus, may conduce to clear the thing in Hand, and to the comfort of such Souls as want the Energy or working Sense thereof. Chap. 5.

Reason 4. It is certain, that Grace elevated works thus in the Saints Hearts in Heaven; that is, to glorify God for himself, and their own Happiness they consider not; for it is but a result or consequent of their joying in the amplitude of God's Glory, which they are wholly swallowed up into: For God becomes *all in all* in them and to them, 1 *Cor.* 15. 28. Now, as some Communications of the Joys that are in Heaven, are vouchsafed unto some Saints in this Life, some immediate Drops (not to say Dews only) are let fall into their Souls of the same kind that are in Heaven, in a Fulness. Therefore also, by a Parallel Reason, some lesser Participations of the Intenseness of that Grace, that is in those blessed Souls made perfect; for some have the Earnest of the Spirit, and of that Inheritance: and an Earnest consists of the same kind with the whole that is yet behind.

CHAP.

CHAP. VI.

A more punctual Explication what it is to give Glory to God, in Himself or Works; set out by a Comparative with all the other ways of glorifying God, which it far exceeds.

OUR next Enquiry shall be, What this *Grace* and *Duty* I so commend unto you, are. I put them together; for the one may be known and discerned by the other: and that where in Scripture we find the Duty spoken of, we may thereby understand what the Grace, that is, the Root thereof in the Heart, is and ought to be; as also what is the *Duty* when the *Grace* is spoken of, or the encrease of it specified. To find out the true Elevation of both, I shall proceed by comparative steps, whereby it will appear, how far this exceeds other ways of giving Glory to God.

In General, we may consider, That to give Glory to God, is a Matter of a large extent, comprehending many ways of doing it. As,

1. We are to glorify God in every Thing and Action, 1 *Pet.* 4. 10, 11. that *in every Thing God may be glorified.* And this is done by the Holy Ends we have in Communications, either put forth immediately, or though mediately, yet ultimately aiming at God's Glory in them: 1 Cor. 10. 31. *Whether therefore ye eat, or drink, or whatsoever ye do, do it all to the Glory of God.* And the Apostle *Peter* adds, over and above such a way of glorifying God, *to whom be Praise and Dominion for ever and ever. Amen.*

2. We give Glory to God, in such good Works as directly in themselves do tend to the Glory of God; Mat. 5. 16. *Let your Light so shine before Men, that they may see your good Works, and glorify your Father which is in Heaven:* Which *Peter* seconds, 1 Pet. 2. 12. *Having your Conversation honest among the Gentiles, that whereas they speak against you as evil Doers, they may, by your good Works which they shall behold, glorify God in the Day of Visitation:* Which is, as if he had said, Though at present Wicked Men will not acknowledg any Goodness in you Saints; but on the contrary, speak Evil of you; yet little do you think how every Holy Action lays up Matter against the Day of Judgment, in the Consciences of the wickedest Men, by which God will be glorified at that day in their Acknowledgments, when Christ shall have set his gloss upon these Actions, and in the mean time, afore that Day, these Holy Works do give an occasion unto Holy Men to glorify God in your behalf, which these Works do by *a redounding to the Glory of God*, (as the Phrase is, 2 *Cor.* 4. 15.) yet so to praise God, as I exhort you to do, is higher. The Angels, although their Character is, that they do God's *Commandments*, and that they be the highest instance of it; as in the Lord's Prayer, *Thy Will be done, as in Heaven*, &c. Yet they are called upon, by *David*, farther to *bless God*, as a Matter beyond their doing his *Will* otherwise: Psal. 103. 20. *Bless the Lord, ye his Angels that excel in strength, that do his Commandments, hearkning unto the Voice of his Word. Nulla Angelis præstantior est exercitatio in quâ se occupent*; *Calvin* on the words. There is no higher way of glorifying God, than this for them to be exercised in. It is beyond their doing all other Commandments. Likewise in *Psal.* 50. *ult.* Although ordering our Conversation aright is so acceptable to God, as he will shew his Salvation to them that do it; yet the height and top of glorifying God, is set upon the Head of praising God, as the Crown; *Whoso offereth praise, glorifieth me: and to him that ordereth his Conversation aright, will I shew the Salvation of God.*

3. In

3. In performing Duties of Worship, publick or private, and being conversant in Ordinances; This is a further degree of glorifying God, than in Holy Actions, in ordering our Conversations, *&c.* Psal. 68. 9. *All Nations whom thou hast made, shall come and worship before thee, O Lord, and shall glorify thy Name.* Yet this way of giving glory to God, excels being conversant in Ordinances; although having Communion with God therein. 1 Pet. 4. 10, 11. *As every Man hath received the Gift, even so minister the same one to another, as good Stewards of the manifold Grace of God. If any Man speak, let him speak as the Oracles of God: If any Man minister, let him do it as of the Ability which God giveth, that God in all things may be glorified through Jesus Christ; to whom be Praise and Dominion for ever and ever. Amen.* Which is spoken of the ministration of Ordinances. As to *speak in the Church*, or to contribute to the Saints, is a way of glorifying God in the way of Ordinances and Worship; Yet still this Duty of giving *Glory to God*, exceeds it, and therefore is over and beyond, (superadded and exhorted to, after the other) as distinct from them; *to whom be Praise and Dominion, for ever and ever. Amen.*

4. It is more than to praise God for Benefits vouchsafed, and received to our selves; which yet is an high way of glorifying God. We generally say, That *Thanksgiving* is a nobler and more divinely generous Duty than *Prayer*; for Self-love puts us upon that, praying for Benefits, but Thanks is a more free, defecate, and pure Act, and yet is out of a sense of God's goodness unto ones self; *'Bless the Lord, O my Soul; and forget not all* (that is, not any) *of his Benefits. Who forgiveth all thine Iniquities, and healeth all thy Diseases*, Psal. 103. 2, 3. And *Psal.* 86. 12, 13. *I will praise thee, O Lord my God, with all my Heart; and I will glorify thy Name for evermore. For great is thy Mercy towards me; and thou hast delivered my Soul from the lowest Hell.* Yet we see there is a deep touch of Self-love in this both praise and glorifying of God; *for great is thy Mercy to me.* Well, but this way of glorifying God, is yet more high and generous, being for what is abstractly considered from all Benefits; that is, simply considering what Glory and Excellencies are in God himself, or in his Glory unto others of his Creatures: It is to give Glory to God, for what he is or doth any way to his Church, or to all others in the World, and not only for what he is to us, *&c.* Look back upon the places cited, and you'll find the most of them speak this abstractedness. In the *Revelation*, you find both the Church and Men to give Glory and Honour distinct from *Thanks*; Rev. 4 9. *And when those Beasts gave Glory, and Honour, and Thanks to him that sat on the Throne, who liveth for ever and ever.* Upon this account, *vers.* 11. *That thou art worthy, O Lord, to receive Glory, and Honour, and Power; for thou hast created all Things, and for thy Pleasure they are and were created.* Likewise the Angels run upon the same strain, *Rev.* 7. 12. *Saying, Amen: Blessing, and Glory, and Wisdom, and Thanksgiving, and Honour, and Power, and Might, be unto our Lord for ever and ever. Amen.*

5. It is more than to glorify God for his *Love* to us; for the Assurance and Hope he will glorify us; Rom. 5. 1. *By Faith we have Peace with God*; and a standing in Grace, and the favour of God; so, *vers.* 2. *And not only so, but we rejoice in the Hope of the Glory of God: and not only so, but we glory in Tribulations*; so strong, real, lively, powerful, are those hopes of Glory in us, as to rise to this; thus Verse the 3*d*. But then, *vers.* 11. he riseth yet higher; *Not only so, but we also joy in God*, and make himself the top of our rejoicing, far beyond our being glorified by him, and our hopes thereof. Why? For in our being glorified by him, we are *Passives*, loved, rather than love; glorified, rather than give glory: But in the exercise of this Grace and Duty, the Soul is *Active*, and casts Glory upon God's Acts, and upon him, reverberates all the Glory that shines upon them, back again upon him, and that for what is in himself, as a God in himself, so glorious, dwelling in Light inaccessible, Immortal, only Wise, *&c.* Yet this must be added, that withal the Soul considers, that this God that is thus Great and Excellent, is also his God. He rejoices to put that in all, though still the top of his Praise, and his solace therein, doth rise and reach far higher. Therefore you find praising God, and *my* God, so often in the *Psalm* joined, and in the Prophet *Isa*, Chap. 25. 1, 2. although his Praise is

for his glorious Counſels and Judgments in the World, which wholly concern'd the Glory of God, and not himſelf; yet he puts in, *I will exalt thee, O my God.* That is, he reflected upon this withal, that God, who was ſo great a God, was *his* God, in that high and near Relation.

Uſe. Let us next view the high Privileges, and Divine Diſpoſitions of ſuch a Soul, when raiſed up unto this bleſſed Frame. I ſo ſtate the Terms of what is now to follow, in calling them his *Privileges*, as well as the *Divine Out-goings* or Diſpoſitions of ſuch an Heart: But I ſhall not handle theſe two apart, or accurately ſever them, but as one and the ſame, ſpeak promiſcuouſly of them.

It is the high Privilege of ſuch a Soul, to have all it doth, or can comprehend, to be in God himſelf, to give Glory to him for; and in doing ſo, therewithall themſelves to glory and rejoice alſo therein, as that he is *ſuch*, and ſo *great a God*, ſo bleſſed, ſo *glorious* in Himſelf; and although they cannot ſee his Glory, and live in this Life, yet all thoſe Deſcriptions of him, whereby he hath made himſelf ſo wonderfully known, they have theſe afore them, as far as in this Life they may or do comprehend them: Epheſ. 3. 18, 19. there is a *being made able to comprehend, and to be filled with all the fulneſs of God*, prayed for by the Apoſtle: And it is evidently ſpoken of what the Saints may attain in this Life; for it is, *whilſt Chriſt dwells in their Hearts by Faith.* And that place ſhews, that beyond the apprehenſion of the Love of God in Chriſt, and of Chriſt's Love, there is a being *filled with the fulneſs of God* himſelf, in ſuch a proportion and ſenſe as this Life is capable of; yet ſo, as ſuch a thing there is to be attained, as ſhall juſtly bear the Title of this. And becauſe they he writes to (as generally Chriſtians do) find this to be too high (as indeed it is, if they reflect upon their ordinary walking and common Experiments it is). Therefore he concludes his Prayer with this; *Now unto him that is able to do exceeding abundantly above all that we ask, or think, according to the Power that worketh in us*, &c. For indeed the experience of ſuch a frame of Spirit, is an heighth above what we *are able* to ask or think, and yet is attainable by the Power that *now worketh* in us, as it follows. And becauſe the genuine *Product*, *End*, and *Tendency* of ſuch an elevation of Heart is to wiſh, and to give all Glory to God; therefore it is he ſo ſolemnly adds, *verſ.* 21. *Unto him be Glory in the Church, by Chriſt Jeſus, throughout all Ages, World without end. Amen.* For any ones being filled with all the fulneſs of God, doth conſtrain the Spirit in whom it is, to give and wiſh this Glory to him. As likewiſe he that is raiſed up to that frame of Spirit, thus to give Glory for what is in God himſelf, that Soul hath all the fulneſs in God afore him, to give glory to him for.

Now to incite us all to the ſeeking this high diſpoſition of Spirit, I ſhall, for your encouragement, ſpread before you many Inſtances of Saints, who have had Hearts to glorify God for all the fulneſs which is in himſelf. *Moſes*, you know, deſired to ſee *the Glory of God*, Exod. 33. 18. and, ſays God, *verſ.* 19. *I will make all my Goodneſs paſs before thee; and I will proclaim the Name of the Lord before thee.* And God cauſed his Glory to paſs before him, *verſ.* 22. And accordingly, *chap.* 34. 5, 6, 7. God proclaims his Name and Divine Nature, in thoſe Attributes of *Merciful*, *Strong*, *True*, and *Juſt*: Upon which *Moſes* being filled with this Glory, adored God; *verſ.* 8. Moſes *made haſte, and bowed his Head towards the Earth.* He made a return of Worſhip unto all this Glory he had ſeen and heard; though likewiſe he put up a Prayer with all, *verſ.* 9. But he adores him purely, for that Glory which God had manifeſted to him, to be in Himſelf, and in his Nature.

We find many *Pſalms* made to glorify God alone by his Works: But in ſome other *Pſalms* beſides, over and above, and before they come to celebrate God for his Works, the *Pſalmiſts* began firſt to celebrate him for what is in his Nature, what is in himſelf: Pſal. 104. 1. *Bleſs the Lord, O my Soul; O Lord my God, thou art very great, thou art cloathed with Honour and Majeſty. Who coverеſt thy ſelf with Light, as with a Garment.* And then he ſets him out by his Works in the reſt of the Pſalm, in ſo glorious a manner, as in no Scripture more. Likewiſe *Pſal.* 145. 1, 2, 3. *I will extol thee; I will bleſs thy Name for ever and ever:*

Every

Every day will bless thee. Great is the Lord, and greatly to be praised; and his Greatness is unsearchable. Vers. 5. *I will speak of the glorious Honour of thy Majesty.* And *vers.* 8. He sets out the graciousness of his Nature; *The Lord is gracious, and full of Compassion; slow to Anger, and of great Mercy.* The rest of the *Psalm* is taken up with praising him for his Works, and a setting forth the Glory of his Kingdom. *Calvin* did observe this also, upon *Psal.* 136. 1, 2, 3. *Oh give Thanks unto the Lord, for he is Good; for his Mercy endureth for ever. O give thanks to the God of Gods: O give thanks to the Lord of Lords; for his Mercy endures for ever.* He sets out first (saith he) the heighth of his Deity, and Sovereign Kingdom. And then the following part of that Song sets out his Works; *To him who alone doth great Wonders*, vers. 4. Likewise, *Psal.* 147. A *Psalm* of Praise, so it begins, *vers.* 1. *Praise ye the Lord, for it is good to sing Praises to our God.* At the 5*th* Verse he sets out what God is in himself, by three things, as the Principles of all his Works. First, By his Greatness and Immensity, *Great is our Lord.* Secondly, His Power; *And of great Power.* Thirdly, His Wisdom; *His Understanding is Infinite.* Elsewhere it is said, *In Wisdom hast thou made them all*; namely, his Works, *Psal.* 104. 24. But here his Wisdom is, that which is in himself, for which he celebrates him, though he had never made any Work.

Chap. 6.

Priusquam ad Celebrationem Operum Dei veniat summam ejus Deitatem summumq; Imperium Commendat. *Calvin.* in loc.

This Soul thus wound up, can sit down in God, and with God, and bless him, and rejoice in all the Blessedness that is in him; and for that it is *His*; that *He* is so blessed: And that in such an Infinite God, there is such Infinite blessedness; and can say *Amen* to it, when he hath gone over it in all his Thoughts of it. As *Paul*, Rom. 1. 25. upon occasion of a dishonour done to God, by worshipping his unworthy Creatures, more than the Creator, he in indignation of Spirit adds, *Who is blessed for ever*, and puts *Amen* to it. He speaks of what he is in his Divine Nature, in himself; which in *vers.* 20. he calls *his Eternal Power and Godhead.* In *vers.* 23. *The Glory of the uncorruptible God:* And in *vers.* 25. *The Truth of God*; that is, the true Being of God. Now God considered as such, it is that for which he pronounces him *Blessed*, *Who is blessed for ever:* and I say *Amen* to it, (says he) that is, I congratulate it to him; for, what is *Amen*, but, *so be it*, or, oh let it be so? And if one *Amen* be not enough, you shall have it doubly set to our blessing of him; *Psal.* 72. 18, 19. *Blessed be the Lord God, and blessed be his glorious Name for ever; and let the whole Earth be filled with his Glory.* Amen *and* Amen.

And whom do you think he speaks of? Of Christ, and God in Christ, *vers.* 17. *Men shall be blessed in him; All Nations shall call him Blessed:* Wherein Christ, in the whole *Psalm*, under the Type of *Solomon*, is set out. But you find the same *Amen* set to the Blessedness that is in Christ in the New Testament; Rom. 9. 36, where *Paul* speaking of Christ, *Who is over all, God blessed for ever.* Amen. He says *Amen* to the fulness of the blessedness of the Godhead that is in him; yea, unto the Man Jesus, taken up into the participation of that Blessedness, through his Personal Union with the Son of God; from which it is, that all that Glory which he wears in Heaven, is his, by Inheritance, or Natural Right, as *Heb.* 1. tells us.

Now in *Psal.* 45. he sets him out in the Excellency of his Person as such, *Thou art fairer than the Children of Men; Grace is poured into thy Lips, therefore God hath blessed thee for ever.* And because God had thus blessed him, the *Psalmist* goes on to bless him too, and to wish well to him with all this his Honour; so far is he from envying of it, though it might have been the Lot of any other Man, or of a Man's self, to have been taken up into that Union, and kept from the Fall. But he wishes it all to him over and over again, and is glad that God hath such a Son, and himself such a Head; and as Christ passes along by him in his Glory, he cries out, *Gird thy Sword upon thy Thigh, O most Mighty, with thy Glory, and thy Majesty; and in thy Majesty ride prosperously.* These are words of one applauding, and blessing, and wishing all Happiness and Prosperity to him, with all his Honour; *Ride prosperously*; or, as the Hebrew hath it, *prosper Thou, ride Thou.* The old Translation had it, *good Luck* have thou with thy Honour; yea, and as Subjects use to say to the King (though often in flattery) as he passes by, *Vivat Rex, Vive le Roy*; *Let the King live for ever*, as in *Daniel.*

BOOK I.

And as they of *Auguſtus*, when themſelves were dying, they would Sacrifice for his Life, and ſay, *Let* Auguſtus *live, though I die:* So (would you think it) that the very like Phraſe ſhould be in the *Pſalms*; and the meaning of thoſe words, *Pſal.* 18. 46. *The Lord lives*, (as we tranſlate it) *and bleſſed be my Rock*, ſhould be an *Optative*, *Let the Lord live*; as we uſe to ſay to our Kings, *VIVAT REX*; ſo, Let God live, and be bleſſed, and live for ever.

See Mewis *and many other Commentators.*

Take we likewiſe the Matter of thoſe two Doxologies of *Paul*; 1 *Tim.* 6. 15. *Who is the bleſſed and only Potentate*; *The King of Kings, and Lord of Lords: Who only hath Immortality, dwelling in the Light no Man can approach to*; *whom no Man hath ſeen, nor can ſee*; *to him be Honour and Power everlaſting.* Amen. The other, 1 *Tim.* 1. 17. *Now unto the King Eternal, Immortal, Inviſible, the only Wiſe God, be Honour and Glory for ever and ever.* Amen. This latter he did break out into, upon occaſion of the Story of his own Converſion. But though that ſo great a Mercy to himſelf was the occaſion, yet his Spirit ſoars far higher, beyond all of what God had done for him. To conſider purely, and abſtractly, what a glorious God he was in himſelf, let us but open the Particulars of it.

Firſt, He gives Glory to him, for that Bleſſedneſs which was in him, *Who is the bleſſed* (ſays he) *and only Potentate.* What is Bleſſedneſs, but a confluence and fulneſs of all Good, to an Infinite, compleat within himſelf, ſo as God need not go forth of himſelf for any thing; as *Act.* 17. 25. *He needs not any thing, ſeeing he gives Life to all, and all Things:* Like as if a great Man ſhould have in his Houſe, and in the compaſs of his Grounds round about it, all kind of Things, of all ſorts, within his own Demeſnes, that he need not go forth for any Thing.

Secondly, He is the *only Potentate*, Sovereign over all; He hath not only all Happineſs within himſelf, and Fulneſs, but he hath ſovereign and abſolute Power over all Things. Now when theſe two Things ſhall meet all inward Fulneſs, and ſuch an abſolute Power beſide, he is bleſſed indeed that hath it. You ſhall find up and down in the *Pſalms*, the *Pſalmiſt* to bleſs him above all, for a Kingdom of his, *Pſal.* 145. and other *Pſalms*, where you find it celebrated.

Now that Kingdom is, 1. ſeated in himſelf, and then exerciſed towards his Creatures; you ſhall find the *Pſalmiſt* praiſe him for both. Firſt, *Seated in himſelf*; In *Pſal.* 93. which begins, in the firſt Verſe, with a celebration of his Kingdom; *The Lord Reigns*; *He is cloathed with Majeſty*, &c. He aſcends higher there, to the exerciſe of it, in governing the World. At *verſ.* 2. *Thy Throne is eſtabliſhed of Old*; *thou art* King *from Everlaſting*; and for this they praiſe Him. His Kingdom began from Everlaſting; He reign'd within himſelf, and in his own Purpoſes, and Contrivements, and Orderings of all Things; He diſpoſes of all from [then], as the word *of Old* tranſlated is in the Hebrew; And then it was, that he did cloath himſelf with Majeſty, and did gird himſelf with Strength, as a Man uſes to do, before he begins to do any great Matter: thus, *verſ.* 1. for this his Saints do praiſe him.

Then, 2. As it is exerciſed. Firſt, As it is ſeated in Heaven; Pſal. 89. 5,6,7. *The Heavens ſhall praiſe thy Wonders, O Lord*; *thy Faithfulneſs alſo in the Congregation of the Saints. For who in the Heaven can be compared unto the Lord? Who among the Sons of the Mighty can be likened unto the Lord? God is greatly to be feared in the Aſſembly of the Saints*; *and to be had in reverence of all them that are about him.* He ſpeaks this of the Glory which he hath, and ſhews forth in Heaven afore all Angels and Saints whom he hath round about him. He had ſaid, in the 4*th* Verſe, of Chriſt the Spiritual *David*; *Thy Seed will I eſtabliſh for ever*; *and build up thy Throne to all Generations.* And of that Kingdom he treats, from *verſ.* 21. of that Pſalm, to *verſ.* 38.

Now for this Kingdom of his, the Heavens are ſaid to praiſe his Wonders, which is ſpoken of the Angels, who are often called the *Heavens*, from their place: As in *Job* it is ſaid, *The Heavens are not clean in his ſight.* And theſe knowing the Wonders of that Covenant of Grace; they, even they, are ſaid to praiſe; *The Heavens ſhall praiſe thy Wonders, O Lord:* In the *Hebrew* it is, *Thy Wonder*, or *thy Miracle*, in the Singular Number; which in *Epheſ.* 3. 10. the Angels are ſaid to adore; and in *Luke* 1. to *ſing Glory to the Higheſt*; for, his Grace to Man is that Miracle. Now the Material Heavens do not praiſe the

Mercy

the Mercy of God, or the Grace of God, or the Covenant of Grace, or the Throne of Grace that is establish'd in the Heavens. They understand nothing of Christ; no, they do not so much as materially give occasion to Man to praise God for these; and therefore this is meant of the Angels, and most Interpreters understand the next words of them. Thy Faithfulness in the Congregation of the Saints, Angels, and the Holy Ones made perfect, for there the great Congregation is. For even in the Heavens, who can be compared to the Lord, where all his Angels thus do praise him? *Who among the Sons of the Mighty, of all the Powers of the Earth, can be likened to the Lord? for he is the King of Kings, and he is the Lord of Lords; a God above all Gods, even Angels themselves*; as elsewhere the *Psalmist* hath it: And he says not only, *There is none like thee*; But, *Who is like unto thee? His excellency so exceeds.* And in the *7th* Verse, He is there presented with all his Saints and Angels round about him, as one that is greatly to be feared, or that is terrible in himself, by reason of his Greatness, in this his Council, and Assembly of his Saints, and to be had in reverence of all that are about him: For Saints and Angels, they are of his Council in Heaven, (as might be shewn) and incompass the manifestation of his Glory there round about. Chap. 6.

This Kingdom of his, is set out and magnified by those Psalms. First, By his Throne; *Justice and Judgment are the Habitation of thy Throne*, vers. 14. Then *Mercy and Truth, they shall go before thy Face.* He compares them to Harbingers that he sends out before him; Psal. 57. 3. *He shall send from Heaven, and save me*; *God shall send forth his Mercy, and Truth*, that come down with Commissions from him, as from the great King, when his Saints stand in need thereof, and these make strange work in the World: He need not send down Angels, he need send but Mercy and Truth down, which else-where it is said he prepares in the Heavens, *Psal.* 61. 7. He prepares Commissions for them, and sends them down with them for Execution. It is likewise said, That Majesty is before him; Psal. 96. 6. *Honour and Majesty are before him*; *Sing unto the Lord therefore*, Vers. 2,3,4. *Bless his Name*; *declare his Glory among the Heathen, his Wonders among all People. For the Lord is great, greatly to be praised: He is to be feared above all Gods*, Angels, and Kings on Earth; *Honour and Majesty are before him.* And then his Faithfulness is said to be round about him, encompassing his Throne, *Psal.* 89. 8. For what-ever he doth, he is mindful of his Faithfulness, and Covenant, Before and Behind, and on each Side; he can look no way, but that is in his Eye. And though he imploy Angels, and send them down into the World, and they stand round about him; Yet he hath better Harbingers than these, *Mercy*, and *Truth*, and *Faithfulness*, that wait round about him. And for this Kingdom of his, as thus set out, do the Saints bless him; Psal. 145. 10. *All thy Works praise thee, O Lord*; *thy Saints shall bless thee. They shall speak the Glory of thy Kingdom, and talk of thy Power. To make known to the Sons of Men his mighty Acts, and the glorious Majesty of his Kingdom. Thy Kingdom is an Everlasting Kingdom*; *and thy Dominion endures throughout all Generations.*

Thirdly; The Apostle celebrates him, and gives *Glory to him*, that he is *Invisible*; you have it in both places, 1 *Tim.* 1. 17. and 1 *Tim.* 6. 16. and that purely puts it from God's being praised for what he is in Benefits to a Man's self, or from what he is to any Creature; for we praise him for what we do not see, for what we do not nor cannot see, and so cannot enjoy, (for so far as we cannot see, we cannot come to enjoy); and therefore purely for this, For what he is in himself, and to himself, in the knowledg and enjoyment of himself. He blesseth him that he is so great a God, that the Fulness of his Glory can never be known by his Creatures; *So Excellent*, that still there is an Infiniteness we cannot know in him: Had it been out of Self-love, (this giving Glory to him) it would have blessed him for what is seen and enjoyed. We see in this Life but his Back parts; yet by what we see of them, we glorify him for what we see not; And how *little do we know of him!* as you have it in *Job* 26. 14.

Fourthly; That he is *only Wise*, his *Understanding Infinite*, (as we heard out of the *Psalms*) and infinitely shown in all his Works. *In Wisdom hast thou made the Heavens*, Psal. 136. 5. Yea, *in Wisdom hast thou made them all*, Psalm. 104. 24.

BOOK I.

104 24. But above all, for his Wiſdom, that hidden Wiſdom, manifeſted in the Goſpel in the Salvation of Men; To God only Wiſe, who hath revealed the Myſtery which was kept ſecret ſince the World began; *To God only Wiſe be Glory, through Jeſus Chriſt for ever.* Amen. *Rom.* 16. *ult.* Of bleſſing him for his Decrees I ſhall ſpeak afterwards. In his ordinary Works, his Thoughts are very deep; Pſal. 92. 5. *O Lord, how great are thy Works! and thy Thoughts are very deep: But, O the depth of the Riches, both of the Wiſdom and Knowledg of God!* cries the Apoſtle out, when he ſpeaks of his Contrivements of Mercy in the Goſpel, *Rom.* 11. 33.

Fifthly; He gives Glory to him, for that he is Eternal; That he had all this Bleſſedneſs, Wiſdom, *&c.* from Everlaſting: Such a Soul can bleſs him then for that he hath been ſo bleſſed a God from Everlaſting, and enjoy'd this Happineſs, and then to be ſure, we enjoy'd nothing from him, for he was alone. You have the ſame in *Pſal.* 41. 13. *Bleſſed be the Lord God of* Iſrael, *from Everlaſting to Everlaſting*; and there is an *Amen* for either of them, *Amen* and *Amen*; An *Amen* for what he hath been from Everlaſting, and *Amen* for what he ſhall be to Everlaſting; And it is here, in the Apoſtle's words likewiſe, that *he is Eternal*, in the 1*ſt* Chapter, as for time paſt. And only *having Immortality*, in the 6*th* Chapter. You have the ſame, *Rev.* 4. 8. The *four Beaſts reſt not Day nor Night, ſaying, Holy, Holy, Holy, Lord God Almighty, which was, and is, and is to come.* They praiſe him for his Holineſs, and for his Power; they praiſe him for all he hath been, for what he was, and hath been for time paſt, is for the preſent, and is to come. One would think, what hath a poor Creature to do to bleſs him, for what he was from Everlaſting, all which is paſt? Yet they herein would ſhew their good Will, I will caſt in my Shot, and Congratulation, ſaith the Soul.

Sixthly; For that he only is, and hath alone all thoſe Bleſſedneſſes and Perfections: This is three times, in thoſe two Doxologies of the Apoſtle, whilſt he calls him *the Bleſſed and only Potentate*, and that hath *only Immortality*, and that is *only Wiſe*; *To him be Honour.* Pſal. 86. 9, 10. *All Nations ſhall come and glorify thy Name*; *for thou art great, and doſt wondrous Things*; *Thou art God alone.* Pſal. 72. 18. *Bleſſed be the Lord God of Iſrael, who only does wondrous Things.* Oh, ſays that Soul, let him have it, and he alone, and none ſhare with him.

This large and ample Field hath this Soul afore him to expatiate in. I might extend the amplitude of this Soul; That he hath all in God's Works; All in his Decrees; All in his Word, to give Glory to God for. Firſt, all his Works, paſt, preſent, and to come: We have this oft in the *Pſalms*; Pſal.66.2. *Sing forth the Honour of his Name*; *make his Praiſe Glorious.* Praiſe was too low a word; *Make his praiſe glorious. Say unto God, How terrible*; or how reverent *art thou in thy Works! All the Earth ſhall worſhip Thee, and ſing in thy Name. Come and ſee the Works of God!* &c. Pſal. 92. 1, 4. *It's a good thing to ſing Praiſe to thy Name, O moſt High*; *for thou Lord haſt made me glad, thorow thy Works*; *I will triumph in the Work of thy hands.* It rejoiced his Heart to ſee what a Glory ſhined forth in all he had done: *Oh Lord, How great are thy Works! and thy Thoughts are very deep.* And this he doth with delight; Pſal. 77.12. *I will meditate alſo of all thy Work, and talk of thy Doings.*

He hath alſo all God's Decrees and Counſels afore him to rejoice in, and to praiſe him for, his Counſels that contrived all about his Works, both of Judgments and Mercies: *Iſa.* 25. 1. *O Lord, thou art my God, I will exalt Thee, I will praiſe thy Name*; *for thou haſt done wonderful Things*; *and thy Counſels of old are Faithfulneſs and Truth.* As likewiſe that in *Pſal.* 92. 5. *O Lord, How great are thy Works! thy Thoughts* (that is, thy Counſels) *they are very deep.*

For his Decrees of Election eſpecially, yea, and Reprobation alſo. When the Apoſtle had diſcourſed both theſe Doctrines out, and juſtified God therein, *Rom.* 9. and 11 Chapters; ſhewing how God had once choſen the Jews, but then caſt them off; then, taken the Gentiles whom before he had ſuffered to walk in their own Ways, who in time paſt have not believed; and then at laſt, how he will have Mercy, both upon the one and the other. And the fulneſs of the Gentiles ſhall come in, as well as of the Jews; but God hath concluded them all in Unbelief, that he might have Mercy upon all: For this Counſel of his, he cries out, *Oh the depth of the Riches, both of the Wiſdom and Knowledg of God!*

God, namely, in these his ways, of chusing the one, and refusing the other: *How unsearchable are his Judgments, and his ways past finding out; for of him, and through him, and to him, are all Things; To whom be Glory for ever.* Amen. Reprobation it self, and the Issues of it, upon the consideration of the hardness and obstinacy that is in Man's Heart, and the wickedness of Men against God, causeth such a Soul to take part with God, and to rejoice in the Glory that accrues to him hereby; his Spirit will be stirr'd at the thoughts of all the obstinate Sinners in the World, that they should remain such against so great a God. In the 104*th Psalm*, where he sets out God in himself, and in his Works, as much as in any other Psalm, after all his praises of him throughout, and uttering his own frame of Heart thereupon; At *vers.* 33, 34. *I will sing unto the Lord as long as I live; I will sing praise to my God while I have a being; my Meditation of him shall be sweet, I will be glad in the Lord.* With indignation he adds, (his Spirit being raised up unto the exalting of God, and singing of his Glory) *Let the Sinners be consumed out of the Earth; and let the Wicked be no more*, who should thus dare to lift up their Heads, and Horns, and Souls against this God, so Great, so Good, so Gracious; *However I have reason to bless the Lord* (says he) *whom thou hast chosen: Bless thou the Lord, O my Soul, and all ye Saints, praise ye the Lord.* In *Psal.* 145. That Psalm of Praise, where he shews him to be good to all his Works, and his Mercy to be over all his Works, *&c.* And what a gracious God, and full of Compassion he is. What is the Conclusion of his Spirit from all this? *The Lord will preserve all them that love him; but all the Wicked will he destroy.* This he was glad of; this Soul can sit down at the Day of Judgment, and think of the Glory that shall then come in to God, from the condemnation of Wicked Men. As that poor Woman, who having a most wicked Son, whom she dearly lov'd, once upon occasion of a high wickedness of his, said, *Well, I shall one day rejoice that thou shalt be damn'd, and take part with the Glory of God therein.* And the Conviction of so high a strain of Grace to be in her Soul, of Love to God, (while he knew how well she lov'd him) was the Means of breaking that Man's Heart, and converting him to God.

Chap. 6.

He hath also all in God's Word afore him, to glorify God for every word and passage of it; Psal. 56.4. *In God will I praise his Word*, (says he). And again he hath it, *vers.* 10. *In God will I praise his Word*; for all his Promises, for all his Threatnings, and executions of Threatnings, though upon himself, according to his Word. *Good is the Word of the Lord*, when it was against him and his Family, and the whole Nation, said good *Hezekiah*, 2 Kings 20. 19. Above all, he loves God's Salvation that is therein; *Let all such as love thy Salvation, say continually, The Lord be magnified*, Psal. 40. 16. One would think that this should be Self-love alone makes us love Salvation: Ay, but they love it, because it is his, *That love thy Salvation*; as in *Psalm.* 21. 1. *The King shall joy in thy strength, O Lord; and in thy Salvation how greatly shall he rejoice.* It is the Character of a Holy Saint, to love Salvation it self; not as his own only, but as God's, as God's that saves him.

Again, this Soul can rejoice in all that is in God himself, and heartily rejoice; and Oh, what an infinite Priviledg, and how blessed a frame of Heart is it, for the poor Creature to be wound up so high, as not only to rejoice in hope of Glory; *But we rejoice in God*, Rom. 5. 11. To rejoice therein, more than in its own Happiness; And therefore you have it so often, when praising God is mentioned, that there is rejoicing also; It does accompany it, *Psal.* 104. 33, 34. *I will sing unto the Lord, as long as I live; I will sing Praises to my God while I have my Being: My meditation of him shall be sweet; I will be glad in the Lord.* In *Psal.* 43. 4. *I will give unto God my exceeding Joy; Yea, upon the Harp will I praise thee, Oh God, my God*; In the Hebrew it is, the *Top of my Joy*, the *Joy of my Joy*. You find them also, when they are in this praising frame, to make their boast in God; Psal. 34. 1, 2. *I will bless the Lord at all times; his praise shall be continually in my Mouth; my Soul shall make her boast of the Lord.* Likewise, in *Psal.* 68. 3. there they are also joined, *Let the Righteous be glad; let him rejoice before God; yea, let him exceedingly rejoice.* Then follows, *Sing unto God, sing praise to his Name; extol him that rides upon the Heavens, by his Name* Jah, *and rejoice before him.* And, *vers.* 13. *To him who rideth upon the Heaven of Heavens, which were of old.*

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This Soul, as thoſe will rejoice in God, ſo exult in giving thoſe praiſes to God; Pſal. 92. 1. *It is a good thing to ſing Praiſes unto thy Name, O moſt High*; And he founds it upon this, *For thou, Lord, haſt made me glad through thy Works:* It is a *good Thing*; that is, It is a ſweet and pleaſant thing, even Praiſe it ſelf is. Pſal. 135. 3. *'Praiſe ye the Lord, for the Lord is good; ſing praiſe to his Name, for it is pleaſant.* Pſal. 147. 1. *'Praiſe ye the Lord, for it is good to ſing Praiſe to God, for it is pleaſant, and Praiſe is comely.*

David ſpeaks it as the Joy of his Soul, that he ſhould yet live to praiſe him; and he yet ſhall praiſe him more and more, *Pſal.* 43. 4, 5. He expreſſeth it as his greateſt Ambition, and delight of Soul, that he ſhould live yet to praiſe him.

He does this with his whole Heart; Pſal. 9. 1, 2. *I will praiſe thee, O Lord, with my whole Heart, I will ſhew forth all thy marvellous Works; I will be glad, and rejoice in thee; I will ſing Praiſe to thy Name, O thou moſt High.* And therefore in praiſing of him, you find, they ſay, *Amen* and *Amen*, as in *Pſal.* 41. 33. and *Pſal.* 72. 18. which ſhews all heartineſs.

That Soul can go over all Ages paſt, and be affected with the Praiſes that have been given to God by the Saints and Angels in all Ages. To read the *Pſalms*, wherein *David* and the *Pſalmiſts* praiſe him. To read in the *Revelations*, how the Angels, the four and twenty Elders, and the four Beaſts, and all Creatures praiſe him. He can begin and ſet down with the Angels, thoſe bright Morning Stars, that began ſo early to praiſe God for the Creation of the World; Job 38. 7. *Then the Morning Stars ſang together, and all the Sons of God ſhouted for Joy*; And he can ſhout with them, that they then did ſo. He can then ſit down in the Ark with *Noah*, and glorify God with him, for that *the Lord ſat at the Flood*, Pſal. 29. 10. So moſt Interpreters render it, and interpret it, That he ſat as a Judg, taking vengeance on the old World, and Ungodly, after ſo much long ſuffering; and ſat on the Throne of Mercy, preſerving *Noah*, that Righteous one, and thus the *Chalde* paraphraſe on it. And that which follows, confirms it; Yea, the Lord ſat King for ever; He did that great Act once, and ever ſince he hath held being King, and will do ſo to everlaſting. This Man can join with *Miriam* and *Moſes* at the Red Sea, *Gen.* 50. and ſing the Song of *Moſes*, and of the Lamb, as they do *Rev.* 15. He can bear a part with *Hannah*, and all thoſe *'Pſalmodiſts* in their Elogiums, and high Exaltations of God; even as the Pſalmiſt, we find, did join with *Moſes* in celebrating his Praiſe for his Wonders then done in *Egypt*, and in the Red Sea. His Heart falls in with thoſe Angels Song, when they proclaim'd the Birth of our Redeemer; *Glory to God on High, Peace on Earth, good Will towards Men:* Yea, as one well ſays, *Aures habet ad audiendam Cælorum prædicationem.* He hath Ears to hear the Heavens, declaring the Glory of God, and his Soul can make Muſick on it; for thus we read *Rev.* 5. when *every Creature*, verſ. 13. *that is in the Heavens, and in the Earth*, &c. *ſaid, Bleſſing, Honour, Power, and Glory, be unto him that ſits upon the Throne, and unto the Lamb, for ever and ever:* That the *four Beaſts ſaid, Amen. And the four and twenty Elders fell down and worſhipped him that lives for ever and ever*; they fell in with them. And as a further Ground for this latter Branch, we find the Angels hearing the Saints of Mankind giving Praiſe to God, and ſaying, *Salvation to our God which ſits upon the Throne, and to the Lamb:* We find, that all the Angels that ſtood round about the Throne, That they *fell down before the Throne on their Faces, and worſhipped God, ſaying, Amen.* They join with the Song that the Saints of Men ſung unto God, though they were not concerned in it; Not in Salvation, for they fell not, yet they ſay, *Amen*; and then they add of their own, *'Bleſſing, and Glory, and Wiſdom, and Thanksgiving, and Honour, and Power, and Might, be unto our God, for ever and ever. Amen.* And where there is ſuch a frame of Spirit raiſed in the Heart of a Man filled with the Glory of God; as the Angels fall in with our Song, we can fall in with theirs, and with that of all the Creatures.

Muſculus on Pſal. 89. 5.

CHAP.

CHAP. VII.

The Glory of God which appears in his Kingdom, and Universal Dominion, whereby he rules over all; as it is described in Psalm 89. *from* vers. 6. *to* vers. 15.

HEre begins a Magnifick Description of God as King, and his Kingdom: For so expresly in the conclusion of this Description he is stiled, *v.*18. [*Our King*]. And the intent of this I have elsewhere shewn to have this end and purpose, of setting out what a King Christ his Son should be, and what a Kingdom and Throne his Father would estate him unto, for the grand Promise of this *Psalm*, so often solemnly made and repeated, being of a Throne, under the Type and Shadow of *David*, and of Christ's being his Seed, unto Christ his Son. It begins,

Verse 6. *For who in Heaven can be compared unto the Lord? Who among the Sons of the Mighty can be likened unto the Lord?*

He first sets out the incomparable Glory and Excellency of his Person to be such, as that he is a King above *all Kings*, *Whether in Heaven* (for there are *Thrones*, which notes kingly Dignity, as well as *Dominions* among the Angels, *Col.* 1. 16.) *or whether* on *Earth*, and that he is worthily, for his Personal Excellencies, the *only Potentate*, 1 Tim. 6.15. and his exaltation of him as such, is carried so high above them, as he will not deign so much as a comparison with them; but that he surpasseth all or the least comparison to be made with him. 1. So far *above the Angels, that who in the Heavens can be compared to him?* The Heathen Philosophers and wisest of them admired, worshipped the Angels, (as some *Pseudo-Christians*, induced by their Doctrines, afterward did the like, as *Col.* 2. shews.) Then 2*dly*, *on Earth* he brings in the Sons of the *Mighty*, by which I understand the great *Heroes* and *Worthies* of the Sons of Men, the Potent Mighty Ones, as *Kings*, and those that descend from them. Whom Men cry up as Benefactors, *Luk.* 22. 25. Whilst living, and when *dead* the Heathens did rank them among the Gods, and worship them also.

I rather understand with Piscator *and others, by* Sons *of the* Mighty, *to be meant the* Great Ones *of the Earth, than of the Angels, as others would, because of the like correspondent distinction held in the verse afore, of the Heavens, and Saints* on Earth, *continued also in this: As also, because this Stile,* Sons of the Mighty, *or* of the Gods, *is no where given to the* Angels, *although they are stiled the Sons of God, as in* Job, *because they are such by Creation (for which respect even* Adam *is also called* the Son of God, Luke 3. *last.) Who though because they excel in* Strength *(as the* Psalmist *of them) are therefore stiled the* Mighty Ones, Psal. 78. 25. *Yet no where* Sons of the Gods, *or* Mighty, *which is a Phrase peculiar to Men, connotating Propagation from such Men as are Gods, and Mighty Ones in the Earth; thus Psal.* 29. 1. Give unto the Lord ye Sons of the Mighty, *&c. That is, you Nobles, great Ones, and Potentates of the Earth, descended from them that were such; whereas the Angels Nature knows not Propagation, for which they should be thus stiled.*

And then, the *Jews* themselves had the Persons of their Heroes, as *Moses*, *David*, *Solomon*, *&c.* in too high an admiration (whose Renown was also spread over the whole Earth,) and did too much boast of them, as the Glory of their Nation, and had relied too much upon *David*'s House, that it would be answerable in future Ages, unto so happy beginnings of *David*, and *Solomon*, which the Prophet here (living in *Roboboam*'s time) began to see to fall short. Thereupon says the Prophet, whether among Angels, or *Spirits of holy Souls in the Heavens*, or the Sons of the *Mighty* on Earth, the best and greatest that ever were, there is not one, no nor all of them put together, that hath the least Shadow of Worth, to be so much as named, by way of comparison, when God is spoken of: For so

the manage of the Words import. He ſays not, there is no *God like unto the Lord*, (as yet elſewhere we have it) but who *can be compared and likened?* &c. God is ſo much and ſo infinitely beyond them all. I ſaid, there is not the leaſt *Shadow* for them to enter into the *Liſts* of this Compariſon. And the *Dutch* have tranſlated thoſe Words [*Who can be compared?*] thus, [*Who can be ſhadowed with him?*] that is, they are not worthy to be accounted Shadows unto ſuch a compariſon with him.

The intent of which, is to ſet forth how great a King in his own Perſon he is that is our King, as God (as he is in himſelf conſidered) is underſtood to be: As alſo to magnify that infinite Grace and Condeſcenſion of a God ſo great, to be the gracious Founder of ſo wonderful Mercies, and of ſuch a Covenant of Grace to the Sons of Men: For that is the Argument he drives on all along.

This for the firſt, how great a God and King he is in his own Perſon ſimply conſidered.

VERSE 7.

2. From his extolment of him in his Perſon, ſo far above all Kings, *&c.* He proceeds to his *Kingdom.* And in the ſeventh Verſe he begins that with a delineation of his *Court:* And how he hath erected a *Palace*, and ſo preſents him as ſurrounded with *Courtiers*, and Attendants *round about him. God is greatly to be feared in the Aſſembly of the Saints: and to be had in reverence of all them that are about him.* This is exactly done in Similitude to the mode and manner of Kings on Earth, and correſpondent unto the Scheme or Deſcription here. You find, (if you compare it) that of God's *Throne* ſet forth in the 5*th* and 7*th* Chapters of the Revelation, where the Lamb had his Commiſſion given him, to be God's King, or God's *Viceroy*, where you ſee how his Angels and *Saints ſtand round about him.* The like Poſture of this Aſſembly you read in the Old Teſtament, 1 *Kings* 22. 19. and more fully and expreſly of whom it conſiſts in the New, Heb. 12. 22, 23, 24. *But ye are come unto Mount* Sion, *and unto the City of the living God, the heavenly* Jeruſalem, *and to an innumerable Company of Angels, to the General Aſſembly, and Church of the Firſt-born, which are written in Heaven, and to God the Judg of all, and to the Spirits of juſt Men made perfect, and to Jeſus the Mediator of the New Covenant, and to the Blood of Sprinkling, that ſpeaketh better things than that of* Abel. And that as from thence he adminiſters the grand Affairs of his Kingdom, the Scriptures do abundantly teſtify.

And by ſetting out this Solemnity of his *Court* in Heaven, he declares how great a King he is, and how *greatly dreadful* he is unto thoſe glorious Spirits that are neareſt to him; however he is diſregarded by Men on Earth, yet in Heaven he is greatly feared and in reverence of them that know him beſt; that ſtand round about him, beholding his Face, being alſo ready preſt to execute his Will, when it is ſignified by the leaſt *Nutus*, or Caſt, and Diſcovery of his Countenance.

And yet though he uſeth theſe Angels as *miniſtring Spirits, ſent forth to miniſter for them who ſhall be Heirs of Salvation*, Heb. 1. laſt. yet the *Pſalmiſt* further preſents him as Potent of himſelf alone, to execute and do all whatever, which for theſe Heirs of his Covenant he hath a mind to do, and withal a faithfulneſs joined therewith to move him thereunto, as *verſ.* 8. hath it, *But unto the Son he ſaith, Thy Throne, O God, is for ever and ever, a Scepter of Righteouſneſs is the Scepter of thy Kingdom.* Who yet is pleaſed to employ that glorious Company of Angels that are round about him, in the outward Adminiſtration and Affairs belonging to this Kingdom, whilſt himſelf by his Spirit works and doth all as to the inward Effects in his Childrens Spirits: But this external Kingdom (viſible to thoſe that are with him in Heaven) he manageth as Kings, at and from their Courts, uſe to do: Which courſe and way, as for other reaſons he choſe to do, becauſe his Son whom he would give it unto, being to be a Son of Man, and a viſible King, he provided for him, to ſhew his Sublimity, the State and Grandure of a viſible King: *Who is gone into Heaven, and is on the right Hand of God, Angels, and Authorities, and Powers being made ſubject unto him*, 1 Pet. 3. 22. *And hath put all things in ſubjection under his Feet*, Heb. 2.

From

From hence therefore, the *Psalmist* descends to set out God's absolute Dominion (as the only Potentate) which he hath over all things that are in these lower parts of his Dominion, which are his Foot-stool. As namely, over these visible Heavens, the Suburbs of those higher, and over the Earth, *vers. 9. Thou rulest the raging of the Sea: when the Waves thereof arise, thou stillest them. The Heavens are thine, the Earth also is thine: as for the World and the fulness thereof, thou hast founded them. The North and the South thou hast created them:* Tabor *and* Hermon *shall rejoice in thy Name.* And in this latter Passage he quarters forth the *World, the North and the South*; and *Tabor*, and *Hermon* (which two stood *East and West*) to shew that his Power reacheth to every Nook and Corner of *the World.* And for a manifest invincible Evidence of his Power in these lower parts of Dominion (this World) he gives instance of one sort of Soveraign Acts, (which sufficiently argue his Power over all things else, whatsoever, here below.) And those Acts too such as were done in Performance of, and to make good his Covenant, promised to *Abraham* (for the Mercies of his Covenant are the thing he prosecutes); they are his *Wonders wrought in* Egypt, and at *the Red Sea*, rescuing his People from thence by an out-stretched Arm, vers. 9, 10. *Thou rulest the raging of the Sea: when the Waves thereof rise, thou stillest them. Thou hast broken* Rahab *in pieces, as one that is slain, thou hast scattered thine Enemies with thy strong Arm.*

Chap. 7.

The *Psalmist* still goes on to set forth the Glory of this King and Kingdom by Allusions answerable to what the Pomp and State of Kings doth lye. And indeed the highest Glories of the most High (as he is a King) are yet to follow, which lye in this, that his own Internal Essential Attributes, and Personal Excellencies, are all sufficient to constitute him a King, and then to support his Greatness, and to hold forth, and express a Majesty and Splendour, such as alone doth render him *dreadful*, and to be revered of all that are *about him*, so as he needeth not any thing outward, no additional Glory, or Ensign of Majesty, but Himself, and his own Divine Perfections, are instead and beyond all such Forreign Ornaments. That whereas Earthly Kings (their Persons being Mortal, *&c.* as other Men) do therefore need accessory Circumstances of State and Grandure, *Robes of Purple, Crowns of Gold*, enriched with most *Precious Stones*, with which *Solomon* was clothed in all Royalty, *Scepters* also and *Maces of Honour*, and *Swords* to be carried afore them, also Thrones and Canopies of State, *&c.* and all to dazzle the Eyes, and beget a Reverence and Dread in them that are about them, or in others of their Subjects. But our great God and King hath no need of any of these things, no outward thing to greaten, or assist him. Now the Attributes he mentions are four, or of four Ranks.

Propheta ad Regni insignia vel Pompas alludens, dicit *Judicium & Justitiam* esse sulturam solii ejus: *Clementiam & Veritatem* esse Apparitores: Acsi diceret loco purpuræ, vel diadematis, vel sceptri, his insignibus ornari Deum quod justus sit, & æquus Mundi judex, misericors Pater, fidelis suorum Protector. Nam quia Terrenis Regibus non suppetit intrinseca dignitas, aliunde eam mutuant. Deus autem qui se uno contentus, nullis adminiculis indiget, splendorem imaginis suæ in justitia, bonitate, & veritate sua nobis proponit. *Calvin.* in loc.

First, In *vers.* 14. you read that *Justice* and *Judgment* (that is, Righteousness, and Righteous Administrations) are the *Establishment* (as in the Margent) of *his Throne.* He needs not, as *Solomon*, an Artificial Throne, *Lyons, &c.* as *Solomon's* Throne had, and needeth not his Subjects Hearts, his own Justice is sufficient to found and support his Throne.

The like you have (speaking of his Kingdom.) Psal. 97. 2.

Secondly, Whereas Kings have *Mace-bearers*, and Nobles to bear the Sword, to go afore them; also Messengers of State that stand ready to go forth to execute any Design: So God as in the same 14*th* Verse, *Mercy and Truth are before thy Face*, either to carry the Ensigns (which indeed themselves are sufficiently) or as *ready to go* abroad, (*Tanquam Apparitores*) to effect whatever he would have done in the behalf of his People. Thus elsewhere, when *David* was to be delivered, as in Psal. 57. 3. *God shall send from Heaven*, says he, (as from his Court and Palace) And whom will he send? It follows, *God shall send forth his MERCY and his TRUTH.* Creatures might fail, but if Mercy it self, and Truth be entrusted to dispatch his decreed Purposes, these will be sure to do it throughly and to purpose, as we say, for the Good of his Chosen, and the making Good of his Covenant.

Thirdly, These came down armed with all the Power that is in God *the Lord of Hosts* to assist them, and so can never fall short of Ability for the Performance,

BOOK I.

verſ. 13. *Thou haſt a mighty Arm: ſtrong is thy Hand, and high is thy right Hand.*

Fourthly; *His Faithfulneſs*; that is, a *conſtancy to his own Reſolutions, Intentions, Purpoſes*, and *promiſes of Mercy*, that in *verſ.* 8. is ſaid to *be round about him.* In alluſion ſtill unto a King on his Throne; in the foregoing *verſ.* 7. the Angels were ſaid *to be round about him*; as alſo the *Revelations.* But here, his own very *Faithfulneſs*, is further ſaid *to be round about him. A tergo, à fronte, à dextra, à ſiniſtra*; afore, behind, and every way, Faithfulneſs environs him round; no *Decree*, no *Execution* can paſs from him, but it muſt paſs through his Faithfulneſs. And it is for all ſureneſs to us, and our full ſecurity, that he is ſaid to have placed it round about him as his Guard, that ſo his Faithfulneſs might watch and obſerve whatever paſſeth, as in our behalf, that nothing ſhould be done, or fall out, but in very Faithfulneſs to his Promiſes made to his. His Fidelity hath an Eye upon him in every thing, and he hath an Eye unto it continually; for let him turn his Eyes which way he pleaſeth, it is before him. Thus in like manner you find a *Rainbow* round about his Throne, *Rev.* 4. 3. The Rainbow was Mercy's *Remembrancer*, not to deſtroy *the World*; and was typical therein of the Covenant of Grace, *Iſa.* 54. 8,9. *With everlaſting kindneſs will I have mercy on thee*; for *this is as the Waters of* Noah *to me*, &c. And this Rainbow being thus continually round about him, he can look no way but he is put in mind of Mercy, in the midſt of the moſt ireful Diſpenſations, as in the ſame place of *Iſaiah* you have it. And therefore he alſo ſaid, he will *ever be mindful of his Covenant*, Pſal. 111. 5. and ſo of theſe Mercies of his Covenant.

Calvin.

Now all this which is ſaid of God's Kingdom, is all true of Chriſt; his own Perfections innate in him, (being God's Son) have an alike ſufficiency in him; his own Glory and Power, that flow from that Union, have Ability, Majeſty, *&c.* ſufficient. The Apoſtles ſay of him, *We ſaw his Glory, as of the only begotten Son of God*, proper to him, and innate in him, as ſuch. And the Angels they *cry aloud*, Rev. 5. 12. *Worthy is the Lamb that was ſlain, to receive Power, and Riches, and Wiſdom, and Strength, and Honour, and Glory, and Bleſſing.*

Uſe 1. We ſhould therefore praiſe and glorify God, That he is the King, the Great King, Bleſſedneſs in himſelf. You have them both joined, why we ſhould praiſe him; Pſal. 95. 3. For *the Lord is a great God, and a great King above all Gods.* You have them joined in the Lord's Prayer, *Hallowed be thy Name*, as he is God; and, *Thy Kingdom come*, as he is King. In *Jer.* 10. 6, 7. Here, as he is God, *O Lord, thou art Great*; *and thy Name is Great in Might*; And here he is as King, (and though there be forty other Reaſons given, why he ſhould be King of all the World), here is one, *Who would not fear thee, O King of Nations? for to thee doth it appertain: For as much as among all the wiſe Men of the Nations, and in all their Kingdoms, there is none like unto thee.* (*Ariſtotle* ſays, *A ſuperexcellency in a Man was it that made him a King*); as if he had ſaid, Lord, if thou lay down thy Place, there is no wiſe Man in the World can order and rule it as thou doſt, to thee it appertains. And, *verſ.* 10. he tells you plainly, He is both *the True God*, and *the Living God, and an Everlaſting King.* You ſee he bleſſes him, for that he is bleſſed in himſelf. Now, What is Bleſſedneſs? A Confluence of all Happineſs and Glory that he hath, and that wholly in himſelf, he needs nothing; for this he gives Glory to him. So *Paul* doth, *Rom.* 1. when he had told them how the Gentiles diſhonour God, and abuſe him, *changing the Glory of the uncorruptible God into*, &c. Verſ. 25. His Spirit breaks out, *Who is bleſſed for ever*; And what does he add? *Amen.* What is *Amen?* So be it; O let him be bleſſed, let him enjoy it. *Amen*, is a wiſh, ſo it may be. The like you have *Rom.* 9. 5. ſpeaking of Chriſt, *Who is over all, God bleſſed for ever. Amen.*

2. As a King, we are to bleſs and praiſe him; truly you will ſay to me, That his being a King, relates to what he is to the Creature, not unto what he is in himſelf. I yield it, it refers unto what Relation he hath to the Creature: yet let me ſay, That to be the King of all, is proper, it is eſſential to him. To me that Scripture argues thus much, *Pſal.* 93. 1. *The Lord reigns, he is clothed with*

with Majesty, the Lord is clothed with Strength, wherewith he hath girded himself. Vers. 2. *Thy Throne is established of old; thou art from Everlasting.* Chap. 7.

From then (as the word is) *thou art from Everlasting.* His Throne was established from *Then*, from *of Old*; and it is as old as himself: It is not only when he says, *Thou art from Everlasting*, that God is Everlasting, but it relates to his Throne. The same you have in 'Prov. 8. 22. *The Lord possessed me in the beginning of his Way, before his Works of Old.* The Lord was King before the World was. We use to say of a Man of a great and high Spirit, He hath a Kingdom in himself. To be sure God had. Why? He had Frames and Models of Worlds, and could have made Millions of Worlds; and what not? He disposeth of all that he hath made; Isa. 44. 6, 7. *Thus saith the Lord the King of* Israel, *and his Redeemer the Lord of Hosts, I am the First, and I am the Last, and besides me there is no God. And who is like me, that shall call, and shall declare it, and set it in order before me, since I appointed the Ancient 'People? and the things that are coming, and shall come? let them shew unto them.* A King is not a King only in Proclamations and Executions, but in Councils, in ordering Things in his Court. He was thus a King from Everlasting. Antiquity of Kings doth enoble; As it is said, Isa. 19. 11. *How say ye to* Pharaoh, *I am the Son of the Wise, the Son of Ancient Kings.*

This is a Subject of a World of Praise; As also in the *Revelations*, That God is a King of Kings, is a Matter of great exaltation to God. Look *Psalm.* 145. which is a *'Psalm of Praise*, the Title is so; it begins thus, *I will extol thee, my God, O King; and I will bless thy Name for ever and ever.* Vers. 10, 11, 12, 13. *All thy Works shall praise thee, O Lord; and thy Saints shall bless thee. They shall speak of the Glory of thy Kingdom; and talk of thy Power. To make known to the Sons of Men his mighty Acts, and the glorious Majesty of his Kingdom. Thy Kingdom is an Everlasting Kingdom; and thy Dominion endureth throughout all Generations.* And therefore you find in the Psalms, the Psalmist bids them proclaim it; *The Lord is King, and reigns in the World*, as the best News they ever heard, or that ever could be told them; as in *Psal.* 96. 10. *Say among the Heathen, The Lord reigneth*; Make proclamation of it, That the Lord reigns; *The World also shall be established, that it shall not be moved.* Vers. 11. *Let the Heavens rejoice*, that the Lord reigns; *and let the Earth be glad: Let the Field be joyful, and all that is therein; Then shall all the Trees of the Wood rejoice. Let the Sea roar*; you Fishes that have no Tongues, you are mute, yet speak and roar out now, That God reigns; as Christ says, That the very Stones would speak: *Let the Floods clap their Hands; let the Hills be joyful together*, Psal. 98. 8. Or as elsewhere, *Let them skip and dance*, that God is King, that he is the King of Kings, that he reigns; But especially let his Church do it, *Psal.* 97. The Church especially hath a share in this, *Thy Judgments are made manifest*, as *Rev.* 15. *Thou art King, and King of Saints; Let the Heavens declare his Righteousness; and all the People see his Glory*, vers. 6. *Worship him all ye Gods*, vers. 7. Gods or Angels; and this because he is so high and great a King. And you poor Souls that are here below, and under Oppression, sowing Tears, before this Kingdom breaks out, (says he) there is Light sown for you; Vers. 11. *Light is sown for the Righteous; and Joy for the Upright in Heart. Rejoice in the Lord, ye Righteous; and give thanks to the remembrance of his Holiness*, vers. 12. This is, because he is King.

I will now explain to you the Frame of such a Soul, as is wound up to God, to give Glory to God for what was in himself; and will describe the many Dispositions that Soul hath.

First; Such a Soul sees so much of the Glory of God, as it is at a loss what Praise to give him; It knows not how to praise and glorify him enough: As it is said of his Benefits, which is a lower praise given to him; Psal. 116. 12. *What shall I render unto the Lord for all his Benefits towards me?* Thus also *Paul*, 1 Thess. 3. 9. *What Thanks can we render to God again for you?* But if the Glory of God come in, it is above all your Blessing and Praise. *Nehem.* 9. 5. *'Blessed be thy Glorious Name, which is exalted above all Blessing and Praise.* That a Soul is at such a loss you may see it in the *'Psalms.*

1. See

BOOK I.

1. See the variety of Expreſſion the Pſalmiſt goes about to utter it by; ſometimes he calls it *Praiſe*, and then *Glorifying*; Pſal. 86. 12. *I will praiſe thee, O Lord my God, with all my Heart; and I will glorify thy Name for evermore.* And ſometimes *Singing*; But he ſays it over, and over, and over, and over; Pſal. 47. 6, 7, 8. *Sing Praiſes to God, ſing Praiſes; Sing Praiſes to our King, ſing Praiſes; for God is the King of all the Earth, ſing you praiſes with Underſtanding; God reigneth over the Heathen: God ſitteth upon the Throne of his Holineſs.* He doubles it, and doubles it, to ſhew the vehemency of his Soul; He could not ſing loud enough, *Sing, Sing, Sing, Sing*, four times in one Verſe. And ſometimes, *A New Song*, Pſal. 33. 3. *Sing unto him a new Song.* I have praiſed him formerly, and ſung to him, but all my old Songs are not good enough.

Sometimes he expreſſes it by *ſhouting for Joy*, Pſal. 32. *ult. Be glad in the Lord ye Righteous; and ſhout for joy all ye that are upright in Heart.* Pſal. 33. 3. *Play skilfully with a loud noiſe.* And extol him, *Pſal.* 30. 1. *I will extol thee, O Lord.* And magnify him, *Pſal.* 34. 3. *O Magnify the Lord with me, and let us exalt his Name together.* Sometimes *I will greatly praiſe the Lord*; and becauſe Praiſe is too low a word, ſays he, *Let us make his Praiſe Glorious.* Pſal. 66. 2. *Sing forth the Honour of his Name; make his Praiſe glorious:* Let us give him no other than glorious Praiſe.

As he uſeth this variety of Expreſſion, which ſhews he knew not what to do or ſay; ſo he doth not know what to ſpeak of God whilſt he praiſes him, what words to uſe; and therefore he carries it off in ſo great a ſuperlative; Pſal. 77. 13. *Who is ſo great a God as our God? Who ſhall not fear thee, O Lord, O thou King of Nations*, Rev. 15. 4. And he hath it out of *Jer.* 10. 6. *There is none like unto thee, O Lord: Thou art Great, and thy Name is great in Might:* Verſ. 7. *Who would not fear thee, O King of Nations?* In *Pſalm.* 106. 2. He puts all the Creatures into a ſtand at it; *Who can utter the Mighty Acts of the Lord? Who can ſhew forth all his Praiſe?* Alas, *verſ.* 3. *Bleſſed be they that keep Judgment*; that can be holy. Who can ſhew forth all his Praiſe? praiſe him we cannot.

And ſometimes he uſeth this language, *Be exalted above the Heavens; and let thy Glory be above all the Earth*, Pſal. 57. 11. And the God that rides on the Heavens, *Pſal.* 68. 4, 33. *Sing unto God, ſing praiſes to his Name; extol him that rideth upon the Heavens, by his Name* JAH, *and rejoice before him. To him which rideth upon the Heavens of Heavens which were of old.* Praiſe him under that Notion. Inſomuch as indeed and in truth we find theſe ſtrains in the Pſalmiſt, that he knew not how to ſet him out with words enough; He leaves it to his own ſelf, for himſelf to do it, for the Creatures cannot do it. *Pſal.* 71. 13. Glorify thy ſelf in thy own Strength, in thine own Excellency, for the Creature cannot do it. Such a Soul as *David* was, is enlarged to talk high of God; Pſal. 86. 12. *I will praiſe thee, O Lord my God, with all my Heart; I will glorify thy Name for evermore.* Alas, poor Creature, How canſt thou praiſe him for evermore? A Soul fired with deſires to praiſe God, it burns after both more perfect things, and more laſting than it is able to perform. To will is preſent with it, *&c.* See but the reachings and roamings of ſuch a Soul, how it ſwells in deſires to glorify God.

Firſt; That Soul in ſuch a frame, does extend it ſelf to praiſe God in all Times.

1. In all Seaſons, that is, when any occaſion ſhall be given; Pſal. 34. 1. *I will bleſs the Lord at all Times*; that is (as I take it) at all Seaſons.

2. His Heart goes further; *His Praiſe ſhall be continually in my Mouth*; he would be doing it continually; Pſal. 84. 4. *They will be ſtill praiſing thee*; at all Seaſons of the day, Morning, Evening, and Night; Pſal. 92. 2. *To ſhew forth thy loving Kindneſs in the Morning, and thy Faithfulneſs every Night.* Pſal. 145. 1, 2. *I will extol thee, my God, O King, and I will bleſs thy Name for ever and ever: Every Day will I bleſs thee, and I will praiſe thy Name for ever and ever.* In other Pſalms, *I will bleſs thee while I live*, Pſal. 63. 4. Pſal. 104. 33. *I will ſing unto the Lord as long as I live; I will ſing praiſe to my God while I have my being.* But this is but for this Life: But *I will praiſe the Lord for ever and ever*, ſays *David*, Pſal. 104. 2. *I will make thy Name to be remembred in all Generations*;

therefore

therefore shall the People praise thee for ever and ever, Psal. 45. 17. Such a Soul is so enlarged, as if it were possible for him to do it, he would contract all the Praises due to God in all Ages into an Instant, and give him all at once, such are the enlarged Rooms and Desires of his Spirit. O that I could contract (thinks that Soul) all the Glory that is due to God, and that I can give to God to Eternity, that I could give it him in one Moment! Psal. 106.48. *Blessed be the Lord God of* Israel, *from everlasting to everlasting, and let all the People (in the World) say, Amen. Praise ye the Lord.* Thus this poor Soul doth reach; and the reason is, because he is so great a God for ever, and therefore he would praise him as for ever. Thus in *Eph.* 3. 21. where *Paul* gives Glory to God, *To him be Glory in the Church, through Christ Jesus, throughout all Ages, World without end.* So *Jude* also, *To him be Glory now and ever. Amen.* vers. 25. Chap. 7.

3. This Soul will rejoice that God hath been celebrated by others, in all Ages, Psal. 102.12. *But thou, O Lord, shalt endure for ever, and thy Remembrance unto all Generations.* That he hath lived in their Praises, Psal. 22. 3. *O thou that inhabitest the Praises of* Israel! More expressly, Psal. 135. 13. *Thy Name, O Lord, endureth for ever, and thy Memorial, O Lord, throughout all Generations.* This Soul could sit down with Angels, and take in all their Praises, and rejoice that God hath been so celebrated and praised in all times.

4. This Soul would extend it self, not only to all Times, but to all Persons, and Things, and Works of God, to praise him; oft in the *Psalms* he rejoices in God, and calls upon all Nations to do it. Psal. 96. 1. *Sing unto the Lord all the Earth*, vers. 7. *Give Glory to the Lord, O ye Kindreds of the Earth, give unto the Lord Glory and Strength*, vers. 11, 12. *Let the Heavens rejoice, and let the Earth be glad, let the Sea roar*, &c. Alas! I cannot do it, my Heart is too narrow! Psal. 72. 18, 19. *Blessed be the Lord God, the God of* Israel, *who only doth wondrous things, and blessed be his glorious Name for ever, and let the whole World be filled with his Glory, Amen and Amen.* Nothing will content him else: if he could, he would fire all Creatures to do it; *Let the People praise thee, O God, let all the People praise thee.* So in Psal. 100. *Make a joyful noise unto the Lord all ye Lands, serve the Lord with gladness, and come before his Presence with singing.* Psal. 118. 1. *O give thanks unto the Lord, for he is good, because his Mercy endureth for ever.* He is King every where; O that they would praise him in all his Dominions! Psal. 103.22. *Bless the Lord all his Works, in all Places of his Dominion*, in every Nook and Corner of the World. vers. 20. *Bless the Lord all ye his Angels, that excel in Strength, and do his Commandments.* Begin you to bless God! what had he to do to call upon Angels? It is as if he had said, Alas! poor Creature, I have not Strength; you Angels that excel in Strength, do you bless the Lord; it is better than to do his Will, it is your greatest Excellency. And vers. 21. *Bless the Lord, all ye his Hosts, ye Ministers that do his Pleasure.* And at last, *Bless the Lord all his Works, in all Places of his Dominion: And bless the Lord, O my Soul!* and what a poor little thing am I to bless him, so he concludes. And again, Psal. 113. 1, 2, 3. *Praise ye the Lord, Praise, O ye Servants of the Lord, Praise the Name of the Lord. Blessed be the Name of the Lord, from this time forth and for evermore. From the rising of the Sun, unto the going down of the same, the Lord's Name is to be praised.* He is so full, that himself would (if he knew how) wish himself in the midst of a whole Congregation of the Upright, Psal. 111. 1. *Praise ye the Lord, I will praise the Lord with my whole Heart, in the Assembly of the Upright, and in the Congregation*; would I had a Voice to reach the Multitude of all Nations! Psal. 108. 3. *I will praise thee, O Lord, among the People, and I will sing Praises unto thee among the Nations.* Nay, before all the Kings of the Earth, and all Angels, all Gods, he witheth such an Auditory. Psal. 138. 1. *I will praise thee with my whole Heart, before the Gods will I sing praise unto thee.* Our Saviour Christ praised him thus in the midst of the Church Universal. Psal. 22. 22, 23. *Bow down thine Ear, O Lord, hear me, for I am poor and needy; preserve my Soul, for I am holy*; the Word is, I am thy Servant, or Saint, or Accepted. How does he praise God? O most mightily! vers. 8. *Among the Gods there is none like Thee, neither are there any Works like to thy Works.* Here is a poor Man in his Need talks thus: and thou that art so great a God, help me in a little Case. In *Psal.* 89. is an eminent Instance, vers. last. *Blessed be the Lord for evermore, Amen and Amen.* Says *Calvin*, there are those that say

ſay this Verſe is foiſted in; why? becauſe the Man was in a great deal of Miſery in the Verſes before, *Remember, Lord, the reproach of thy Servant, how I do bear in my Boſom the reproach of all the mighty People, wherewith thine Enemies have reproached me, O Lord, wherewith they have reproached the foot-ſteps of thine Annointed.* How doth he praiſe God in this *Pſalm*! and it is there made the Fruit of his Death: *I will declare thy Name unto my Brethren, in the midſt of the Congregation will I praiſe thee. You that fear the Lord, praiſe him, all ye the Seed of* Jacob, *glorify him; and fear him, all ye the Seed of* Iſrael. You know who ſaid it, O what Glory does Chriſt bring to God, verſ. 25. *My Praiſe ſhall be of thee in the great Congregation.* The matter of his Praiſe is fetch'd out of God, he fully knew him. And *Paul* wiſhes, Eph. 3. laſt. *Unto him be Glory in the Church by Chriſt Jeſus, throughout all Ages, World without end. Amen.* In the whole Church Univerſal.

5. Again, This Soul, let it be in the loweſt frame that can be, in the greateſt Miſery, worſt Condition, if this frame comes upon it, he will ſtill praiſe God. I have known ſuch as have been in the bottom of Hell, and there praiſed God. In *Pſal.* 86. *David* praiſed God when he had been in a very pitiful Condition, *verſ.* 1, 2, 3. No where ſuch Praiſes, as from the 5*th* to the 15*th* Verſe of this *Pſalm.* And, as *Calvin* well ſaid, might not this Man as well bleſs God at laſt, as he did at firſt? *I will ſing of the Mercies of the Lord for ever, with my Mouth will I make known thy Faithfulneſs to all Generations,* &c. When a Soul is at the loweſt, if the Spirit of Praiſe come in upon that Soul, he will cry out to God aloud in praiſing him. There is another eminent Inſtance in *Pſal.* 22. Our Lord and Saviour Jeſus Chriſt hung upon the Croſs, there he hung, and all the *Phariſees*, the Bulls came about him, and ſays he, *I cryed to thee.* What doth he comfort himſelf with? Verſ. 3. *But thou art holy, O thou that inhabiteſt the Praiſes of* Iſrael. The Praiſes given to God are ſo delightful to God the Father, that they are call'd an Habitation to him; and the Breath of them, ſays Chriſt, this is that which ſupports me, *Thou art holy, and inhabiteſt the Praiſes of* Iſrael. verſ. 6. *I am a Worm and no Man, a reproach of Men, and deſpiſed of the People*; But no matter, ſo thou art praiſed. *Iſa.* 24. 15. When the World was overwhelm'd with a Deluge of Miſery, yet ſays the Prophet, *Wherefore glorify you the Lord in the Fires:* in the midſt of all the Fires round about their Ears, they glorified God; ſome read it, *In the Valley*, in the loweſt Condition they could be in: This Soul yet rejoices that it ſhall live to Praiſe him. My Brethren, Let us pray for ſuch a Heart as this, that the Saints of the Old Teſtament may not ſhame us that are Chriſtians of the New.

The Knowledg of GOD the Father, And his Son JESUS CHRIST.

BOOK. II.

Of the Son of God, the Second Perſon in the Trinity. What his Perſon is, conſidered in himſelf. He is the Eternal Son of the Father, one God in Eſſence with him. The Son, The Second Perſon took the Man Jeſus into perſonal Union with himſelf; and ſo Chriſt is God-Man joined into one Perſon.

1 Cor. 8. 6.-----*And ONE LORD JESUS CHRIST, by whom are all Things, and we by Him.*

CHAP. I.

How greatly it imports us to have a true Knowledg of the Perſon of Chriſt. What his Perſon is. That he exiſted from all Eternity with God as a Perſon; and was not meerly a Manifeſtation of the Deity in Time, and then only Exiſtent when he firſt appeared in the World.

THere are two Things imported to us in thoſe words of 1 *Cor.* 8. 6. *And one Lord Jeſus Chriſt*;

I. His Perſon, [*Jeſus Chriſt*].
II. His Office and Relation to us, and unto all the Creation, *One Lord, by whom are all Things.*

I begin firſt with the ſetting forth the Subſtance of his Perſon; What it is, and of what made up is he, this Chriſt, the Lord, of whom all Things are.

BOOK II. And this is the more neceſſary (though it be largely handled by others) in relation unto thoſe ſtrange and monſtrous Opinions, which, as touching the Perſon of Chriſt, this Age hath produced. Satan being let looſe, hath preach'd over his old Sermons and Notions, read over a-new, and refined his old Lectures, which he had read to thoſe great Hereſiarchs in the Primitive Times: Who joining Philoſophical Notions about λόγ☉, the Word, (as Philoſophers had ſpoken of him) with what the Jewiſh *Cabala* had alſo ſaid concerning him, made up another Chriſt than whom the Apoſtles preach'd. And truly, the Bottom-Cauſe of Mens embracing Errors about this; hath been the ſeducement of that ſpecious and alluring Principle unto Man's Nature, of being one with God himſelf in the higheſt manner that Man's vain Heart could find ambition within it ſelf to aſpire unto. Miſtakes of Union have cauſed Men to ſhape out ſuch a Chriſt, as might ſerve to their attaining that high and incommunicable Union with God, which they have fancied to themſelves the Creature ſhall attain: and hence look, as we formerly obſerved; that to the End, they might make way for this, the moſt helliſh Blaſphemy that ever was uttered, That the Creatures were, and ſhould become all one with God himſelf, partakers of the Divine Nature. They therefore throw down the three Perſons in the Nature of God, as alone poſſeſſing that Priviledg, as thoſe that ſtood in their way to this Preferment: Which done, they think each of their Perſons may be God, as well as they have been voic'd to be. So, out of the ſame Principle, they in like manner ſerve our Lord Jeſus Chriſt's Perſon; for there muſt be no Preferment in Heaven left, which they muſt not be capable of, and raiſed up unto. They muſt be Chriſt too, and aſcend to the heighth of his Throne.

Yet, 2. There being three Perſons in that Divine Nature; the Man Chriſt Jeſus was capable of being one Perſon with one of theſe: the Perſonality, or to be one in Perſon, might be communicated unto a Creature, although to be one with God in Nature could not; and that is the higheſt Union with God, the Creature is capable of. And had there not been three Perſons in the Nature of God, this high Union with God had not been neither. And then this Union with one of theſe Perſons, is the Foundation of all our Unions; and by virtue of it it is that God deſcends to communicate himſelf to other Creatures, (the *We* in the Text) even by uniting himſelf perſonally to one Creature, the Man Chriſt Jeſus; and ſo ſetting him up the Lord and Chriſt, and chuſing us in him; and he in that his Perſon, undertaking for, and bearing, and repreſenting our Perſons, thereby we become one with him, and through him with God, in our meaſure, and in a ſubordination to him; according to that *John* 14. 20. *At that Day ye ſhall know that I am in my Father, and you in me, and I in you.*

Now in order to clear this Diſtinction of Union with God on Chriſt's part, from that of ours through Chriſt: As I have ſhewed, God was an infinite pure Being, diſtinct from the Creature, and ſtanding out from thoſe Dregs of the Creatures, into which the Fancies of Men would drench him and mingle him with their Mud: So we muſt now extricate the Perſon of Chriſt alſo from the like Entanglements, and vindicate the tranſcendency of his Union with God, and diſtance of his Perſon from ours. And then all Unions left below him, are left free for us to attain, and ſhall be obtained by us. And for the diſcovery hereof, I am firſt in purſuit of *this*, *What the Perſon of Chriſt is*; what he conſiſts of.

The great weight and moment of the true and right Knowledg of the Perſon of Chriſt, will be evident by a conſideration of theſe two Texts of Scripture compared together; Mat. 22. 42. *Jeſus ſaid unto them, What think ye of Chriſt? Whoſe Son is he?* compared with *Matth.* 16. 13, 14, 15, 16, 17, 18. *When Jeſus came into the Coaſts of* Ceſarea Philippi, *he asked his Diſciples, ſaying, Whom do Men ſay, that I, the Son of Man, am? And they ſaid, Some ſay that thou art* John *the Baptiſt, ſome* Elias, *and others* Jeremias, *or one of the Prophets. He ſaith unto them, But whom ſay ye that I am? And* Simon Peter *anſwered and ſaid, Thou art Chriſt the Son of the Living God. And Jeſus anſwered, and ſaid unto him, Bleſſed art thou* Simon Bar-Jona; *for Fleſh and Blood hath not revealed it*

unto

unto thee, but my Father which is in Heaven. And I say also unto thee, that thou art Peter, *and upon this Rock will I build my Church; and the Gates of Hell shall not prevail against it.* Chap. 1.

It is acknowledged by all that profess Christian Religion, That Christ is the *Foundation*; yea, and that *other Foundation can no Man lay, than that which is laid, which is Jesus Christ*, 1 Cor. 3. 11. But let all know, that it is as much a Foundation, and as absolutely necessary, *To know and believe him that is true*, (as *John*'s word is, 1 *John* 5. 20.) the *true Christ*; that is, the True Person; who and what he is, and not *another Jesus*; that is, not to mistake his Person. Which Mistake, or *Error Personæ*, is either, 1. when Men know not, or do not acknowledg the Individual Person, who *He* is. Or, 2. understand not, but mistake *what* that Person is, and *what* his Person consists of: both which are alike necessary to be understood aright by us. The Necessity first you may see by Christ's Speech to the *Pharisees*, John 8. 24. *If you believe not that* [*I*] *am HE*, [that is, this my Individual Person to be the *He*, that is, the *Messiah*] *ye shall die in your Sins.*

And the necessity of the latter; those two his Questions, one put to the *Pharisees*, Matth. 22. and the other to his Disciples, *Matth.* 16. do also argue,

1. To the *Pharisees*; *What think you of Christ? Whose Son is He?* Mat. 22. Here he doth not ask them, Whether they would acknowledg himself to be the Christ, but what *manner of Person* the True Christ should be? And the dint and aim of his Question is, concerning his Person, *Whose Son is He?* Which is the true Substance of the Person of the *Messiah*: Thereby to discover to them, and convince them that they erred as well in this, what the Christ they look'd for should be, as in their not taking himself that was afore them to be that Person; and fatally in both.

2. He catechiseth his Disciples, *Mat.* 16. 13. *Whom do Men say I am? Whom do ye say I am?* Vers. 15. Which, *vers.* 16. *Peter*, in the Name of the rest, gives answer to; And withal resolves that Question which he put unto the *Pharisees*, *Thou art Christ, the Son of the Living God.* In which he speaks home to both Particulars.

1. That He, individually present with them, was the Christ, [*thou art*, &c.]

And, 2. *What* that Christ was for the Substance of his Person, *Son of the Living God.*

And Christ in his return to this, definitively pronounceth, That the Faith of both these was the Rock which he meant to build his Church of the New Testament upon. So then, *What the Person of Christ is*, is of the Foundation (being the Rock); as well as that, *that Jesus was* the Christ.

And let me add, That this being the Rock, the whole Church of the New Testament hath been built upon; you therefore may safely joyn issues in your Faith, with what hath been the Faith and Doctrine of the whole Church in all Ages; as touching this particular, what his Person for the Substance of it is. In this, I say, of all Points else, that Promise issues which is made to the whole Church, answering to this Declaration of Christ, *Ephes.* 4. 13. That *they should all come into the Unity of the Faith and Knowledg of the Son of God.* They should all, that were in all Ages saved, agree in the Knowledg of this, in what ever other things they might be found to differ. This is the *Rock of Ages.*

And therefore in this Point, be wary what you entertain anew, or how you vary from the Catholick Faith of former Ages, or in what shall any way make his Person differ, from that Person which all the Saints have understood him to be.

I shall not go about setly to confute the Errors that are abroad; only positively set forth that Person which the Glass of the Gospel holds forth. And I hope, in the end and conclusion, to give forth that Challenge, which *Paul* in the like Case doth, in that 2 *Cor.* 11. 4. *If he that cometh, can shew you a better, or greater, or more spiritual Christ*, (I do not say, shall set out our Christ better, but shew you a better Christ) *then you shall do well to bear with that Man*, yea, and receive him and his Christ also.

BOOK II.

Again, in the ſetting forth his Perſon; my ſcope is not herein to ſet forth the *Excellency* and *Glory* of his Perſon, but the Subſtance of his Perſon. And in doing this, I ſhall proceed, by degrees, as our Apoſtle *John* alſo did, when he did ſet himſelf to deſcribe him; he doth it by piece-meal, *John* 1. 1. *In the beginning was the Word*, that's his firſt ſtep; *and that Word was with God*, that's a ſecond; *And the Word in the beginning was with God*, that's a third; *And the Word was God*, that's a fourth. He might have ſhut them all up in this Sentence, *The Word was God, with God in the beginning.* But he puts it into ſo many ſeveral poſitive Aſſertions; yea, and begins at the loweſt, namely, his having *exiſted*, *The Word was*, and that *in the beginning.* And then after that, tells us *what he is*, *A Perſon diſtinct from God*; He was *with God*, and yet *was God.*

I ſhall proceed in the like Method, and ſet him forth in ſo many ſeveral Aſſertions: Whereof each, or moſt of them, are directed as oppoſite to ſome Error or other about his Perſon, which are now abroad in the World. And I will begin as *John* did, at his *Exiſtence*; that is, his having *been*, *when*, and *how long.* And *John*'s firſt Affirmation about him, is terminated merely upon his Exiſtence, *he was*, ſays he. Adding withal the circumſtance of the Time of his *Exiſtence*, *In the Beginning.*

1. Of his *Exiſtence. When?* And *How long?* Then of his Perſon; *Who*, &c. And of his Exiſtence; firſt, Becauſe the true underſtanding thereof will conduce to the Knowledg of his Perſon, *who he is.*

1. He is a Perſon who did actually exiſt *before he came into the World, and was made Fleſh*; and that had continued to exiſt all along the time of this World, both in the beginning of it, and before the World was, yea, from Eternity.

'Tis ſtrange that the *Socinians* ſhould ſo impudently, in the Light of this Goſpel, and the Scriptures, ſay, that Chriſt began but then to exiſt actually, when he was firſt conceived by the Holy Ghoſt in the Virgins Womb; and that before he had exiſted but *in Promiſe*, as the Day of Judgment doth now. As alſo ſuch who hold Chriſt to be but the Manifeſtation of God in Man's Fleſh: God indeed, ſay they, was afore; but Chriſt, as Chriſt, beeing but the Manifeſtation of the Godhead in Man's Nature, exiſted not until Chriſt the Manifeſtation of Him: whereby they not only deny him to be a Perſon who did manifeſt God; but alſo neceſſarily declare that Chriſt, as Chriſt, exiſted not until that Manifeſtation of God in Man's Fleſh. For the exiſtence of that which is only and barely a Manifeſtation, lies only in being the Manifeſtation of ſome thing that exiſted afore, but it ſelf not till then. And this is, even as if a Man ſhould ſay, and affirm, that what all other Men call the Sun, is all one with what we term Day, and nothing elſe; which you know begins but in the Morning, and ceaſeth at Night, and is but the Shine and Manifeſtation of the Sun, when it riſeth and appears above our Hemiſphere, or this part of the World. But look as the Sun is a Body of Light, that exiſts afore it is Day with us; and the appearances of it is that which maketh Day, yea, is Day: So Chriſt the Son of Righteouſneſs, is not the bare Manifeſtation of God, but a Perſon that exiſted with God, yea, and was God afore that Manifeſtation of God made by him in this World. And he is not only the bringing in, or manifeſtation of Life and Immortality which was in God; but himſelf was that eternal Life which was with the Father, as diſtinct from him; and was manifeſted to us 1 *John* 1. 2. ſo as Life and Immortality is made manifeſt by his appearing, as of a Perſon that brings it, and manifeſts it, with the manifeſtation of himſelf, 2 *Tim.* 1. 10. And who alſo is ſaid to *manifeſt himſelf unto us*, as well as the Father, *John* 14. 21.

To confirm this our main Aſſertion, Let us trace his Exiſtence punctually through all Times. The Pſalmiſt ſays of him, *Pſalm.* 102. 24. *Thy Years are throughout all Generations.* Which Pſalm the Apoſtle quoteth of him, *Heb.* 1. 10. Let us go from Point to Point, and ſee how in Particulars the Scriptures accord with it. The firſt Joint of Time we will begin that Chronology of his Exiſtence withal, is, that Inſtant afore he was to come into the World.

Firſt;

First, We find him to have existed, just afore he came into the World, the Instance of his Conception, *Heb.* 10. 5. in these Words, *Wherefore when he comes into the World*, says he, *A Body hast thou prepared me.* Vers. 7. *Lo, I come to do thy Will, O God.* Here is a Person distinct from God the Father, a [*Me*], an [*I*], distinct also from that Human Nature he was to assume; which he terms a *Body prepared.* A Person he is that speaks to God, as one knowing and understanding what he was about to do; yea, and how it was written of him, that he should do, *In the Volumn of thy Book it is written of me*, vers. 7. Therefore besides and afore that Human Nature, there was a Divine Person that existed, that was not of this World, but that came into it [*when he cometh into the World, he says, &c.*] to become a part of it, and be manifested in it.

Secondly, We find him, to have existed afore *John* the *Baptist*, though *John* was conceived and born some Months afore him. I note these several Joints of Time, because the Scripture notes them, and hath set a special Mark upon them, Joh. 1. 15. John *bare Witness of him, and cryed, saying, This was he of whom I spake, He that cometh after me, is preferred before me, for he was before me.* This Priority of Existence is that which *John* doth specially give witness unto. And it is Priority in Existence, for he alledgeth it as a Reason why he was preferred afore him; *For he was before me.* And therefore, these latter Words do not note out a Priority in Dignity, for that were to prove *Idem per idem.* And this Reason holds strong; for he is such a Person as existed afore he was made Man or Flesh, afore as Man he was born; and so must be more than a Man or Creature. And then again, he doth not say, *He is before me*; but speaks in the Time past, *He was before me:* And yet *vers.* 30. he expresseth it thus, *There cometh a Man* (the same *John* speaking of Christ) *which is preferred before me: for he was before me.* Still he runs upon this Priority: And yet as a Man he was not afore *John*; for *John* was the elder as Man. Therefore as some other Person, namely, *the Son of God*, (as he had entitled him, *vers.* 14.) or as *the Word*, (as he had stiled him *vers.* 1. and so on.)

Thirdly, we find him existing when all the Prophets wrote and spake. 1 *Pet.* 1. 11. The Spirit of Christ is said to have been in all the Prophets; even as *Paul*, who came after Christ, also speaks, *You seek a proof of Christ speaking in me*, 2 Cor. 13. 3. And therefore, he himself whose Spirit it was, or whom he sent, must needs exist as a Person sending him. And particularly of the Prophet *Isaiah*, it is said, when he saw his Glory, *Isa.* 6. 1. Which *Joh.* 12. 41. is applyed to Christ, and *vers.* 5. says *Isaiah, I am undone, for mine Eyes have seen the King, the Lord of Hosts*, which was Christ.

Fourthly, We find him existing in *Moses*'s time, both because it was he that was tempted in the Wilderness; 1 Cor. 10. 9. *Neither let us tempt Christ, as some of them also tempted, and were destroyed of Serpents.* And it was Christ that was the Person said to be tempted by them, as well as now by us, as the Word καὶ [*as they also*] evidently shews. And it points to that Angel that was sent with them, *Exod.* 23. 20, 21. in whom the Name of God was; and who as God, had the Power of pardoning Sins, vers. 21. *Beware of him, provoke him not, for he will not pardon your Transgressions: for my Name is in him.* And him that *Moses* calls *Jehovah* or *God*, *Stephen* calls an *Angel.* And there is none to whom are given the Name of an Angel, and of God, but to Christ. And *Stephen* says, *Acts* 7. 35. That *Moses was a Ruler and Deliverer in the Land of the Angel which appeared to him in the Bush.* And in *Heb.* 12. 26. there is a comparison made between *Moses* and Christ: and Christ is there said to be he *whose Voice then shook the Earth*, vers. 26. and vers. 25. He is termed the *Speaker from Heaven*, alluding to that place, *Exod.* 20. 22. God said, *You have seen I have talk'd with you from Heaven.* So then, Christ then existed, and also is God. Yea further, it is he of whom it is there also said, that *his Voice then shook the Earth.* Even as he who now under the Gospel speaks from Heaven, and whose Voice shakes both Earth and Heaven under the Gospel. The same Jesus therefore then existed in his Power, that now.

Fifthly, We find him existing in and afore *Abraham*'s time: Joh. 8. 58. *Verily, verily I say unto you, before* Abraham *was, I am.* The *Jews* had undervalued him unto *Abraham*, vers. 53. *Art thou greater than our Father* Abraham? And whereas he had said thereupon, vers. 56. *That* Abraham *rejoiced to see his day*; which *Abraham*

braham had done by Faith: They will needs cavil, and put this upon him, that he had meant he had ſeen *Abraham*, and had lived in his Time, verſ. 57. *Thou art not fifty years old, and haſt thou ſeen* Abraham? Chriſt doth not anſwer as he might, that this was a meer Cavil, as to what his former Words did intend or hold forth; but inſtead thereof, with a deep Aſſeveration affirms, what they thought he had abſurdly ſaid of himſelf, namely, that he had not only lived in *Abraham*'s Time, but long afore. And ſo their Cavil and Miſtake drew forth from Chriſt this great Truth; as Errors uſe to bring forth Truth; and he utters it with the greateſt Solemnity, and Aſſeveration, *Verily, verily*, (as being a Wonder to utter) yea, and ſpeaks not in ordinary Language, as *that afore* Abraham *was* [*I was*] but [*I am*] in a correſpondency to what God ſpeaks of himſelf, *Before the Day was, I am*, Iſa. 43. 13. We tranſlate it, *I am he*, but Word for Word it is *I am:* ſignifying thereby that permanent, uninterrupted Being of his, which is proper to God, as Pſal. 90. 2. *Before the Mountains were brought forth, thou art.* And Chriſt's Anſwer in this Place was oppoſite to their Demand; they ſpeak of real Exiſtence, and in the ſame Senſe and Reſpect doth Chriſt anſwer them.

Sixthly, We find him exiſting in the days of *Noah*, that Preacher of Righteouſneſs, 1 *Pet.* 3. 19. He ſays of Chriſt, that he was *put to Death in the Fleſh, but quickned in the Spirit.* He evidently diſtinguiſheth of two Natures, his Divine, and Human; even as *Rom.* 1. 3, 4. and elſewhere, (as I ſhall ſhew) and then declares, how by that Divine Nature which he terms *Spirit*, in which he was exiſtent in *Noah*'s Times, he went and Preach'd to thoſe of the old World, whoſe Souls are now in Priſon in Hell. Thoſe Words [*in Spirit*] is not put to ſignify the Subject of Vivification; for ſuch neither his Soul nor God-head could be ſaid to be; for that is not quickned which was not dead: But for the Principal and Cauſe of his Vivification, which his Soul was not but his God-head was. And beſides, by his Spirit is not meant his Soul, for that then muſt be ſuppoſed to have preached to Souls in Hell (where theſe are affirmed to be). Now there is no Preaching where there is no Capacity of Faith: But his meaning is, that thoſe Perſons that lived in *Noah*'s Time, and were preach'd unto, their Souls, or Spirits, were now, when this was written, Spirits in Priſon; that is, in Hell. And therefore he alſo adds this Word [*ſometimes*] who were *ſometimes* diſobedient in *Noah*'s Days. Theſe Words give us to underſtand, that this Preaching was performed by *Noah* miniſterially; yet by Chriſt in *Noah:* who according to his Divine Perſon was extant, and went with him, as with *Moſes*, and the Church in the Wilderneſs, and preach'd unto them.

Seventhly, He was extant at the beginning of the World; *In the beginning was the Word.* In which Words, there being no Predicate or Attribute affirmed of this Word, the Sentence or Affirmation is terminated or ended meerly with his Exiſtance, *He was*, and he was then, *In the beginning.* He mentions not his Parents, or time of his Birth, but ſimply that *He was*: He mentions not any King's Raign, or ſuch Note of Worldly Time, but ſimply, *In the beginning*: And he ſays not that he was made in the Beginning, but that *He* [*was*] *in the beginning*: And it is in the *Beginning* abſolutely without any Limitation. And therefore *Moſes*'s beginning, *Gen.* 1. 1. is meant, as alſo the Words after ſhew, *All was made by him that was made*; and *verſ.* 10. The World he came into was made by him. And as from the Beginning, is uſually taken from the firſt Times or Infancy of the World, Mat. 19. 4. *And he anſwered and ſaid unto them, Have ye not read, that he which made them at the Beginning, made them Male and Female?* So *Mark* 13.19. Chriſt expounds it the beginning of the Creation, which God created; *For in thoſe Days ſhall be Affliction, ſuch as was not from the Beginning of the Creation which God created, unto this Time, neither ſhall be.* So then, when God began to create, then was our Chriſt. And this here is ſet in Oppoſition (*Joh.* 1. 14.) unto the time of his being made Fleſh, leſt that ſhould have been thought his Beginning. And unto this accords that of *Heb.* 1. 10. where ſpeaking of Chriſt, out of Pſal. 102. *Thou, Lord, in the beginning haſt laid the Foundations of the Earth*; ſo as to be ſure he exiſted then. But further, in *Pſal.* 102. 24. it runs thus, *Thy Years are throughout all Generations* (we have run, you ſee, through all Generations, ſince the Creation, and have found his Years throughout them all.) And yet leſt that

ſhould

should be taken only of the Generations of this World, he adds, (as *Rivet* expounds it) *Before thou laidst the Foundation of the Earth.*

Eightly; So then we are come to this, That he hath been before the Creation; yea, from Everlasting. Which,

1. Is made forth, in that it is said, He was in the beginning, (meaning of the Creation) and therefore from Everlasting. The Consequence of which appears;

Both, 1. because there was but that one beginning of producing Things by God; and so what was then, must needs be before, yea, from Everlasting, as having had no beginning. The Angels were not afore that beginning mentioned by *Moses*. For 'tis said, *Exod.* 20. 11. *God made Heaven and Earth, and all that in them is*; whereof the Angels are part. And *Mark* 13. 19. 'tis termed, the *beginning of the Creation which God created*; and so of the Creation of any thing what-ever that God made. So then Christ must needs have had no beginning afore, as well as that he existed then.

And, 2. In Scripture phrase, *in* or *from the Beginning*, is used to express *Eternity*. Isa. 43. 13. *From the Beginning, when the Day was, I am.* So they read it; that is, from Eternity.

But, 3. if that will not carry it, you have it more express, *Prov.* 8. 22. *The Lord possessed me afore his Works of Old*; 'tis spoken of Christ. Now to be sure, by that phrase of *being afore his Works*, even God's Eternity is expressed thereby; *Psal.* 90. 2. *Before the Mountains were brought forth, or ever thou hadst formed the Earth, and the World, even from Everlasting to Everlasting, thou art God.*

But, Ninthly, If you would have his Eternity yet more express; see *Heb.* 7. 3. where, mentioning *Melchisedeck*, Christ's Type, he renders him to have been his Type in this,—*without Father, without Mother, without descent, having neither Beginning of Days, nor End of Life: but made like unto the Son of God, abideth a Priest continually.* Where his meaning is to declare, that look what *Melchisedeck* was *Typicè*, or *Umbraliter*, in a Shadow, that our Christ was *really* and *substantially*. It is the manner and custom of all Historians, yea, and of *Moses*, in that Sacred Story of his; if they bring in any Person more eminent, and as performing any more excellent Exploit, to relate his Parents, his descent, whom he came of, and what became of him. And this *Moses* had been careful and diligent to relate of all the Patriarchs, telling us whose Sons they were, rehearsing their Genealogy, how many Years they lived, and how then they died. Which is especially observable in that short Catalogue, *Gen.* 5. In the close it is added, of every one, *and he died*, when he relates little else. But this *Melchisedeck* was a Man greater in Dignity, in Office, than any of the Patriarchs, (for whom would your selves pitch on, as the greatest of all that *Moses* wrote of, but *Abraham* the Father of all the Faithful). *Now* (says the Apostle, *vers.* 4.) *consider how great this Man was, unto whom even the Patriarch* Abraham *gave the tenth of the Spoils*, yea (as *vers.* 5.) greater than all the Tribes; and so the whole Nation of the Jews, and People of God that followed. For whereas all the other Tribes paid Tithes to *Levi*; (says the Apostle here) *Levi*, and all the Tribes paid Tithes to him in *Abraham*'s Loins. Yea, and *Vers.* 6. *This Man blessed him*, (namely *Abraham*) *who had the Promises for himself and all his Seed. And without all contradiction, the lesser is blessed of the greater*, vers. 7. Now when *Moses* had in his Story brought upon the Stage a Man thus heightned and sublimated, which would for ever set all curious Thoughts on longing to know who and what this Man was, what his Original was, what his End, who his Parents, *&c.* he causeth him, as it were, on a sudden, to vanish, contrary to his wont, concerning other Persons, as if he had been a Man drop'd out of the Clouds: telling (as we say) neither whence he came, nor whither he would go. *Paul*, that observ'd this, tells us plainly, that it was *consultò*, or on purpose done.

There was a Mystery in it, which was to signify the Eternity of Christ's Priesthood and Person; and whereas neither *Melchisedeck*, nor any Creature was or could exist from Everlasting, and so in the reality, could not have wherewith to shadow out Christ's Existence from Everlasting; therefore

BOOK II.

fore it is ſignified by ſilence, or omiſſion, there being nothing in the Story that hints his Original or Beginning; and ſo it was, as if he had had no beginning: And it being ſetly and on purpoſe done, it had intentionally this ſecret Myſtery in it. There was nothing in Chriſt, but ſome Type or other was ordained ſome way or other to ſhadow it. And when the Matter was ſuch as could not in the kind or reality be perſonated, it was done by that which might moſt nearly ſhadow it. As the Sacrifice of his Body was by the Burnt-Offerings of Beaſts; but for the Sacrifice of his reaſonable Soul under the Wrath of God, there was not any thing in the Sacrificing of a Beaſt, of like kind, which could ſhadow it out, yet God appointed that which was as near in reſemblance as might be; And that was the pouring forth of the Blood, in which was the Soul or Life, ſignifying the pouring forth of his Soul as an Offering for Sin, as *Iſaiah* ſpeaks, *Iſa.* 53. 10, 12. Now ſo here there being nothing in reſpect of any real Exiſtence from Eternity that any Man was capable of; therefore an Hiſtorical Eternity is given him, by way of Silence, concerning his Birth, *&c.* So as he *was* (as the Text there hath it) *made like to the Son of God*; that is, rendred in reſpect of what uſeth to be the Courſe and Manner of Story like to him in this reſpect. As in Law, Things that appear not, are in value as if they were not; ſo here. Now in that it is ſaid, *He was made like to the Son of God*; It imports him to have herein been the Shadow, the Picture of Chriſt, who is the Body and Subſtance. God having his Son, and all he was and ſhould be in his Eye, did all along the Old Teſtament draw his Picture in the Examples of all Eminencies in any Perſon that was extraordinary and tranſcendent; Chriſt being really the Abſtract of them all. Some pieces, or Limbs, one Patriarch affording, others another; and this of Eternity was *Melchiſedeck's* lot to hold forth, and that in the manner ſpecified. Now that he ſhadowed out the Eternity of Chriſt's Perſon and Prieſthood, for Time to come, all acknowledg, *Socinus* himſelf. Therefore alſo in the Eternity of his Perſon for Time paſt, for that is as well put in, *without Beginning of Days*, as *without End of Life.* And ſo theſe other Attributes, *without Father*, as a Man, *without Mother* as God. *And who can tell his Generation?* ſaith *Iſaiah*, Iſa. 53. 8. All which not only import, what he was in reſpect of his Prieſthood, but of his Perſon; for the things he takes for him, are ſuch as are common to all Men's Perſons, as they are Men. As when he ſays, he was *without Father or Mother*; Inſomuch that whereas *Adam* was without Father or Mother, yet we read of the beginning of his Days; it is recorded, and his end of Life; but not ſo of *Melchiſedeck*; and ſo repreſented in all things differing from all the Men that ever were or ſhall be. And further, If that had been his only Type, it had not been material to ſhew the Eternity of his Prieſthood, to ſay he was without Father: For if *Moſes* had ſet down his Father's Name, and withal had ſhewn that his Father was not a Prieſt, it had been all one as to that Point: So as theſe are ſpoken chiefly in reſpect of his Perſon, the Subject of this Prieſthood; yea, and if his Prieſthood were from Everlaſting, his Perſon muſt exiſt from Everlaſting; for theſe two are joined, *Heb.* 5. 6. *Thou art my Son, this Day have I begotten thee*; and *thou art a Prieſt for ever after the Order of* Melchiſedeck. If therefore it ſignifies the Everlaſtingneſs of the Prieſthood, *à parte antè*, or from Time paſt, that that hath been for ever, (and it muſt ſo ſignify, if that other oppoſite, without end of Days, ſignifies the Eternity of his Prieſthood for Time to come) then withal it muſt import the Eternity of his Perſon, and himſelf to have been without beginning of Days.

Non entia & nonpaparentia æquiparantur in Jure.

Laſtly, add to this, that in *Mich.* 5. 2. *But thou* Bethlehem Ephratah, *though thou be little among the Thouſands of* Judah, *yet out of thee ſhall He come forth unto me, that is to be Ruler in* Iſrael: *whoſe goings forth have been from of Old, from Everlaſting.* Where he evidently ſpeaks of two Births Chriſt had, under the Metaphor of going forth; one as Man at *Bethlehem* in the fulneſs of Time, the other as Son of God from Everlaſting. Which latter is added on purpoſe, upon occaſion of the propheſy of that other, to prevent that thought, that he had not exiſted afore he was Born or Conceived at *Bethlehem*; and his Birth is expreſſed by that Phraſe, of *going* or *coming forth*, in both reſpects. His Birth,

as

as Man, *Mat.* 2. 6. is so expressed, *Out of thee shall come forth*; which, *vers.* 4. is interpreted to be *born*.

And, 2. As Son of God, his goings forth (that is, his Birth) are from Everlasting. And it is termed *goings forth*, in the *plural*; because it is *Actus continuus*, and hath been every moment continued from Everlasting. As the Sun begets Light and Beams every moment; so God doth his Son.

So then we have *two Everlastings* attributed to Christ's Person; One to *come*, Heb. 1. 10. and another *past*, here in *Mich.* 5. 2. And so as of God himself it is said, *Psal.* 90. 2. *From Everlasting to Everlasting thou art God*; so also of Christ.

And to confirm this Existence of his yet more; If you ask where he was all that while? *John* resolves you, together with this his Assertion, *that he was*; and tells you *with whom* he was. At the Creation, or in the Beginning, he was *with God*; when none but God and he were alone, and no Creature with them; *In the Bosom of the Father*, John 1. 18. And in *Prov.* 8. 30. *Then I was by him as one brought up with him.* And accordingly, *John* 17. 8. Christ says, *I came forth from thee*, speaking to his Father: and *vers.* 18. *Thou didst send me into the World:* and *John* 16. 28. *I am come forth from the Father, and am come into the World.*

Now ask the *Manifestarians*; that is, those that say, Christ, as Christ, is only a Manifestation of God. How was it when it is said, that he was *with God* in the beginning of the *Creation*, when there was no Creature? when, according to them, his sole Being (as Christ) is barely a Manifestation: I ask them, to whom he was then a Manifestation? Not to God: for, according to them, he is the Manifestation of God in us; and to him, he needed not be the Manifestation of himself in their sense, but to us only: Now then we were not, nor any Creature to whom he should be manifested.

Use 1. Let Believers comfort themselves with this Existence of their Head and Redeemer Christ, 1 *John* 2.14. he reckons it up a priviledg to raise up their Hearts withal: *Ye have known him that is from the beginning*; namely, Christ, of whom, 1 *John* 1. 1, 2. he says, *That which was from the beginning, which we have heard, which we have seen with our Eyes, which we have looked upon, and our hands have handled of the Word of Life, (for the Life was manifested, and we have seen it, and bear Witness, and shew unto you that Eternal Life which was with the Father, and was manifested unto us).* This was the great Priviledg *John* and the Apostles boasted of; as it follows *vers.* 3. *That which we have seen and heard, declare we unto you, that ye also may have fellowship with us.* When therefore he saith, We have known him that is from the beginning; it carries a great Privilege, and Confirmation, and Establishment of them in their Faith; and also an Exhortation with it.

1. A Confirmation of them in their Faith, and to see and rejoice in their Privilege; and is, as if he had said, there cannot be any Christ proposed to them, that is more ancient; and therefore he is the best, the sole or only Christ. As the Gospel coming after, could not make void the Law: So no Manifestation can put down, or excel that which is made of God himself in Christ, for it is he that was from the beginning.

And, 2. it hath an Exhortation in it: That therefore they should always, and to the end, that is, for ever, cleave to him. It is he that was from the beginning. There can be no other Jesus; *The same to Day, Yesterday, and for ever*, as *Heb.* 13.

Use 2. Embrace him as thy chiefest Treasure; for he is Being and Existence it self; *The World passeth away, and the Glory of it: But the Word of God endures for ever.* If the Truth of this written Word, then much more this substantial Word, the Person of Christ, in whom all other Truths are, *Yea and Amen.* He is, I say, Existence it self, *By whom all Things consist*, Col. 1. 17. and *exist*, Heb. 1. 13. And in the Text, *Through whom are all Things, and we by him.* And

it is Faith in us, that gives a Subſiſtence to him in our Souls, we thereby cloſe with him, *Prov.* 8. 21. *Wiſdom*, that is, Chriſt, exhorting us to embrace him, holds forth this Promiſe, *I cauſe thoſe that love me, to inherit Subſtance.* All other things are ſhadows. And how doth he confirm this to them, that he is able to give them Subſtance? but by this, that he exiſted before this World was; Which is the Subject of his Diſcourſe for ten whole Verſes together next following, beginning thus, *v.* 22. *The Lord poſſeſſed me in the beginning of his Way, before his Works of Old: I was ſet up from Everlaſting, e're ever the Earth was*, &c. Then only I was; but God himſelf accounted me as a Treaſure to himſelf: *The Lord poſſeſſed me*, verſ. 22. And therefore I may well be yours: If God eſteemed me ſuch to himſelf, you may well do ſo to your ſelves. When the Apoſtle ſays, *He that was Rich, for our ſakes became Poor*, 2 Cor. 8. 9. it implies him to have been infinitely Rich afore he came into the World, where it was he was made Poor, and from his Birth born to nothing. And to conclude, As he only is Exiſtence, ſo that Being you have in him is alone true Being. *Of him ye are in Chriſt Jeſus.*

Uſe 3. You ſee how it came to paſs, that we who exiſted not afore the World, had yet then the Promiſe given, 1 *Tim.* 2. *Grace given us in Chriſt afore the World*, 1 Tim. 1. 9. And *choſen in him afore the World was*, Eph. 1. 4. Even becauſe that Chriſt was a Perſon who then exiſted; and took all the Deeds of Gift ordained us from God for us. *Iſa.* 6. 9. He is ſtiled, *The Everlaſting Father*; which he had not been if he had not exiſted: For of all elſe, to be a Father, implies Exiſtence at the Time when he is ſaid to be a Father. For it notes Antiquity and Priority; as *Adam* is ſaid to be a Father in Time, ſo Chriſt from Everlaſting. And as *Adam* muſt be ſuppoſed to exiſt, when he was a Father, ſo muſt Chriſt be ſuppoſed alſo: And therefore if an Everlaſting Father, then he exiſted in that *Everlaſting.*

CHAP. II.

Who this Person was that Existed from Eternity. The two Titles which are given to him, as Existing before the World was. 1. *That he is the Word.* 2. *The Son of God. His first Title, the Word, imports two Things; His being Eternally begotten of the Father, as the Image of his Essential Glory: And that he is given to us by God as his Word, whereby he manifests himself.*

YOu have seen that Christ was a Person who existed throughout all Generations, and from Everlasting, before he took Flesh. The next Enquiry is, who he was that had always so existed; thus, as yet, I, proceeding by degrees, do limit it: for, as concerning what he is upon the assuming Human Nature, that is to follow afterward.

There are two eminent Titles given to Christ, Existing before the World, and both of them in the first Chapter of *John*, ὁ λόγος, the Word, Joh. 1. 1. *In the beginning was the Word*, &c. 2. *The Son of God*, vers. 14. Of whom as such *John Baptist* thrice affirmeth he was afore him, *vers.* 15, 18, 30, 34. And parallel to this in the Book of *Proverbs* he is stiled; 1. *Wisdom*, Prov. 8. from vers. 22. to 33. Then, 2. *The Son of God. What is his Name, and his Sons Name, canst thou tell?* Prov. 30. 4. I will not here much dispute as concerning the first, whether that Title of λόγος, the *Word*, be the Title of his Person simply considered in himself; or whether withal in respect unto his being ordained the Manifestation and Revelation of God to us: yet something must be said. There are two Opinions about it.

First, Some say, it imports the Divine Substance of his Person, simply considered; and so meerly notes out that Relation he hath to his Father, as begotten of him: In respect of which he should be termed the Word. That look, what the inward Thought, *Conceptus*, Conceit or Apprehension of the Mind, is to the Mind, being the first-born thereof; and remains within the Mind it self, and is the Image of the Mind to it self, though never uttered to any other: Such, say they, and in such a respect, is the Person of Christ termed the Word, unto God his Father. Now it is clear, that both in the *Jewish* and *Greek* Language, that which we in *English* call *Word*, and which we apply only unto *Speech*, doth with them betoken the inward Thought of the Mind. *Aristotle* distinguisheth between λόγος ἔξω and λόγος ἔνθω, the External of the Mouth, and the Internal of the Mind. Thus also, Job 32. 18. *I am full of Matter*; so we translate it. And he speaks of his Mind or Spirit; so it follows, *My Spirit within me is full of Matter.* Now in the *Hebrew* 'tis, *full of Words.* Thus, *Dixit in Corde, The Fool hath said in his Heart*, is put to express the inward Thoughts of bad Men, *Psal.* 14. 1. As also, of good Men, *Psal.* 36. 1. For Words spoken, are but Thoughts appearing. So that according to this, the whole Object of God's inward Thoughts and Wisdom is here termed the *Word*, which comprehensively is Christ. And this Notion or Ground, why he is termed λόγος, the Fathers and Schoolmen have more generally and greedily entertained, as that which was most lively and really expressive of the Eternal Generation of the Person of the Son of God. That as the Mind, when it would understand it self, begets within it self an *Idea* or Likeness of it self, in which it views and understands it self; Like as the Eye,

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when it would ſee and view a thing without it ſelf, takes in an Image of the thing: So the Mind doth, when it knows it ſelf or any other thing. And that thus God in the knowing of himſelf, doth beget within himſelf the Image of himſelf, as *Heb.* 1. 2. Chriſt is alſo called. And it is obſervable, that his Eternal Generation, as the Son, ſhould be expreſſed by the ſame Phraſe (and ſo they ſhould ſo fitly agree) that the Production of the Thoughts, or Image in the Mind is expreſſed by. The Phraſe uſed to expreſs the Generation of him as God's Son, is, that he came forth from the Father, *Joh.* 8. 42. *Joh.* 16. 28. *Joh.* 17. 8. And the ſame Word is uſed, to expreſs the begetting of the Thoughts and Purpoſes, by the Mind, and in the Mind, *Matth.* 15. 18.

Zanchy, *Profeſſores Leidenſes, and others.*

But this import of it, many of our Reformed Divines have been and are ſhy of, as too curious. And yet, as I have obſerved, the ſame Authors are in other following Paſſages glad to make uſe of the Similitude thereof again and again, to expreſs the Generation of the Son of God thereby, as moſt appoſite and ſubſervient thereunto: And ſo might have been glad that the Scriptures ſpeak ſo near thereto.

There have been two things among many others, that have made them ſhy to own this, as the Scriptures intention in this Phraſe.

1. That the *Conceptus*, or Images in the Mind, are Accidents, and leſs than the Mind it ſelf, as alſo vaniſhing and tranſient, and not of the ſame Subſtance with it, and equal to it; which is dangerous to hold forth of Chriſt.

But that is eaſily anſwered. 1. That a full Similitude, from things Earthly holding in all things like, could not be found of this Myſtery. And, 2. Themſelves ſay of the Perſons in the Divine Nature, that they being but various Modes or Manner of Subſiſtings of that one Divine Nature, the God-head; That though thoſe ſeveral Modes in a Creature would be but Accidents, yet in the God-head they are Perſons: So why not in the Caſe in Hand? That Image which in the Mind of Man is but an Accident, this in God, and of God himſelf, is a Perſon equal to God: Eſpecially, ſeeing otherwiſe he ſhould not know himſelf perfectly as he is in himſelf.

The ſecond is, That to ſay Chriſt is the Word of the Father, as the Thoughts, or Reaſon, or Counſel is the Word of the Mind, vergeth and inclines too much unto the Notion of *Plato*, and other Heathen Philoſophers; who acknowledging God the Maker of this World, conceived of this Word of God in God, to no other thing in God, than the Idea or Plat-form of all that which God meant to make. And ſo, as an Artificer having the Model of a Ship or Frame of Building in his Head, that Model, or Frame, or Pattern of what he means to make is one Thing, and his own Being or Nature as a Man is another; and indeed, thus did theſe wiſe Folks, philoſophiſing of God's making the World, diſtinguiſh between God, and this Word in God thus; that by God they conceived one Perſon only, that enjoyed that Divine Nature to himſelf: Only he having all the Creation in him, the Pattern of all theſe, or Idea of them, according unto which he made them; they termed this the *Word*, or λόγος, in God's Mind, ſo making the whole of the Being or Subſiſtence of that *Word* in God, to be wholly diſtinct from the Nature of God as God; and to be only that in God which was the Original and Sampler of his Creation; and ſo to be but the Head of the Creation: that is, the Top and Chief and Original of it, and a meer Reſpect thereto. This was *Plato*'s λόγος, or Word; and I fear is all that others, bringing but up old Philoſophy for new Divinity, do intend, by that which they ſo uſually cry up, and term the *Eternal Word*.

But that the Philoſophers meant by the Notion of λόγος, or the Word, no more but the Model of the Creation, needed not have deterred Chriſtians from the owning of this Phraſe [*the Word*] to intend the Image of what was, and is, in God, and that as a diſtinct Perſon that had the true Nature of the God-head, and as that which was not in God meerly, or only the Pattern of his Creation.

1. If indeed the whole of the Image of God's Mind, or Object of God's Thoughts and Knowledg, had been but the Image of the Creatures, in which God only foreſaw what he would or could create: then indeed, *John*'s ὁ λόγος, or the Word, had been, nor could have been no other than this Sampler of God's Creation; but the chief Object of God's Knowledg is himſelf in the firſt Place, and thereby it is he knows all things elſe he can produce, and that at ſecond hand,

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by first knowing of himself. And indeed, if the *Idea* or Sampler of his Creation alone, were all the Image or Object of his Knowledg he had in himself, of himself; then he should only have but an imperfect Knowledg of himself, and such as we have at the lowest of him. For to know God but in the Creatures, is but that which was in *Adam* by the Law of Creation: and we profess to look for an higher, to see God Face to Face, and in himself; which is our Perfection. And therefore, surely God's Perfection, is to see himself in himself much more. Neither indeed can God know himself perfectly, but by such an Image of himself, as is as perfect as himself. We Creatures indeed know nothing perfectly, because our Understandings penetrate not into the Things themselves, and so we know them only by such Images as fall short of the Substance of the Things themselves: But God's Knowledg is perfect, especially that which he hath of himself must be equal to himself. So then, if the import of this Phrase the *Word*, relates at all unto God's inward Thoughts or Apprehensions, and the Object of them; it must more especially carry in it Christ, his being the immediate Image of God himself.

3. 'Tis certain, that Christ himself (who himself knew best what himself was) doth speak of himself, as of a Person unto whom his Father doth shew, or make known the Pattern and Model of all his Works he means to do: and therefore, the Substance or Being of his Person consisteth not in his being the *Idea* or Model of the Creation, that is in God's Mind; but he is the Person to whom God makes known those Platforms of all. Thus, Joh. 5. 19, 20. *Then answered Jesus, and said unto them, Verily, verily I say unto you, The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doth, these also doth the Son likewise. For the Father loveth the Son, and sheweth him all things that himself doth: and he will shew him greater Works than these, that ye may marvel.*

1. These Words suppose the *Idea* of what he means to work, to be in common between the Father and the Son, and in the Father first; as in him the Being or Essence of God is first, and so communicated or shewn unto the Son (as indeed all the Platform or Form of God's Works is common to all three Persons in that they are alike God.) And therefore it were absurd to say, That the Son himself is nothing else but that Platform it self of what God means to work.

2. These Words suppose a Person whom God loves, and a Person of Understanding and Knowledg, such as to whom the *Idea* of all God means to effect is shewn. Now as it were absurd for a Carpenter to say to that Form in his Mind, I will shew thee all I am about to do: So here there would be the same absurdity.

And, 3. In *vers.* 17. Christ says he is one that works, and hath a powerful Hand to effect all that is done as well as the Father: And therefore, is himself a Person distinct from this *Idea* of all Things, and not the bare Image of them. And lest it should be understood of him as Son of Man only, he puts in that Word *hitherto*. *My Father works* [*hitherto*] *and I work.* That Word takes in all God hath ever done since the Creation. For that *hitherto* must relate to some time afore, either Eternity, or a Beginning: and we know that that beginning of God's working, was the beginning of the Creation; and (from that time hitherto saith Christ) *I work.* And be it what it will that the Father hath done at any time, the Son hath done the same. For vers. 19. *Whatever things the Father doth, these also doth the Son likewise.*

4. These two Expressions. 1. That he is *one begotten of the Father*, elsewhere used: And, 2. This here, That he is one *to whom the Father sheweth all he doth*; do imply two differing things, even as for a Father first to beget his Son, his substantial Image, and then to teach and instruct him in his Trade, and shew him what he is to do.

Yet I may add this, That God the Father communicating the Form of all things to his Son, so vieweth his own Thoughts and Purposes thereabout, as they shine forth in his Son: as a Man doth his own Thoughts in his Friends Mind or Judgment. Hence Christ the *Word*, may in a more eminent manner be stiled the *Idea* of all Things, in comparison with the other Persons: Yet so as this is, because

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he is the Image of God himſelf: And ſo, becauſe he of all Perſons in the Trinity bears the Title or Character of being the Image of God. Hence he doth in like manner, together with the Image of God's Being, bear the Platform of all things elſe that are in God; as in whoſe Breaſt God the Father views over his own Thoughts and Deſigns, and in whom they are preſented to him.

Laſtly, Whereas it may be ſaid, That the Philoſophers having uſed that Phraſe afore *John*, in this or the like Senſe: That therefore *John* taking up out of choice the ſame Title, and giving it to Chriſt, that therefore he ſhould uſe it in their Senſe and Intention. Anſwer is,

1. That *John* originally uſed this Word from the Old Teſtament it ſelf. For the *Jews* expreſſed their *Meſſiah*, or Chriſt to come, under this Notion, *the Word*, and *the Word of God*, as appears by the *Caldee* Paraphraſts (who are at leaſt as ancient as Chriſt) often, when God the Son is mentioned and ſpoken of, they tranſlate it [*the Word*]. So Hoſ. 1. 7. *I will ſave thee by the Lord their God*, they render it, *I will redeem them by the Word of the Lord their God.* So Pſal. 110. 1. [*The Lord ſaid to my Lord*] the Paraphraſts expound it, *The Lord ſaid to the Word.* And ſo, Iſa. 45. 17. Iſrael *ſhall be ſaved in the Lord with an everlaſting Salvation*; they read it, *by the Word of the Lord*, namely Chriſt. And this Phraſe not the *Jews* only, but the Scriptures themſelves do uſe, as 2 Sam. 7. 21. *For thy Word's Sake*, ſays *David*, that is, for thy Chriſt's Sake. For 1 *Chron.* 17. 19. it is rendred, *For thy Servant's Sake:* And is all one with that Dan. 9. *For the Lord's Sake.* 'Philo (a *Jew* never turned Chriſtian, and not long after Chriſt's Time) in his Writings, calls him ὁ λόγος, as before did *Plato*, and thoſe Heathens, who ſtole their Knowledg from the *Jews*, and vended it as their own.

Yet, 2. That the occaſion why *John*, when he wrote his Goſpel, uſed that Title of *the Word*, which no other Evangeliſt did, was that which was mentioned; namely, that the *Gnoſticks* of thoſe Times he wrote in, profeſſing Chriſtianity, formed up ſuch a Chriſt, according to what the Heathen Philoſophers had ſet him forth by: He therefore gives him the ſame Title (the Old Teſtament having given it him) but in full and direct oppoſition to them, and what they ſaid of him, he at firſt daſh affirms, both that his λόγος, or Chriſt, *was God*, and alſo equal with God; and a Perſon diſtinct from God, in thoſe other Words, *He was with God:* The contrary to which was their Doctrine of him.

Thus much for the firſt Opinion, why he is called λόγος, the *Word.*

The ſecond Opinion, why Chriſt ſhould be termed λόγος, *the Word*, is, That it imports what God had afore all Worlds ordained Chriſt to be, and Chriſt himſelf undertook to be even his Word, whereby to utter or manifeſt himſelf to us. 'And indeed, although the Perſon whom *John* calls λόγος, did actually then exiſt; yet it cannot be denied but that this Title of λόγος, the *Word*, doth withal connotate or import what Chriſt undertook to be, and God deſigned him to be; namely, the Revelation of God unto us. Which is made forth, 1. Becauſe the inward Thoughts themſelves are uſually termed the Word but in relation to their being uttered: And therefore, in ſuch a Reſpect, may alſo this be ſuppoſed given to him, ſeeing he is the Manifeſter of God unto us, *Et Interpres Voluntatis Divinæ*, The Interpreter of God's Mind unto us, *Heb.* 1. 1. And, 2. In that Chriſt is ſaid to be the *Wiſdom of God*, namely Manifeſtative, and as he is made Wiſdom unto us; by whom we know God in the form of Jeſus Chriſt. Thus, 1 Cor. 1. 24. 'But *unto them which are called, both* Jews *and* Greeks, *Chriſt, the Power of God, and the Wiſdom of God*; compared with verſ. 30. 'But *of him are ye in Chriſt Jeſus, who of God is made unto us Wiſdom, and Righteouſneſs, and Sanctification, and Redemption.* And in this Senſe it is that *Solomon* calls him *Wiſdom*, which is all one with this of *John*, λόγος, the *Word*, which the *Engliſh* or *Latine* reach not. And it were eaſy to Parallel *John* here, and *Solomon* there, in *Prov.* 8. which I have elſewhere done.

So

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So then, Christ as he is the Power of God in the Creation; God said, and it was created, *Gen.* 1. And as he is the Power and the Wisdom of God to us in Redemption, in whom and by whom we know God, in this respect it is, he is termed the Word: and so although *John* and *Solomon* affirm the Person that was thus ordained to be thus to us, was then existing, yet the Title given him, imports what he was to be when the World began, and after the World began, unto the World and to the Saints. And thus *John* himself. in his first *Epistle, Chap.* 1. *vers.* 1,2. explains himself, *That which was from the Beginning*, says he, *and which our* (the Apostles) *Hands have handled of the Word of Life*, namely Christ. *This Life was manifested, and we shew to you that Eternal Life, which was with the Father, and was manifested to us.*

So then Christ the Word, in order to manifestation to us, is termed the Word of Life. And as he is termed the Word in both these respects mentioned: So also, that other Title *John* gives him of Eternal Life, is in like manner given in respect unto what he was ordained from the Beginning, to be to us, 1 Joh. 5. 11. *And this is the Record, that God hath given unto us Eternal Life: and this Life is in his Son.* As well as what he is in his Person, even the Fountain of, or Life it self, in himself. So *vers.* 20. of that Chapter, he speaks of him, *This is the true God, and Eternal Life.*

To conclude this, When God exhibited him first unto the World by a Voice from Heaven, *This is my beloved Son*, he adds, *hear him.* And it is as if he had said, As he is my Son, so he is my Word and Interpreter, unto you, *the Speaker from Heaven*; as *Heb.* 12. 25. he is call'd. And see these two Titles of *his Son*, and of *The Word*, met in that one Proclamation made of him by his Father.

Which of these two accounts given, why he is termed λόγος, or the Word, is most to be received, I will not dispute; because indeed I take in both. In doing which there is no more inconveniency to be found, than in interpreting other Stiles and Attributes of his in a double Sense, and taking in both; As in that of being stiled, *The Image of the Invisible God*, Col. 1. Which *Pareus* and other Divines (whom he to that purpose cites) in his *Opuscula*, upon *Col.* 1. 15.

I now come to that other Title more frequent in the Scriptures.

CHAP.

CHAP. III.

That he was the Son of God, who existed throughout all Ages, and from Eternity. This prov'd by all those Instances of Scriptures, wherein his Eternal Existence is asserted, and wherein the title of Son of God *is also ascribed to Him.*

THis most eminent Title of *Son of God*, doth simply express, What and who the Second Person is in himself, and in relation to his Father, and so singly speaks the substance of his Person. And it is certain, was that more general and renowned Title the first Primitive Times knew him by. Under which Christ himself, and all the Apostles unanimously represented him unto the Church, which all Believers then professed to believe in, and concerning which that Promise is made and uttered unto all the Saints in succeeding Ages; Ephes. 4. 13. *That all should come to the Unity of the Faith, and knowledg of the Son of God.* The other of λόγος, the *Word* was (if used by any other Apostle than *John*, yet but covertly) by *John* sparingly mentioned after all the Apostles were dead, and but thrice by him; And though it was a known Title to Heathens and Jews, yet received but upon occasion of Heresies, which took the advantage of the use of that Title among *Philosophers*, to deform the Person of our Jesus.

And further, he was acknowledged and declared to be that Son of God by all sorts of Witnesses, either in Heaven, or Earth, or Hell.

1. By those Witnesses in Heaven.

1. The Father, *Mat.* 3. 17. *And lo, a Voice from Heaven, saying, This is my Beloved Son, in whom I am well pleased*; and *Chap.* 17. 5.

2. The Son himself in every Chapter of *John*, and *Luke* 10. 22.

3. By the Holy Ghost, who (besides that his Testimony is included in all the Scriptures that speak him the Son of God, because he wrote them all) personally appears in the likeness of a Dove, to join with the Father's Witness of him. *This is my Beloved Son*, Mat. 3. 16, 17. *And lo, the Heavens were opened unto him, and he saw the Spirit of God descending like a Dove, and lighting upon him. And lo, a Voice from Heaven, saying, This is my Beloved Son, in whom I am well pleased.* And so the *Baptist* doth interpret that signal place, *John* 1. 32, 33, 34. *And* John *bare Record, saying, I saw the Spirit descending from Heaven, like a Dove, and it abode upon him. And I knew him not: but he that sent me to baptize with Water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost. And I saw, and bare Record, that this is the Son of God.*

4. The same was witnessed by the Angels.

1. The Good, *Luke* 1. 35. *And the Angel answered and said unto her, The Holy Ghost shall come upon thee, and the Power of the Highest shall overshadow thee. Therefore also that Holy Thing which shall be born of thee, shall be called the Son of God.*

2. The Bad, *Mat.* 4. 3, 6. and *Chap.* 8. 29. *And behold they cried out, saying, What have we to do with thee, Jesus thou Son of God? Art thou come hither to torment us before the Time?* Mark 3. 11. *and* Chap. 5. 7. Luke 4. 3. *and* Chap 4. 31.

On Earth. 1. Wicked Men, as the Centurion, *Mat.* 27. 54. *Of a truth, this was the Son of God.*

2. The

2. The Apostles all jointly by *Peter*, John 6. 69. *And we believed, and are sure, that thou art that Christ, the Son of the Living God.*

Lastly, The whole Church, *Ephes.* 4. 13. So that we may boldly assert;

Assertion 2. *That our Christ, for the Substance of his Person, is the Son of God*; so stiled, not in respect only of God's taking Man's Nature, but as *existing as such afore he took Man's Nature.* And this is one of the great Foundations of the Gospel, and universally acknowledged by Believers in the first Times. This general Assertion will require many Particulars to explain it.

1. That he that thus existed, (as hath been proved) through all Ages, and from Eternity, was this Son of God, and so stiled afore ever he assumed Man's Nature.

2. How and in what manner this Title is given to him.

For the First;

That he that thus existed through all Ages, was the Son of God, and so stiled afore ever he assumed Man's Nature.

For the Evidence of this, I shall run the same Race I did in the former Assertion; when I proved his Existence, I went through all Ages, even up to Everlasting. And so I shall do in this, step by step, demonstrating, that it was the Son of God, that as such is said in all Ages to have existed.

1. He of whom *John* the Baptist affirmed, that he existed afore him, (as was shewn) his Person by him is stiled, *The only Begotten Son of God*; John 1. 15, 18. John *bare Witness of him, and cried, saying, This was he of whom I spake, He that cometh after me, is preferred before me, for he was before me. No Man hath seen God at any time, the only begotten Son, which is in the Bosom of the Father, he hath declared him.* Compared with *vers.* 30, 34. *This is he of whom I said, After me cometh a Man, which is preferred before me; for he was before me. And I saw, and bare record, that this is the Son of God.*

2. He, as the Son, was over the Church, as his own House, in *Moses*'s Time. To him, as the Son, was *Moses* a Servant in his House; so then he must exist as the Son. Thus you read expressly, *Heb.* 3. 5, 6. Moses *verily was faithful in all his House as a Servant, but Christ as a Son over his own House*, even then. Even he that then said, in *Numb.* 12. 7. Moses *is faithful in all my House*; he was this Son, says *Paul*, and therefore existed as such, for it was he spake those words in *Numb.* 12. 7.

3. Again, 'twas proved in the first Assertion, That our Christ was a Person that existed at the Creation. Now he that then existed, and so afore Man's Nature was made, and four thousand Years afore this Man was made, is then called the Son. Of him, as the Son, it is said, *Heb.* 1. 1. *His Son, by whom he made the Worlds.*

4. It was shewn, that he was a Person existing, throughout all Generations from the Creation. And this was the Son: *Joh.* 5. 17. *My Father worketh hitherto, and I work*; that is, Hitherto my Father hath wrought from the Creation, both on Sabbath-Days and every other Day. It was spoken to justify the Healing on the Sabbath. And it was not his own working only virtually or instrumentally, For his word is ὁμοίως, *in like manner*, vers. 19. And he that then is said to work, must be acknowledged in the highest manner to exist: And it is the Son that did this, *vers.* 19. *Then answered Jesus, and said unto them, Verily, verily I say unto you, The Son can do nothing of himself, but what he seeth the Father do: For what things soever he doth, these also doth the Son likewise.* And as in the words, *vers.* 17. it is manifest, *My Father works, and I* that am his Son.

5. He who was without beginning of Days, and end of Life, of whom *Melchisedeck* was the Type and Shadow, (as was shewn out of *Heb.* 7. 3.) he is expressly termed the *Son of God* in that place. For thus the words concerning *Melchisedeck* run; *Having neither beginning of Days, nor end of Life, but was made like unto the Son of God.* Who therefore as Son of God, hath this in a real and substantial manner true of him. And therefore the Son is not only, in respect of this Man Jesus his being united unto God. But,

6. In *Rom.* 1. vers. 2, 3, 4. *Paul* says, That the Gospel was promised by God before by the Prophets concerning his Son, whose Person he thus describes,

BOOK II. *Who was made of the Seed of* Abraham *according to the Fleſh*, or Humane Nature, and declared to be the Son of God according to the Spirit of Holineſs, or a Divine Nature, (as ſhall after be ſhewn). Now that Spirit, or Divine Nature, in which, as Son of God, he exiſted, and was now declared, is called the *Eternal Spirit*, Heb. 9. 14. *by whom alſo he offered up himſelf*, as there.

7. Seeing this place hath mentioned how the Prophets ſpeak of him as God's Son; Let us ſee how they ſpake thus afore of him as the Son; whereby will be decided, whether or no they ſtiled him not ſuch, over and above the conſideration of that Humane Nature; in regard to which only, ſay ſome, it and its being united to God, and God manifeſted therein, it is, ſay they, that he is called *the Son of God*. And not as a diſtinct Perſon from the Father, who in himſelf is the Son of God, and who took the Humane Nature into the ſame Sonſhip of his Perſon which he had without it.

1. Pſal. 2. 7. *Thou art my Son, this Day have I begotten thee.* God's (*Hodie* or) to Day, is the ſtile of Eternity. *Verbs* and *Adverbs* of the preſent Time, do beſt expreſs Eternity. *Before* Abraham *was*, *I am*, John 8. 58. *And I AM hath ſent thee*, Exod. 3. 14. So, *to Day have I begotten thee. To Day*, with God, is no to Morrow, nor Yeſterday. As God was always God, ſo always a Father; and ſo he is a Son always unto God. Neither had he been God's Son by Generation, by begetting, if only he had been his Son, as Man, by Union. So he had been the Son of the Holy Ghoſt, and he his Father, rather than God, (whom the Scriptures only term his Father) becauſe this Man was by the Holy Ghoſt conceived, formed, and united unto God. And the Spirit was not the Cauſe of his being a Son; for this very Spirit, is termed the Spirit of this Son, *Rom.* 8. 9. *But ye are not in the Fleſh, but in the Spirit, if ſo be that the Spirit of God dwell in you. Now if any Man have not the Spirit of Chriſt, he is none of his.* Gal. 4. 6. *And becauſe ye are Sons, God hath ſent forth the Spirit of his Son into your Hearts, crying, Abba, Father.* And ſent by him, *John* 16. 15. *All Things that the Father hath, are mine; therefore ſaid I, that he ſhall take of mine, and ſhall ſhew it unto you.* And although this Scripture of *Pſal.* 2. is applied to the Reſurrection of Chriſt, *Acts* 13. 32, 33. yet 'tis evident, by *Paul*'s quotation of it, *Heb.* 1. 5. and his denying, unto all the Angels, that ſo tranſcendent a Generation intended in that ſecond *Pſalm* by the Pſalmiſt.

Neither by the Reſurrection was he firſt made the Son of God, (as Man) for he is termed ſo all along in the Evangeliſts before: But it was then declared, as *Paul*'s Phraſe is, *Rom.* 1. 3. *Declared the Son of God with Power, by the Reſurrection from the Dead.* For thereby it was ſhewn, that he had Life in himſelf, and was that Eternal Life that had been from the beginning, 1 *John* 1. 1. Whom therefore it was impoſſible Death ſhould hold, *Acts* 4. 24. And unto this ſenſe it is, that thoſe words of the Pſalmiſt are applied by *Peter* to the Reſurrection, *Acts* 13. 32, 33. God by Chriſt's being raiſed up, had confirmed the Truth of that Promiſe made, to give his Son for us, whom he had from Eternity begotten, and did by his Reſurrection declare him to be ſuch. *We declare unto you glad Tidings, how that the Promiſe which was made unto the Fathers, God hath fulfilled the ſame unto us their Children, in that he hath raiſed up Jeſus again.* As it is alſo written in the ſecond *Pſalm*, *Thou art my Son, this Day have I begotten thee.* Thus, or thereby proving him to be the Son of God, whom God had from Everlaſting begotten; who was promiſed to be given to us. Yea, his Incarnation and Conception, as Man, (which was the firſt Foundation of his being Man) was but the beginning of the Manifeſtation of the Son of God, John 1. 14. *The Word was made Fleſh, and dwelt among us, and we beheld his Glory, as of the only begotten of the Father.* And therefore this was not the conſtituting him a Son. So likewiſe it is termed, 1 *Tim.* 3. 16. *God was manifeſt in the Fleſh.* Likewiſe 1 *John* 3. 8. *The Son of God was manifeſted.* Now Manifeſtation is of what was extant afore; but Production is the bringing forth of a Thing, from a Not-being to a Being.

2. *Agur* ſpeaks of a Perſon diſtinct from God, then exiſting, whom he calls God's Son; Prov. 30. 4. *What is his Name, and what is his Son's Name, if thou canſt tell?* He demands of the one, as well as of the other, known to the Jews; whoſe Name or Being was ineffable.

3. *Iſaiah*,

3. *Isaiah*, in *Chap.* 9. 6. *To us a Child is born, a Son is given*, which is applied to Christ, *Matth.* 4. 15. *A Child*, That Title only is given to one that is of Mankind, and in that respect he is said to be born. But that Title of a *Son* is in a further relation given him. For else that first Title of *Child* had been enough. And in that he adds thereto, as a further thing, and distinct from Child; that is, *A Son is given*; This argues his existence as a Son afore, for that is given which first is. And then, the Angel coming to *Mary*, a Virgin, points her to the Prophecy of *Isaiah*; *Behold, thou* (a Virgin) *shalt conceive in thy Womb, and bring forth a Son*; which you have *Isa.*7.14. *Behold a Virgin*, &c. Now *Isaiah* had propheſied two things: Chap. 3.

1. That a Virgin ſhould bring forth, *Isa.* 7. 14. *Therefore the Lord himself ſhall give you a Sign: Behold, a Virgin ſhall conceive and bear a Son, and ſhall call his Name* Immanuel.

2. That he that was ſo brought forth, ſhould be the Son of God, *Isa.* 9. 6. *For unto us a Child is Born, unto us a Son is given, and the Government ſhall be upon his Shoulder: And his Name ſhall be called, Wonderful, Counſeller, the Mighty God, the Everlaſting Father, the Prince of Peace.*

1. *Mary* doubts of the firſt; and the Angel reſolves her in that, in the firſt part of his Speech, *verſ.* 35. *Then the Angel anſwered and ſaid, The Holy Ghoſt ſhall come upon thee.*

And then, 2. from this wonderful Conception of hers, the Angel doth infer, That he that ſhould be thus conceived and brought forth by a Virgin, ſhould undoubtedly be the Son of God, which the ſame *Iſaiah* had ſpoken of in his 9*th* Chapter, *To us a Son is given.* And ſo it follows in the latter part of the Verſe, in *Luke*, *Therefore alſo that Holy Thing which ſhall be born of thee, ſhall be called the Son of God.* This Particle *Therefore*, refers not to his Conception as a Cauſe of this Effect, as if that therefore, becauſe conceived of by the Holy Ghoſt, he ſhould be thereby conſtituted the Son of God. But it is an Inference or Demonſtration, that therefore ſhe might be aſſured he was *that Son of God* that *Iſaiah* had ſpoken of, that ſhould be ſo born of her. Yea, and that Child ſhould be *called*, the *Son of God*; that is, owned, reckoned, and acknowledged, to be the Son of God by perſonal Union with him, as he is and hath been by the believing World to this day; and *called*, that is, really made the Son of God by that Union. Or, it was he that was to be declared the Son of God, who was afore *Deus abſconditus*, God that was hidden, as *Iſa.* 45. 15. And ſo *Matthew* alſo interprets the Prophecy, *Mat.* 1. 22, 23. *Now all this was done, that it might be fulfilled which was ſpoken of the Lord by the Prophet, ſaying, Behold, a Virgin ſhall be with Child, and ſhall bring forth a Son, and they ſhall call his Name* Emmanuel, *which being interpreted, is, God with us.* So then, this Son in *Iſaiah*, is the Son of God, by the Angel's interpretation. God united to Man's Nature, and ſo dwelling amongſt us. And the Angels they had known him, and converſt with him all along afore during the Old Teſtament, and appeared together with him unto *Abraham*, and others, and ſo were meet Witneſſes of him, what and who he was when he came into the World.

4. And to this Head may be referred that in the Story of the Fiery Furnace, *The form of the fourth*, appearing with the three Children, ſays *Nebuchadnezzar*, is *like the Son of God*, Dan. 3. 25. Thus far we may more then probably conclude, that this Appearance was of the Perſon of Chriſt himſelf, the Son of God, who had formerly appeared to the Fathers in the ſhape of Man; and ſo with theſe three Children, to comfort them, and ſtrike dread into the Tyrant. And ſo he was then extant as the Son of God; yea, and poſſibly this Prince, though an Heathen, might have received ſome glimering Notion of God's Son. And he now ſeeing one appearing, in ſo great and ſo ſuperlatively differing a Glory from the reſt; and ſuch a Glory as ſtruck him, though ſo great a King, as outſhone his, and had overcome him; he concluded, that it muſt repreſent God's Son, who by Inheritance was Lord of all, of God, I ſay, *whoſe Kingdom* (as after he confeſſeth) *is an Everlaſting Kingdom, and his Dominion from Generation to Generation*, Chap. 4. 3. And the ſcope of that Prophecy, is to diſcover that there was a Kingdom to come after the four Monarchies ended, which

BOOK II.

appertained to the Son of God. And God having been pleaſed to vouchſafe to this King the knowledg of that Kingdom it ſelf, as in the former Chapter, *Chap.*2. *verſ.*34,44,45. So here, in this which was the next occurrence, he gives him the Knowledg of his Son, (in this appearance) to whom this Kingdom appertained. Expreſly calling himſelf the *Son of God*; Whom *Daniel* in his Viſion, *Chap.* 7. terms the *Son of Man:* Who as then exiſting as Son of God, appeared in a differing Glory with theſe three Children comforting of them, countenancing, owning them, and being then preſent with them in their Afflictions, as *Iſa.* 63. It is alſo ſaid, he was with the Church in the Wilderneſs.

To conclude this: If he exiſted afore the World was, when he was not Man, and during all the Times of theſe Prophets, afore he took Man's Nature; It muſt be ſuppoſed, that ſuch a Perſon ſo exiſting, muſt have ſome eminent known Title given him, between God and him; the import of which ſhould be to ſpeak his Relation unto God. And if ſo, then ſurely it muſt be this, which is thus afore given him by thoſe Prophets, and as uttered by God, *Thou art my Son, this day have I begotten thee*, Pſal. 2. 7. *And what is his Name?* ſpeaking of the Father; and *what is his Son's Name?* So then he was called the Son, *Prov.* 30. 4.

He is not termed a Son, as if only made ſuch when he was conceived, or made Man; but on the contrary, being and exiſting the Son, he is ſaid to be *ſent* and *made of a Woman*, Gal. 4. 4. *But when the Fulneſs of the Time was come, God ſent forth his Son, made of a Woman, made under the Law.*

And unto this purpoſe it is further obſervable, That Chriſt, in his Diſcourſes to his Diſciples, affirms himſelf not only to be one ſent into the World by his Father, (which ſufficiently imports his Exiſtence afore); but further, to notify to us his Eternal *Generation*, and proceeding from him as a Son, and as ſuch exiſtent afore; He therefore diſtinguiſheth, and ſevereth theſe two things, (as appears in ſeveral Speeches of his) *I came from the Father*, ſo firſt; and then, *And I came into the World:* Or thus, *And he hath ſent me.* This is not only oft repeated, but this very Order obſerved, as oft as repeated, *John* 7. 29. *I know him, for I am from him, and he hath ſent me.*

CHAP.

CHAP. IV.

What kind of Son he is to God, or in what Sense he is the Son of God. He is the proper Son of God in a special peculiar manner, such as no other Person can be said to be. He is stiled the only begotten Son of God, which can be affirmed of no Creature. This imports that his Eternal Generation is the Foundation of his Sonship. He is called the Son of the Living God; that he is begotten of him in his own Likeness: and is of the same Nature and Substance with him. That he is God by an Identity of one, and the same Essence of the God-head, and not by Union only, or Office.

TO demonstrate in what Sense Christ has this Title of Son of God, I shall herein also proceed by degrees.

1. It is given him by way of Singularity, in comparison of all others that have the Title of Sons; this all acknowledg.

As God the first Person by way of Singularity, ordinarily is called *the Father*, *One God the Father:* So frequently, in the same way of Singularity, is Christ termed *the Son*, in Relation unto this God as the Father. And it hath been observed by some, That whereas υἱὸς θεοῦ, that is to say, *A Son of God*, is common to others, *i. e.* to us with him; yet ὁ υἱὸς τοῦ θεοῦ, *The Son of God*, is never given to any but to him.

2. God the Father himself by way of a special Appropriation sets him forth, and exhibits him as his Son, with difference from all others. He said it himself from Heaven, *This is my beloved Son*, Luk.9.35. This Person, this is the very *He*, He of all others individually, and alone He, and none other; and then he adds, let all else *hear him.* Thus when he presents him to the World, *hear him*, acknowledg, and receive him, as he who hath Power to make you Sons to me; Joh. 1. 12. *But as many as received him, to them gave he Power to become the Sons of God, even to them that believe on his Name.*

But this General is far short of what the Scriptures speak concerning what, or wherein his Sonship consists. Even the *Jews* seem to conceive and apprehend, that he who should be the Christ, should have the Title of the Son of God given him by way of eminency above all others, yet all that while conceiving of him, as to the Substance of his Person, that it was but only a Man, that should transcendently have God's presence with him: and that God should appear in him, in a more glorious manner, than in all Men else. And not the *Jews* only, but the *Gentiles* were struck with a sense of some one special Person's being the Son of God, as in this Sence understood.

Thus far, and in such respect *Pilate* had Apprehensions that Christ possibly might be the Son of God. For when the *Jews* had told him, that one Jesus made himself (or took upon him to be) *The Son of God*, Joh. 19. 7. When *Pilate* heard that Saying, saith the Text, *He was the more afraid.* It cannot be imagined, that *Pilate*'s Divinity reach'd to convince him to be the substantial Son of God, but he thought, he might (for all that he knew) be some eminently Divine

vine Man from God, such as their Poets spake of, and attributed to *Augustus Cæsar*, *Majestum Jovis incrementum*, which struck fear into him.

I am doubtful, I confess, whether to refer *Nebuchadnezzar*'s Speech, in *Dan.* 3. 25. who when he saw one to appear in a differing manner, with those three Children in the Fiery Furnace, he crys out, *The form of the fourth is like the Son of God*; and surely it was an Appearance in such a Glory, as was far beyond what Creatures, even Angels appear in, that made him speak thus. But that which makes me doubtful, is that he had not any Notion of this Son of God to come, unless, as I afore challenged it, for Christ's Existence as God's Son, under the Old Testament, he perceiving his Glory such, and so superlatively different, acknowledgeth him to be the Son of that God, whose Kingdom was to be an everlasting Kingdom, *Dan.* 4. 3.

But it is yet more observable to prove the present Assertion, that whenever Christ spake of the Father afore his Disciples, or others, He never said *Our Father*, which yet he taught us to say, even when we pray in private, to the end that we should come to God as such a Father to us, as he is also to all others of his Elect. And so the *Jews* were taught and instructed to say, *We have one Father, even God*, Joh. 8. 41. But his own usual Stile was *My Father*, and therefore so a Father to him as to no other, nor to all or any of the *Sons of God*. And this Appropriation was so much his wont, that the *Jews* observ'd it, and took him at it, and were offended, *Joh.* 5. 17. Whereas he had said, *My Father worketh hitherto, and I work*; The *Jews* sought *the more to kill him*, because he had said, *God was his Father*, which is but slenderly so translated: For in the Original, 'tis because he *had called God his own Father*, that is, so and in such a manner his, as not others: And so the *Jews* themselves understood him, whilst the Words were yet fresh in his Mouth. Yea, and he speaks not this amongst a wicked Company of *Jews*, who were the Children of the Devil, *vers.* 44. As any other ordinary Son or Child of God alone, among a Company of wicked ones, might by way of Separation so use it; But further, Christ doth the very same, when he had an occasion to speak to, and of, his Disciples, and of himself (who were the chiefest Saints then alive of the Sons of Men, and representing the rest for ever to come) how God was Father both to him and them, yet he carefully makes this Separation; *My Father, and your Father*, Joh. 20. 27. You see he mentions their Relation apart, yea, as separate and aloof off from his own, He putteth the Sonship or Relation of all them into one common Relation, *Your Father*, and sets against it, and severs from it, as at a distance, his own; *My Father*. And that to shew their Relation of Sons to God, is not of the same Rank or Descent that his is.

2. There is moreover, [an *Us all*,] Rom. 8. 32. *He that spared not his own Son, but delivered him up for us all, how shall he not also with him freely give us all things?* namely us, the Saints; [*God gave him up for us all*] says he, and these *All*, we find had been afore termed the *Sons of God*, in the 16*th* verse of that Chapter, *The Spirit it self beareth witness with our Spirit, that we are the Children of God.* And so declared *Heirs* of all *Things* because Joint-*Heirs with Christ*, ver. 17. And Again, *vers.* 29. he had call'd them, *the Brethren of Christ*, and him the *First-born among many Brethren.*

And yet, 3. After all this, by way of difference, from these he entitles Christ, *God's own Son*; *If God spared not his own Son*, vers. 32. To have said *His Son*, by way of Singularity, when mention is made of many other Brethren, had been enough to have signified his Eminency unto them, especially to say the First-born, as *vers.* 29. he hath done. But he adds hereto over and above all, *his own Son.* As thereby signifying the different kind or sort of Sonship and Fatherhood, that was betwixt God and him. This is therefore an eminent distinction of two sorts of Sons which God had; his own Son, proper, genuine, true Son, and others that were not his own, but either by Marriage, or Adoption. As Strangers and Alians in their Original Descent use to be to a Father that afterwards takes them for his adopted Sons: and 'tis evident that this is his meaning. For *ver.* 15. the Apostle had given this other part of distinction of Sonship of this his [*Us All.*] *We have received* (says he) *the Spirit of Adoption, by which we* (that are *Jews*) *cry, Abba*, and we (that are *Gentiles*) *Father*, *And if Children then Heirs*, vers. 16.

Now

Now God in this speaks as plainly to Men in their own Language, as is possible to express it. Come to a Man that hath both Sons by Marriage, and also a Son out of his own Loins, and you hear him call them all Sons: But particularly ask him what Son is this? *My own Son*, says he. And are these so? No, they are my Daughter's Husbands, and so my Sons in Law, or my Wives Sons, or whom I have taken to be my Sons by Will. Well, and what doth a Man mean when he says, This is my own Son; especially when with a distinction from others that are adopted? All Men understand a Son that is of his Substance naturally begotten of him, of his Flesh and Blood. Then in its infinite proportion, it ought so to be understood here. Chap. 3.

A second Expression to be added to this, is, that of his being stiled, *The only begotten Son of God*, so often, *John* 1. 14, 18. *Chap.* 3. 16. 1 *John* 4. 9. And therefore so begotten, as not others. *Quasi præter cum nullus*; As if besides him no other were begotten. And if any would quarrel, that others are said to be begotten of God, 1 *John* 5. 18. yet to be sure, when God says this of him, *Thou art my begotten Son*, he means it of *such a begetting* as hath not been communicated to any Creature of the Old Creation, which that place is express for. *To which of all the Angels hath he said, Thou art my Son, this day have I begotten thee?* Heb. 1. 5. So instancing in his highest Sons of the sort of meer Creatures, that are neerest to him; in excluding them, he excludes all the rest.

In which Speech we may observe two Things.

1. That a Generation, or begetting him, is the Foundation of his Sonship; as it is of all true and natural Sons else among Men. For so he joins them, *Thou art my Son, I have begotten thee*; as the Ground of that his Sonship. If it were but a metaphorical or similitudinary Generation; as when he says of the Ice and the Snow, *Job* 38. 28, 29. *Hath the Rain a Father? or who hath begotten the Drops of the Dew? Out of whose Womb came the Ice, and the hoary Frosts of Heaven, who hath gendred it?* Then his Sonship were no other. But doth God speak Poetically here, (as there he doth) when of the Generation of his Son? Then indeed he were but metaphorically a Son, and God a metaphorical Father to him: Whereas he is the *true Son of God*, as *John* calls him, 1 *John* 5. *ult.* and therefore as *truly* begotten.

2. Then that his Generation is such a begetting, and he such a Son in that respect as is denied of the Angels, or of Men, is evident. Thou, and thou alone art my Son; I have begotten thee, and thee alone. So that otherwise, let the Scripture speak what it will of Men's being born of God, begotten of God, it is with an infinite distance of sense from this. Their's is but by his Operation, not Generation, by *Renascentia*, a new Birth of God's Image on them, which are but Divine Qualities in the Soul, not by a Generation, that is proper to a substantial Person.

Then, thirdly, add to these two Expressions of *one Son*, and of *only begotten*, that other *Mat.* 16. 16. As also *John* 6. 67. Where both by *Peter's*, and all the Apostles their Confession, he is professed to be the *Son of the Living God*: And in both those Confessions, the Conglomeration, or gathering together so many Articles in the Greek set afore every word, are as so many Stars that call us to behold this Eminency of his Sonship and Generation. For they putting an Emphasis on every word in that small Sentence, *Thou art that Christ*; *That Son of that God, that Living God.* The like Indignation is never used but for some special Intent, according to the Nature of the Matter spoken of. And that which makes it the more observable, is, that *John* (who wrote long after the other Evangelists, and avoideth to mention what other Evangelists had recorded, and so mentions this Confession of theirs, as uttered at another Time, and upon a differing occasion from that which *Matthew* relates) should yet, in his rehearsal of this Confession, not only punctually keep to the same words, but hath as carefully added the same Articles afore every word, as *Matthew* had done.

Yea, further, whereas 'tis observed by some, (as was said) that the Article ὁ υἱὸς, the *Son*, is given to none but to this Son; Lo, here it is also put to every

BOOK II.

every Word beſides, when his Sonſhip is ſolemnly proclaimed. And ſo the meaning will be this, *That Son of the only True God, that Living God.* Which Emphaſis, *the God*; and which Attribute, *the Living God*, are purpoſely annexed, to ſet out the Greatneſs of this ſo great a Son. And to ſhew, that if we do ſuppoſe the Great and True God to have a Son, and but one Son, and him begotten by him, as he is the Living God, (as put this and thoſe former Things mentioned of him together, and it appears) then what manner of a Son muſt this be? and what manner of Generation, but ſuch as *Living Fathers* have proportionably of their Sons? A Generation, ſuch as is proper to Things living when they beget their kind. Generation, properly taken, ſays *Aquinas*, and Experience ſhews it, is of Things that are living, out of a living Principle, and is improperly applied to Production. And further it is then ſaid to be Generation properly in them, when they beget in their own Likeneſs, and that Likeneſs conſiſting in their own Kind, Nature, and Subſtance.

Pars 1ª. Quæſt. 27. Art. 2. Generatio ſumitur.

1. Communiter ad omnia generabilia & corruptibilia. Et ſic Generatio nihil aliud eſt quàm mutatio à non eſſe ad eſſe. 2. Propriè in *Viventibus*; Sic generatio eſt origo alicujus viventis à principio vivente conjuncto. Nec tamen omne hujuſmodi dicitur generatio, ſed quod habet rationem ſimilitudinis. Unde Capillus non habet rationem geniti. Nec ſufficit quæcunque ſimilitudo. Vermes qui generantur in Animalibus non habent rationem Geniti. Sed requiritur ut procedat ſecundùm rationem ſimilitudinis in Natura ejuſdem ſpeciei, ſicut homo procedit ab homine.

And thus living Things properly are ſaid to beget; as in Nature you all ſee, A Lion begets a Lion, a Man a Man. *Proprium eſt viventium generare ſimile in ſubſtantia.* And thoſe two Attributes are given to Chriſt holding forth his Generation, *viz. The Word*, and *the Son*. The Word ſhews he is begotten by God, who is an Intellectual Being; *the Son* ſhews that he is begotten as a living Eſſence or Being.

Now then putting all theſe three together; 1. God's *own Son*; 2. *Only begotten*; 3. That *one only* begotten Son of the *True and Living* God. Theſe twiſted and interwoven mutually, are a three-fold Cord that cannot be broken. Let us therefore ſee what Arguments and Evidences theſe will afford to convince us what manner of a Son this is.

By a further adding all theſe ſucceeding *Conſiderations* together to them, and ſetting theſe by them.

Aſſertion 3. That *this only Begotten*, and Natural Son of God, is God; and not God only by *Union*, after he was put forth by God out of himſelf, but by an Indentity, or Oneneſs of one and the ſame Eſſence of the Godhead.

This third is naturally connected with the foregoing Aſſertion, *viz.* That he is the Natural Son of the Living God: Thus,

I. The Scriptures connect and join theſe two together; in that often, when and where they mention his Sonſhip to God, they annex withal, (becauſe the one neceſſarily importeth the other) his being God alſo; as may be obſerved, both out of the Old Teſtament and the New.

1. The Old Teſtament, *Iſa. 9. 6. Unto us a Child is born*; which ſpeaks him to be *Man*: And unto us *a Son is given*; that ſpeaks him to have been God, and as ſuch, extant afore he as Man was born: for what is given, hath a Being when he is given; and afore he is given, who took Man's Nature to himſelf as Son: And here, by Son, he means this Son of God, our Chriſt, *Luke* 1. 31, 35. The Angel there hath manifeſtly an Eye upon this Prophecy of *Iſaiah* here; v. 32. *Thou ſhalt conceive a Son, and he ſhall be called the Son of the Moſt High*; *and God ſhall give unto him the Throne of his Father* David; *and he ſhall reign over the Houſe of* Jacob *for ever*; *and of his Kingdom there ſhall be no end*; thus the Angel there. And how ſpeaks *Iſaiah*? *To us a Son is given, and the Government ſhall be upon his Shoulders: of the Encreaſe of his Government, and Peace, there ſhall be no End: Upon the Throne of* David, *and upon his Kingdom, from hence-forth, even for ever.* The Angel citeth not the Place, but evidently reciteth the very words of that Propheey, the very ſame, thus. So then, Chriſt being meant by the Son; that which I alledg *Iſaiah* for, is this, That his being Son,

Son, and his being God, are joined: And so it follows in *Isa.*9.6. *To us a Son is given, and his Name shall be called the Mighty God.* Chap. 4.

2. In *Heb.* 1. 8. you have the same by *Paul's* Interpretation out of the *Psalms*: *To the Son he says, Thy Throne, O God, is for ever and ever.* Compare we now the words of *Isaiah*, with that of the Angel; and this of *Paul* out of the *Psalms*, together: They are one and the same, to shew he is God's Son. Thus for the Old Testament and New both.

Again, in the New, *Heb.* 3. 3. *This Man* says the Translation; you may as well say, *This Person* (*Man* is not in the Original) *was counted worthy of more Honour than* Moses: *Inasmuch as he that built the House, hath more honour than the House.* And *vers.* 4. it follows, *Every House is builded by some Man; but he that built all these Things*, (that is, The Church in all Ages, and Things about it, under both Old and New Testament) *is God.* He that had instructed *Moses*, and the Church, under the Old Testament; and now that of the New, *is God*, speaking it of Christ, as God: So then, Christ is God, who is the Builder of this House. Now read on, and you will find his being [Son] not far off: For in *vers.* 6. *Christ as a Son over his own House.* Now compare *Matth.* 16. 16. *Thou art the Son of the Living God*, says *Peter.* And what says Christ upon it? *v.*18. *Upon this Rock I will build my Church*, as being the Son of the Living God: And he that was able to build it, was God, says our Apostle in that *Heb.* 3. 4. Therefore he is such a Son, as is also God; and both are joined together.

Again, those two parallel Places, in the Epistle to the *Romans*; The one *Chap.* 1. *vers.* 3, 4. *Concerning his Son Jesus Christ, which was made of the Seed of* David *according to the Flesh; and declared to be the Son of God with Power:* Compare this with *Chap.*9.5. *Of whom concerning the Flesh Christ came, who is over all, God blessed for ever.* Amen. *Son of God* in the one, is *God blessed for ever* in the other.

Further; These two run as Terms equivalent in other places of Scripture; where in like manner they be compared, 1 *Tim.* 3. 18. it is said of Christ, *God was manifest in the Flesh:* And in 1 *John* 3. 18. you have it thus, *The Son of God was manifested.*

Likewise, *Acts* 20. 28. it is said, God purchased the Church with his own Blood: Now compare *Rev.* 1. 5. speaking of our Christ, *He hath wash'd us with his own Blood, and made us Priests unto God his Father.* So then 'twas the Son, whose Blood was personally his own; who was distinct from his Father, and yet God, that purchased this Church.

Again, 1 *John* 5. 28. *And we know that the Son of God is come; and we are in him that is true, even in his Son Jesus Christ:* This is the True God, and Eternal Life; the True Son of God, and the True God. The very Devil himself doth in effect acknowledg it, *Matth.* 4. 3. *If thou be that Son of God, command these Stones to be made Bread:* Which was in effect as to have said, If thou beest that great Son of God, that is to come into the World, then thou art God, and hast Sovereign Power to create, or change the Being of the Creatures: Let us therefore see it by the Effects; *Command these Stones to be made Bread.*

Last of all; That known place, *John* 10. 30. alledged to prove Christ's Godhead, joins these two together; Son of God, and God; and the one is inferred from the other; when at the 30*th* Verse, Christ had said, *I and my Father are One*; that is, I who profess my self to be that One, and only Son of God, who is my Father; as in such a special Relation, I am such a Son to him, as am withal One with him.

So then, 1. Christ intended that his being God's Son, was all one, and to be One with God.

Again, 2. so the Jews understood him, to intend thereby that he was God: Their Quarrel with him is that, *vers.* 33. Thou *makest thy self God*; and yet, lo, he had only affirmed, *I the Son and my Father are One:* So then, to be his Son in the sense the Jews understood him, to take on him that Title, was all one as to be God.

And, 3. in that very sense, he so defended himself to be the Son of God; that is, such a Son as was God; for having, *vers.* 34, 35, 36. made his defence,

BOOK II.

alledging this Proof, That if the eminent Men, and Magiſtrates of the Old Teſtament, were termed Gods by Office, and Sons of God by Adoption; who were but ſhadows of him in both thoſe Titles; Then he, who was promiſed to be ſent into the World, as the Subſtance, muſt be God by Nature, and not Office; and the Son of God, not by Adoption only, but naturally, and therefore equal, and one with God, I ſay, He having defended himſelf by this Argument, his Concluſion is, *verſ.* 36. *Say ye then of him whom the Father hath ſealed, and ſent into the World, Thou blaſphemeſt; becauſe I ſaid, I am the Son of God?* Now what was it that they had ſaid? Or, what Blaſphemy was it which they had laid to his Charge? It was this, *verſ.* 33. for thy Blaſphemy; *becauſe thou, being a Man,* as to our apparent ſight and view, *makeſt thy ſelf God:* And Chriſt, you ſee, in his making his Concluſion point-blank to their Accuſation, inſtead of ſaying, Why ſay you I blaſpheme, in ſaying, I am God, (which yet was the thing which they had ſaid of him) he ſpeaks thus, *Becauſe, I ſaid, I was the Son of God; believe not me, believe the Works, that you may know and believe, that the Father is in me, and I in him*; that is, that he and I are one in Nature, as he had affirmed *verſ.* 30. For indeed, in his having affirmed he was ſuch a Son to God as was one with his Father; which was his ſaying, *verſ.* 30. He had affirmed he was ſuch a Son to God, as was God; one that did the ſame Works the Father did, *verſ.* 35. Which if I do, ſays he, then believe it; for it is the natural Inference from it.

Thus you ſee the Scriptures join his being, both Son and God, together.

II. The ſame is in *Reaſon*; That if he be the natural Son of God, and only begotten of the Living God, the true and perfect Son of God, as the Scriptures, when they ſpeak of his being Son, do declare him, (as hath been clearly teſtified); that then neceſſarily, in point of rational Inference, he muſt be God eſſentially: If God hath a true Son, that Son can be no other than true God; it holds no proportion elſe to the phraſe it pretends to: It holds true in all things elſe. It is not to be thought, ſays *Bernard*, that God ſhould have a Son of another kind from himſelf; but it is neceſſary to acknowledg him to be of equal height, and dignity, ſince even the Sons of Princes, are themſelves Princes too, *Deus non niſi Deum gignit:* If God begets a Son, He muſt be God, the living true God: God cannot beget leſs than himſelf; which is clearly the conceſſion of thoſe laſt words in *John*, ſpeaking of Chriſt; 1 John 5. 20. *God hath given us an Underſtanding to know him that is True; and we are in him that is True, even in his Son Jeſus Chriſt. This is the true God, and Eternal Life.* The Scope of which is this; That he being the True Son of the True God, the Living God; Himſelf is in himſelf, the True God alſo, and Eternal Life, having the Fountain of all Life in himſelf.

Non eſt fas Dei Filium degenerem ſapere: ſed æqualem fatere neceſſe eſt altitudine, & dignitate: nam & erbi Principum Principes, &c. *Bern. de ador. Serm.* 1.

I ſhall but open and purſue one Vein, or Current, or Courſe of Scriptures, which carry on this great Point, *That our Chriſt is God*; not as appearing only in the Form of God, as ſome of late, or by Office only; but God by Nature; the Right God, the True God, the Great God, the Only God, the Living God: Which Attributes of God, when found to be given to him, argue him ſo to be God by Eſſence; the ſame God the Father is; as put us paſt diſtinguiſhing upon it.

1. *He is God by Nature:* It is the diſtinction which *Paul* uſeth, and whereby he ſets out the True God in diſtinction from all other, that are called Gods, truly, or falſly; *When you knew not God, ye did Service unto them which by Nature are no Gods:* Why doth he not in plain terms ſay, *When ye worſhip'd Idols?* The Apoſtle ſuppoſeth the beſt of it; for ſome of thoſe whom they worſhipped, had been God's by Office, that is, Kings, and Rulers, as *Jupiter* and others were; or of uſe (as Gods) Benefactors to Mankind, for which they worſhipped them: He needed not elſe have put in that diſtinction, that they were not Gods by Nature. From which is gathered to our purpoſe in hand,

1. That none are to be worſhipped, but he that is God by Nature: for he ſhews their ſin to have been, that they worſhip'd ſuch as God, that were not Gods by Nature: So then, if Chriſt were not God by Nature, he were no more

more to be worshipp'd by us, though never so great a Benefactor to us: which yet is his due. And to strengthen this Argument, the command of worshipping so falls out, that those who are Gods by Office of the highest Rank, the Angels, are commanded to give Worship to him: That Saying, Heb. 1. *Let all the Angels of God worship him.* In the *Psalmist*'s Words (whom the Apostle quotes;) it is, *Worship him all ye Gods*, Psal. 97. 7. So then, he is manifestly God by Nature, and thereby distinguished from all of them; and Worship is exacted from all of them, as his due upon that account. Chap. 4.

And this is the true, and genuine Drift, and Result of that Passage of Christ's, *John* 10. 30. to 39. *I and my Father are one. Then the* Jews *took up Stones again to stone him. Jesus answered them, Many good Works have I shewed you from my Father; for which of those Works do ye stone me? The* Jews *answered him, saying, For a good Work we stone thee not; but for Blasphemy, and because that thou, being a Man, makest thy self God. Jesus answered them, Is it not written in your Law, I said, ye are Gods? If he called them Gods, unto whom the Word of God came, and the Scripture cannot be broken: Say ye of him, whom the Father hath sanctified, and sent into the World, Thou blasphemest; because I said, I am the Son of God? If I do not the Works of my Father, believe me not. But if I do, though ye believe not me, believe the Works: that ye may know and believe that the Father is in me, and I in him. Therefore they sought again to take him; but he escaped out of their hands:* That Scripture of all others hath seemed to have the greatest Objection in it, but one, (which I shall anon also again more touch) That Christ is called God only by Office, and Union with God; as the great, and eminent Men in the Old Testament were called. And the Objection lies thus, That the *Jews* having challenged him to have made himself God, he defends his Speech by this Saying out of the Old Testament, *I have said, ye are Gods:* as if himself were but such a God as they, only more eminent.

But Christ's Scope is manifestly the clean contrary. For,

1. The *Jews* did plainly understand him to intend that he was God, and truly God, *vers.* 33. So the *Jews*, saith *Augustine*, understood his Speech thus to be meant: But the *Arrians* will not. And the Blasphemy which the *Jews* challenged him of, was not that he made himself as one of those Gods, but that he made himself God, one with the Father; and so by Nature to be God as well as he: And his answer, if it had been intended in that other Speech, had no way come home to their Objection: for that was not the thing they quarrel'd him for, that he said he was a God by Office, and Deputation; as those whom the *Psalmist* did speak of only were.

Ecce Judæi intelligebant quod non intelligunt Ariani, *Augustin.* Tract. 48. in *Joan.*

2. Christ here quoteth that Saying, *I have said, ye are Gods*, as a Prophecy, (so I term it, for Types were Prophecies of Christ, and what he should be, as much as any other) of Himself: Which those Words, vers. 35. *And the Scripture cannot be broken*, manifestly import. Now, how was this Prophecy, but in this respect, that God his terming Magistrates, and those eminent Men under the Old Testament, in *Jewry*, or elsewhere, *Gods*, was to fore-signify thereby his own Son, who was the Substance of those Shadows, what his Person was, that he had promised to send into the World: for in saying, *The Scripture cannot be broken*, his Intent is to say, the Scripture is, and must be found true, and fulfilled, or made good.

Now then, in this lies the Force and Edg of Christ's Argument, to prove himself God in that Sense they had understood him: The *Jews* looked at, and acknowledged all those great and eminent Men, whom the Scripture termeth *Gods*, to be but fore-running Shadows, and Types of him that is the *Messiah*: So that look what Titles, and Excellencies are given, and attributed unto them, must in an eminent, and distinct, and substantial way be found true in his Person: Or the Scripture will be broken, and not be found consistent. If therefore they were called Gods by Commission, and Deputation, as having the Word of God come to them; which put that Title and Office upon them; and it was said of

them, *Ye are Gods*; as *Pſal.* 82.6. Your *Meſſiah* muſt be God of another ſort and rank than they were of: and not only meerly by Commiſſion, or, as to whom the Word of God came, to make him God: but he muſt be truly, and by Nature and Eſſence ſuch. Were he to be God no otherwiſe than they were, the Scripture had not been fulfilled.

And this Argument is ſo ſtrong, as nothing can be ſuppoſed ſtronger to us Chriſtians: who know that all Types of Chriſt, were indeed but Shadows in all their Excellencies, attributed to them, of Chriſt as the Subſtance: What is ſaid of Ceremonies, is true of Perſons that were Types of him; *Col.* 2. 18. which are a Shadow of things to come; but the Body, or Subſtance ſignified by that Shadow, is Chriſt. Now then, if they were termed Gods, and Sons of the moſt High, it muſt be underſtood that therein they were but Shadows, and he muſt have in his Perſon that which holds true of the Subſtance, the Eſſence, or real Being thereof. And ſo, according to Chriſt's way of Arguing, if they are Gods by Office, and Union; he muſt be God by Eſſence, and Nature: as that diſtinction of the Apoſtle, *Gal.* 4. 8. holds forth. And otherwiſe, he had himſelf been but a dark Shadow, an Officiary God, as they: no otherwiſe Son of the moſt High, than as they alſo were, *Heb.* 10. 1. The Apoſtle ſpeaks thus of all Types, and Shadows, under the Old Teſtament: The Law had but a Shadow of good Things to come, and not ſo much as the Image of the Things themſelves. From all which I gather, that as in Nature, ſo here, the Shadow is lower than an Image, and both *alterius generis*, from the Subſtance or Reality; as in the caſe of *Melchiſedec* is apparent; who in a meer Shadow is ſaid to have had no beginning, nor end of days; not that really he had not, but becauſe in a Shadowy Intent it is not mentioned in the Book of Scripture, he being as a Shadow conformed to the Son of God. Now in compariſon of Chriſt, all other Eminencies in any Perſon, though more real, are yet eſteemed to be but Shadows, in as true a manner as he (*Melchiſedec*) was. And ſo, this greateſt Excellency of all Creatures, to be ſtiled Gods, muſt in compariſon of him, be content with a Shadowy Title; whereof he bore the Subſtance. He in the concluſion of this Argument, inſtead of ſaying he was God, which yet his Argument, and their Accuſation did drive to, concludes, he was the Son of God, verſ. 36. *Say ye of him, thou blaſphemeſt, becauſe I ſaid I am the Son of God?* The Blaſphemy in their Senſe was, *verſ.* 33. that he made *himſelf God*, as an Inference out of that Saying, *I and my Father are one.* He defends it, and takes it on him by this, that he had ſaid indeed, that he was the Son of God: (of whom all thoſe Gods, and Sons of the moſt High, the *Pſalmiſt* ſpeaks of, were but Shadows) and therefore truly God, as they intended it: 'Tis not *comparatio ſimilium, ut volunt adverſarii*; that is, that I am God in the ſame, and like manner that they are: but 'tis *Comparatio minoris, & majoris*, if they that are but Shadows are called Gods; then, if that Scripture be not broken, I muſt be God ſubſtantially. So then, by Chriſt's manner of concluding, it was all one for him to ſay he was God, and the Son of God; both in his Senſe, in theirs, and in the *Pſalmiſt*'s foreſignifying of him. He again paraphraſeth, and explains all theſe by this Phraſe, *The Father is in me, and I in him.* So then, the Concluſion, the Sum I draw out of all, is; That for Chriſt to be the Son of God, it is all one (as for him) to be God ſubſtantially: and in that reſpect one with God. And that being thus God, and one with God the Father, is (in its difference from God) beſt thus expreſſed; that his Father is in him, and he in his Father: Neither could Chriſt himſelf that experimented it, expreſs his being God, and Son of God, more clearly unto us; than to ſay, I am in my Father, who is God, and he as God, is in me, and ſo both are *One*; that is, one God ſubſtantially, or *by Nature*, in diſtinction from Gods by Office; though we are two in Perſon that ſubſiſt in this Nature. Nor did *John* know better how to expreſs it, in *Chap.* 1. *verſ.* 1. both his Oneneſs with God, and his Diſtinction from God, than in ſaying, that he was God, and was with God. God, not as thoſe in the *Pſalmiſt*, to whom the Word of the Lord came, and were God's meerly by Gods ſaying ſo of them

them; but He *the Word*, ὁ λόγος, it self, (as *John* calls him) of whom they that declared the Word, were the Types, and Shadows; and the only begotten of the Father, *vers.* 18. who was not made a God, and a Son, because sent into the World, and sanctified, but was therefore sent, and sanctified to that Office of *Messiah*, because he was by Nature, and substantially the Son of God, and God equal with the Father both in Power, and Nature; *vers.* 29, 30. And in Works, *vers.* 37, 38. *If I do not the Works of my Father, believe me not: But if I do, though ye believe not me, believe the Works: that ye may know, and believe that the Father is in me, and I in him.* Chap. 4.

2. He is stiled the *Living God*: Those Words, Heb. 3. 12. *Take heed there be not an evil Heart in departing from the Living God*, are manifestly meant of Christ: for his begun Exhortation, *vers.* 7. was to hear his Voice; and he it was that was tempted in the Wilderness, 1 *Cor.* 18. 7. And how that whole 95*th Psalm* was meant of Christ, I have elsewhere shewn: Yea it was he that gave the Law, and pronounced those Words, *I am the Lord thy God, who brought thee out of the Land of* Egypt, *thou shalt have no other Gods before my Face:* For *Heb.* 12. 26. it is expresly said of him, *Whose Voice then shook the Earth*; namely, when the Law was given, and those Words uttered by him.

3. He is stiled the true God: So 1 Joh. 5. 20. *And we know that the Son of God is come, and hath given us an Understanding, that we may know him that is true; and we are in him that is true, even in his Son Jesus Christ: this is the true God, and Eternal Life.* And to testify this, he is stiled by that incommunicable Name of God, *Jehovah*; Jer. 23. 6. *Jehovah Justitia nostra, The Lord our Righteousness: In his Days* Judah *shall be saved, and* Israel *shall dwell safely; and this is his Name wherewith he shall be called, The Lord our Righteousness.* So also, *Isa.* 40. *vers.* 3, 10, 12. Prepare the Way for *Jehovah*: These all the Evangelists apply to *John*, and Christ, *Matth.* 3. 4. *Mark* 3. 4. *John* 1. 23. And if *John* be the *Vox clamantis*, Christ must be acknowledged the *Jehovah*, whose Way was prepared afore him: And when he comes in the Flesh, *Isa.* 40. *vers.* 9. he says unto the Cities of *Judah*, *Behold your God:* And vers. 10. *Behold the Lord God will come with strong Hand, and his Arm shall rule for him; behold, his Reward is with him, and his work before him:* Which is expresly applyed to Christ, *Rev.* 22. 12. speaking of his second coming, vers. 11. *He that is Unjust, let him be Unjust still: and he that is Filthy, let him be Filthy still: and he that is Righteous, let him be Righteous still: and he that is Holy, let him be Holy still. And behold, I come quickly, and my Reward is with me, to give to every Man according as his Work shall be.* Which is expresly true of Christ. Read *Matth.* 16. 27. It is God of whom 'tis said, *Isa.* 40. 13. as the *Septuagint* hath it, Τὶς ἔγνω νῦν κυρίου, *Who hath known the Mind of the Lord?* Which 1 *Cor.* 2. last, The Apostle applies to Christ, by adding, *But we have the Mind of Christ.* So then, Christ is that *Jehovah*, Jer. 23. 6.

Now Men may vainly dispute it, that this Name of *Jehovah* is given unto meer Creatures: But God himself hath decided it, and expresly declared, that it is given unto none but the true God: Psal. 83. 18. *That Men may know that thou whose Name alone is* Jehovah, *art the most High over all the Earth.* And Isa. 42. 8. *I am the Lord, that is my Name; and my Glory will I not give to another, neither my Praise to graven Images.* Now this Honour is given to Christ; and therefore he must be God, and the true God.

4. He is also the great God: Not only, *Isa.* 9. 6. The Mighty God: but *Tit.* 2. 12, 13. τοῦ μεγάλου θεοῦ καὶ σωτῆρος ἡμῶν; that great God, and Saviour of us: speaking both of one, and the same Person, Christ. And 'tis here, the putting the Article before great God, and none before Saviour, imports: and so distinguisheth him from God, by the like Phrase generally, *Eph.* 1. 3. ὁ θεὸς καὶ πατὴρ, God, and the Father of Christ: but more simular yet. This here, *Gal.* 1. 4. τοῦ θεοῦ καὶ πατρὸς ἡμῶν, *according to the Will of God, and our Father:* So Christ, *God and our Saviour* in *Peter*, is *Christ the great God, and Saviour* in *Titus*

Titus. And this is at once proclaimed as the general Faith of all Believers, and Apoſtles: 2 *Pet.* 1. 1. *Like Faith with us:* And what is the Object of it? ἐν δικαιοσύνη, *on the Righteouſneſs.* I have wondred they ſhould tranſlate it, *through the Righteouſneſs:* When Chriſt's Righteouſneſs is every where made the Object of Faith, as juſtifying, on which we believe. Yea, as that which out of Neneceſſity to Salvation, Faith relies on; and that Righteouſneſs, as of a Saviour that is God, which were of no value to us Sinners elſe: Let them elſe take Saviour and Righteouſneſs that will, for he nor it would do no Man any good: This was the general Expectation, as *Paul* to *Titus*, the general fundamental Faith of all Chriſtians then, as in *Peter:* And ſo the Prophet's ſtile, and the Apoſtle's ſtile, agrees: *Iſaiah*, in his 40, 43, & 45 Chapters, ſtiles him, *The God and Saviour, and there is none beſides him:* And the Apoſtles in like manner, *The great God and Saviour.*

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Chap. 4.

Isa. 45. 23, 25.

Isa. 45. 23.

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BOOK II.

3. So to forgive Sins, is proper to God alone, *Mark* 2. 7. And we find Chriſt to forgive Sins; and therefore he is argued to be God: But further, you have both in theſe very places quoted; as he is called that only True God, ſo he is ſaid to be that God that blots out Tranſgreſſions for,and by himſelf; Thus *Iſa.*43. 25. *I, even I am he that blotteth out thy Tranſgreſſions for mine own ſake, and will not remember thy Sins.* So then the Argument is every way ſtrong; and indeed all Arguments center in one; and we find all in this one and the ſame compaſs of Scripture.

1. That God is but one God.
2. That God alone creates; is to be worſhipped; and forgives Sins.
3. That his Glory he will not give unto another.
4. That Chriſt is that one God, who is God alone. And,
5. Theſe places are interpreted of him, and applied to him, by the Apoſtles: So as indeed this one Argument, from theſe places of *Iſaiah* thus framed, hath all in it, which are ſcatteredly uſed by others out of ſeveral places. To conclude, to hear God ſpeak, and ſaying, as ***Deut.*** 32. 39. He doth, *See now that I, even I am he, and there is no God with me: I kill, and I make alive; I wound, and I heal; neither is there any that can deliver out of my Hand.* And to hear *John* from God to ſay, *The Word was God, and the Word was with God.* And to hear the Prophets ſay, That Chriſt is that God who is God alone, and none elſe beſides him: And to hear throughout the Scriptures, one that is God, talking to, of, and with another that is God, and yet all but one God; to hear the Father to be called the only True God, the Son likewiſe, and ſo the Spirit: Let all the Wits of Men, and Angels, reconcile it otherwiſe than thus if they can; That God's Nature or Eſſence is One, but affords Three Perſons, who are each that One God: Three that are One.

CHAP.

CHAP. V.

That the Second Person of the Trinity assumed Humane Nature into Personal Union with Himself, and so is God-Man in one Person for ever.

I Come to the great Mystery of our Religion, which so loud a Voice proclaims to be such, by the Apostle, 1 *Tim.* 3. 16. *And without controversy, great is the Mystery of Godliness, God was manifest in the Flesh.* God had manifested himself in the Old Testament in his Works; as in *Rom.* 1. 19. *That which may be known of God, is manifest in them:* And *vers.* 20. *For the Invisible Things of him from the Creation of the World are clearly seen, being understood by the Things that are made, even his Eternal Power and Godhead.* But God manifest in the flesh, is an higher kind of Manifestation, for there he is present: We may say of it, Here God is, a visible God in his Person. In the Old Testament this was prophesied of, among other famous Oracles foregoing, Isa. 7. 14. *A Virgin shall conceive, and bear a Son, and shall call his Name Immanuel*; that is, *God with us.* And again, *Chap.* 9. 6. *For unto us a Child is born, unto us a Son is given*, which notes his Being God, the Son; who had been begotten long before by God the Father, and now given, *unto us a Child is born*, and born of *a Virgin*, there is his Humane Nature; *And his Name shall be called WONDERFUL*; for his Person is a wonderful Person: *The Mighty God, the Everlasting Father, the Prince of Peace*, compounded of God and Man in one Person; which set all the World agast at the knowledg of it. *He did wonderously*; that is, he shewed himself to be God, for he ascended into Heaven in a Flame, and therein shewed himself more than a Man or Angel. As his Person was Wonderful, so his Actions; Wonderful in his Person, as God united to Man; and wonderful as Man, in his making immediately by the Holy Ghost; such a Man as never was. Says *David*, of his own Body, *Psal.* 139. 14.——*Thou tellest all my Members*; *I am fearfully and wonderfully made.*——*Curiously wrought in the lowest parts of the Earth:* The Phrases do speak some curious piece of Workmanship to be undertaken in hand, by some special Artist: And to hide his Workmanship from the Vulgar, (which argues the nobleness of it) he goes into a dark Place, and there he works it unbeheld of any, and then he brings it forth to open view. It was an Instance Doctor *Preston* used to give, That in the Generation of a Child, between Father and Mother, the Father knows not what is a doing, nor the Mother knows not what is doing; but God stands by, like a secret Limner, and actuates the formation of every Member, according to the *Idea* thereof written in his Book. But in the Formation of Christ's Body and Soul, the Holy Ghost discovered his Workmanship in the dark place of the Virgin's Womb, called, *the lower parts of the Earth.* And to stop the flowings of Sin and Corruption, which by the Parents is done, himself performed the part of the Formative Virtue which is in the Seed of Men: whence it was, that the Divine Nature, when he came into the World, said, *A Body hast thou prepared me*; the word in the Original is, *Kartartizein*, that is, *articulated*, made and set in their due Place and Order.

I shall only add one place further, to set forth the wonder of the Mystery; Jer. 31. 22. *The Lord hath created a New Thing in the Earth, a Woman shall compass a Man.* It is a Prophecy of the Conception of Christ at *Nazareth*, one of the Cities of *Galilee*, the place where the Angel brought news first to the Virgin, and where she conceived him: Of which, if I have time, more afterwards. This was a New Thing indeed, a New Thing created in the World; the like unto which, as also the crucifying of his Son, he never did afore, nor never will

As Dr. Jackson *hath learnedly proved in his Sermon, called,* Bethlehem *and* Nazareth.

Book II. will do again. And the Bleſſed Virgin hath a touch upon it, *The Lord hath done GREAT THINGS for me, and Holy is his Name.* The word in the Original is μεγαλεῖα, and is the ſame word the Apoſtles uſed in *Acts* 2. 11. *The wonderful Works of God.*

And thus Heaven and Earth met and kiſſed one another, namely, God and Man. And this Union is the middle Union, (as I call it) as in reſpect to the two other, the Union of the Three Perſons in one Godhead, and our Union with God; ſo in reſpect to the thing it ſelf: For his Perſon being a middle Perſon between the two Perſons, the Father and the Holy Ghoſt: He, the Son, as a middle Perſon, by his Union with the Eſſence of God, takes hold of God on the one part; and further, by his Union with the Nature of Man, takes hold of Man on the other part, and ſo takes hold of both at once; all which was ſuitable to his Office, as being Mediator, which the Apoſtle ſays, is of *two that are at enmity*: and this you have 1 *Tim.* 2. 5. *For there is one God, and one Mediator between God and Man, the Man Chriſt Jeſus.* Gal. 3.

And as the Perſon was thus wonderful, *God manifeſted in the Fleſh*; ſo the Signs and Wonders that accompanied and followed his Perſon, after his being gone to Heaven, and the coming of the Holy Ghoſt, as *Paul* an Eye-witneſs teſtifies, *Heb.* 2. 4. *God alſo bearing them witneſs, both with Signs and Wonders, and with divers Miracles and Gifts of the Holy Ghoſt, according to his own Will:* As alſo the Apoſtle *Peter*, 1 Pet. 1. 11.—*The Spirit of Chriſt teſtified before-hand the Sufferings of Chriſt, and the Glory that ſhould follow.* The Times the Apoſtles lived in, were a glorious Seaſon. The Apoſtle *Paul* hath in brief ſummed up the Characters of them, and annexed them to his [*God manifeſted in the Fleſh*] as the wonderful Effects thereof; as they follow in 1 *Tim.* 3. 16. where it follows, *Juſtified in the Spirit*, by reaſon of the frailty and meanneſs of his Fleſh wherein he appeared; *He was ſet at nought by* Herod *and his Men of War*, Luke 23. 11. Mocked and ſcourged by *Pilate* and the Jews, and for his pretenſion to be the Son of God, caſt out of the World under the publick infamy of being the greateſt Impoſtor, the moſt deteſtable Villain and Deceiver that ever was in the World; The Rulers not ſparing him, when he hung miſerably upon the Croſs. He was eſteemed of God, *Iſa.* 53. when he was crucified, overwhelmed with all theſe Prejudices. But preſently, as he comes to Heaven, his Father owned him, ſet him at his right Hand, and made his Enemies his Foot-ſtool; and he was juſtified from that great Reproach caſt upon him, for making himſelf God. In reſpect unto theſe things, it is ſaid, *He was juſtified in the Spirit*; that is, in his Godhead, being owned as God. Was not this a Wonder, a mighty Wonder! [*Seen of Angels*]. And by their ſeeing him to be the Son, (which none of them were) as ſoon as he comes to Heaven, they all fall down and worſhip him: *When he bringeth his firſt begotten into the World, he ſaith, Let all the Angels of God worſhip him*, when he came firſt to Heaven: (And the bad Angels, they believed and trembled, though Men did not; and they beſought him, not to torment them before the time, the Day of Judgment.) It follows, [*Preached unto the Gentiles, and believed on in the World*]. The Gentiles that had continued Idolaters two thouſand Years, worſhipping Devils, by whom they were led; and the Apoſtles but by preaching the Goſpel, (which was but whiſpered, and yet runs through all the World; it ran like Wild-fire upon dried Trees); They *turned the World up-ſide down*, Act. 17. 6. [*Taken up into Glory*] and owned there in the higheſt manner by God. Whereas, *John* 16. 10. the contrary Speech there uſed inſinuates, that he died, as caſt out by God for the moſt unrighteous Perſon that ever lived in the World: Chriſt foretells, that by the Spirit's coming with the Word, he ſhould convince the World, that he was a Righteous Man, and had ſatisfied for Sin; *Of Righteouſneſs, becauſe I go to my Father, and ye ſee me no more.* And what is the Reaſon of all this? But becauſe this Man being taken up into Glory, there is no Eye of Men or Angels that ſhall ſee him in this Glory, but muſt fall down and acknowledg, That Man there is God, the Son of God; and ſo *John* tells us himſelf: And the other Apoſtles that ſaw a glymps of his Glory, do confeſs, *We ſaw his Glory, as of the only begotten Son of God*, John 1. 14. And if the Clothes he wore, which were but the outward Appendixes of his Perſon, did

yet

yet shine so bright, as no Fuller on Earth could white them: How much more his Humane Nature it self, in which the fulness of the Godhead personally dwells, shall transcendently shine much more, as being a part of himself, as he is able to make us to do; *Phil.* 3. 21. *Who shall change our vile Body, that it may be fashioned like unto his glorious Body*; much more shall he change Soul and Body into the Image of himself. Chap.

But I shall comprize, all that I intend to discourse of this Subject, in this one Assertion.

That this Person, the Eternal Son of God, who was, and is God, took unto himself, into an unity of Person with himself, the Man Jesus; or that *the Person of Christ is God and Man, joined into one Person.*

To demonstrate the Assertion; the *Punctum* of which lies in this, That in our Christ, God and Man are become one Person.

1. What is said of his Conception, or Incarnation, in that fore-cited place, *Luke* 1. 39. *That Holy Thing that shall be born of thee, shall be called the Son of God*; which is explained by that in *Gal.* 4. 4. *God sent forth his Son*, (his Son that was sent, and God, existed afore); and 'twas He, the Son, that so existed; that is, the Person; and he now said to be made of a Woman, the Virgin. Observe, 'tis spoken of, and attributed to, this Son, that he was now *made of a Woman, made Man*; who was begotten of God afore, and now sent into, yea made, Flesh: And that this Son, and that Man made of a Woman, are yet but one Son still, not two Sons: And therefore also one Person; for if they had been two Persons, they had been two Sons; the Son of God the one, and that Holy Thing born of the Woman, another: Whereas being now joined unto one Person, there is but one Son to God, as he is there denominated.

2. Evidence: Go we from his Conception, to the constant course and tenour of his Speech about himself; That this Man (when grown up) should continually talk of himself, and attribute such Things to himself, that were proper, and belonged only to that Person, *the Word*, the only begotten Son of God; as we have proved, and described him, existed before the World; that was the Son of God in Heaven, and very God; That this Man, this sorry Man to see to, should talk at that rate as he doth, and still say [*I*] not [*We*], whilst he so speaks of himself; all the Wits in the World cannot salve this Riddle, (if the several Speeches be collected, and narrowly observed, in the Gospel of *John*, and elsewhere) but by this, which I use to say salves all, He was taken into one Person with him that was the Son of God.

For Instance, besides many others; John 5. 17. *My Father hitherto worketh, and I work:* Which the *Jews* understood, that he made himself equal with God, *vers.* 18. But how a Man should be God, this they understood not. And he goes on to justify it, and assume it; extending that Speech of his (namely, that *My Father worketh hitherto, and I work*) unto all things past, as well as present, or to come: even unto all that ever God did, vers. 19. *What things soever the Father doth, these also doth the Son likewise:* If he created the World, so did I: If he hath governed all the Affairs of it, so have I; My Hands have wielded the Scepter with him: And God did never any thing without my Advice, and Counsel: Shewing me whatever he doth, *vers.* 20. Thus for time past. And so for time to come; *As the Father raiseth up the dead, and quickneth them; so the Son quickneth whom he will*, vers. 21. God's Will and Intention being, that all Men shall one Day *honour the Son, as they honour the Father*, vers. 23. And yet he that talk'd all this, was a Man; that came into the World (as a Man) but thirty Years afore: Yea, and he professeth of himself, *Chap.* 8. 57, 58. That he was afore *Abraham*; *Before* Abraham *was, I am:* that is, my Person. And yet they judg'd him not above Fifty. All which I alledg not as formerly, to prove that Christ was God, or Son of God: But now, That the Man *Jesus*, (who it is that uttered all this;) that he was one Person with that Son of God, who is God. For when he speaks it, he still maketh but one [*I*;] of the Son of God, and himself. And speaks the same things that are proper and peculiar to that Son of

God, who had afore exiſted: *The Man* (I ſay) ſpeaks them of himſelf, utters them in his own Name, without any Limitation, or Caution, for being miſtaken: He, this Man, doth thereby diſtinguiſh himſelf from all his Fellow-Creatures. Theſe things were ſo ſtupendouſly ſtrange, that they made the carnal *Jew* wild, and mad, and in a rage, and to cry out upon him, that he *blaſphemed*; and ever and anon to take up Stones to ſtone him withal: and although they had believed that he was the *Meſſiah*, whom they expected; yet ſuch things as theſe they never could have imagined ſhould have agreed to the Perſon of Chriſt, whom they expected: They judg'd he took upon him infinitely, beyond the Elevation, and Proportion of the *Meſſiah* himſelf. And therefore, *John* 10. 24. They having only at firſt ask'd him ſomewhat ſeriouſly, *Tell us plainly if thou be the Chriſt:* And he as plainly tells them ſo, that he was: yet frames his Anſwer up in ſuch deſcription of himſelf, as the Chriſt, that he was one with God; as that thereupon, the next Word he hears from them, is, *Thou blaſphemeſt*, verſ. 33.

Yea, and in the *6th* Chapter, thoſe that were his Diſciples; that is, ſuch as were a coming on to believe on him, were for ſuch ſtrange Riddles as theſe, utterly put of: as *John* 6. 61. And yet there, or unto them, ſuch was his Zeal, to aſſert this his Perſonal Union between the Son of God, and that Man Jeſus, whoſe Mouth was the utterer of it; that he ſpeaks yet more ſtrangely, *Doth this offend you? What if you ſee the Son of Man aſcend where he was before?* And there is no other Foundation, or Ground for ſuch a Speech as that; no other reſpect could bear it, but this his Perſonal Union, as the reaſon of it; *Why we know his Mother, and Brethren*, ſay they: And where then could this Man be before? Nay, to encreaſe the Wonder yet more, he had ſaid to *Nicodemus*, John 3. 13. *And no Man hath aſcended up to Heaven, but he that came down from Heaven, even the Son of Man which is in Heaven:* that is, who is now in Heaven at this preſent. When as yet they ſaw him as a Man, circumſcribed with local Bounds on Earth, even as any other Man is, within the Verge of a poor ſeamleſs Coat. And theſe things he ſo ſpeaks of himſelf, in diſtinction from the whole Creation of God, as proper, and peculiar to him; laying them therein in a rank infinitely below himſelf: yea alſo as one equal to God his Father; and, as ſuch, diſtinct from him; and yet is a Son of Man that utters it. Although conſider him as meer Man, it could not be he ſhould have ſo ſpoken; the Things ſaid, will not bear ſuch Words. And it is among other Demonſtrations of this Truth, and alſo was one of the main Ends of God's ordaining this Perſonal Union, to declare; to the End, that Men might *hear with their Ears*, and *ſee with their Eyes*, (as *John*,) the Original diſtinction of the Father, and his Son, as diſtinct Perſons in the Deity: which was that which was, and had been, among the Perſons from Eternity, afore Chriſt took our Nature, in that it was confidently held forth by a Man, who being become one Perſon with the Son, could, and durſt ſay, and appeal to his Works, to juſtify it; which were ſo ſtupendouſly miraculous, that his Father (afore whom, and to his Face he ſpeaks it all) muſt be acknowledged to have concurred with him in; and ſo thereby teſtified that he ſpake Truth in this: whilſt yet this Man utters it in the Name of a Perſon that was not meer Man, but alſo God, Son of God. For this Man doth before, and after, upon this Doctrine of his, work his Miracles; ſuch, as no meer Man ever did: and God ſuffered him ſo to talk, did bear it, and let him go on, and aſſiſt him therein, or elſe he could not have done them. As John 10. 37, 38. *If I do not the Works of my Father, believe me not; But if I do, though ye believe not me, believe the Works; that ye may know, and believe that the Father is in me, and I in him.* And when he had done all theſe things, to aſcend up to Heaven, and ſit down at God's right Hand; this, I ſay, is at once a Confirmation of theſe two, the greateſt Truths:

1. The diſtinction of the Perſons of the Father, and the Son, though one God. As alſo,

2. That this ſorry Man that ſpeaks it, was one in Perſon with the Son of God: And if there had been no other End of this Incarnation of Perſonal Union, than to declare and manifeſt the firſt of theſe, it had been worth it; which by ſo great an Evidence could never have been manifeſted.

And

And then, if this Man were not one in Person with the Son of God, who was God; let us all call him in Question, and arraign him at the latter day, instead of his arraigning us; for laying low to himself all the Saints, and the whole Creation of God; when as himself as Man was but a part of it: yea for usurping upon the Prerogatives of God himself, and let his own Words judg him. I say, let us cry out upon him as a Deceiver, if this Man had not that Divine Person, God's Son in him, and therewith a Divine Nature, besides that of a bare Man, which Divinity lay hid and concealed in him, as a Prince under a disguise; And that Person, and Divinity so united to him, as to make one Person with him, this Man that spake thus.

Thirdly, We find these two Natures of God, and Man, spoken of in him, as making up one [*I*] or one [*He*;] when himself speaks of himself, or his Apostles of him.

I begin with *Matthew* 16. where he catechiseth his Disciples in this Fundamental of Religion; for *vers.* 17, 18. he professeth to found his Church upon the Profession of it. 1. The Question ask'd, is evidently what his Person was, and of what made up? This, his second Question, *vers.* 15. *Whom do ye say that I am?* doth directly point to, for their punctual Answer: *What*, or *who* is *my Person?* And, 2. concerning that, you may observe, that he bounds it not, he terminates it not, upon his being a Man: The main Question is not, whether he was a Man or no? or the Christ, the Son of Man? as if that were all: But my Question reacheth farther, Whom do ye say that I, who am the Son of Man, *Am?* over and beyond my being a Son of Man, I am something besides. And yet, Son of Man imported the *Messiah*: as *Cameron* upon Joh. 5. 27. *And hath given him Authority to execute Judgment also, because he is the Son of Man.* Out of Dan. 7.13. *I beheld one like the Son of Man.* Which is the Pariphrasis of the Christ.

3. *Peter*, in his Answer for them all, affirms not barely that he, the Son of Man, was the Christ; which was but a Name of Office: (As if you should say of a Man, he is the King, or he is the Chancellour; noting out an Official Person, or to denominate his Office only.) But he further adds, *Thou art the Son of the Living God.*

4. Observe, that he in his Answer joins these two together, to make up the [*I*,] the Person of this Christ, *The Son of Man, and the Son of the Living God*: and as substantially the Son of the Living God, as he was substantially the Son of Man. Yea, and manifestly shewing that the main of his Person, (for the Subsistence or Personality of it,) to consist in this, his being the Son of the Living God, more than in his being the Son of Man. The like you have joined in Christ's Question to the *Pharisees*; *What think you of the Christ? David's Son*, say they; *David's Lord*, says he: and both making up one *Messiah*, or the Christ. So then, the Person of Christ was *Son of Man*, and *Son of God*, *Mat.*16. And Son of *David*, and Son of one greater than *David*: for which he calls him *Lord*, and both in one Person, *Mat.* 22. Let us now bring other Scriptures to these. 1. You have the same propheseid of him, at his Conception, by the Angel, Luk. 1. *The Son of* David *his Father*, vers. 32. The *Son of God*, vers. 35. And both the same *He*. Let us still pursue this Notion, through the Scriptures, and from hence, go unto Rom. 1. 2, 3, 4. Paul *a Servant of Jesus Christ, called to be an Apostle, separated unto the Gospel of God, (Which he had promised afore by his Prophets, in the Holy Scriptures) Concerning his Son Jesus Christ our Lord, who was made of the Seed of* David, *according to the Flesh: And declared to be the Son of God with Power, according to the Spirit of Holiness, by the Resurrection from the dead.* In which Words you have,

1. As in the former, the Person of Christ: that is, who, and what he was in his Person, made the eminent, and primary Subject of the Gospel: *The Gospel*, (says he) *concerning his Son Jesus Christ.* And that set forth as the Prophets in the Holy Scriptures, or Writings of the Old Testament had set him forth to us: so as we shall have occasion from hence to call in the Testimony of some Prophets, unto the confirmation of this also. I say, the Person of Christ is the primary subject of it: for the next following Words, insist on the Description thereof. And so whereas *Paul* was to set forth in his ensuing

Book II.

ſuing Diſcourſe, how that Chriſt's Righteouſneſs is that Righteouſneſs which God hath ordained for Sinners, verſ. 16, 17. *I am not aſhamed of the Goſpel of Chriſt, for therein is revealed the Righteouſneſs of God, from Faith to Faith: As it is written, The Juſt ſhall live by Faith.* It was ſuitable for him in this ſo methodical, and ſyſtematical an Epiſtle; in the firſt place to ſet out who, and what the Perſon of Chriſt is. Which,

2. He performs in the next Words, and that under the ſame Terms, or equivalent, as in the two former Chriſt himſelf had done. 1. To be the Son of *David*, made of the Seed of *David*, verſ. 3. And, 2. To be the *Son of God*, verſ. 3. [*His Son*] in the ſame Verſe. And ſo in *verſ.* 4. both making up this one Perſon, *Jeſus Chriſt our Lord.*

Yea, and 3. He further, and more clearly proceeds to ſhew, how there were two diſtinct Natures met in that one Perſon; the Nature of a Man, according unto which he was the Son of *David:* the Nature of God, or the God-head, according unto which, or in reſpect of which, he was the Son of God: *Who was made of the Seed of* David, *according to the Fleſh*, verſ. 3. *And declared to be (alſo) the Son of God with Power, according to the Spirit of Holineſs.* And as the Oppoſition proves this, ſo it is very obſervable, how exactly the Apoſtle ſpeaks in ſo great a Myſtery. 1. The Oppoſition clears it; for κατὰ σάρκα, *According to the Fleſh*, is oppoſed to κατὰ πνεῦμα, *according to the Spirit of Holineſs.* Now when he ſays, *He was of the Seed of* David, *according to the Fleſh*; he (as all acknowledg) means that according to, or in reſpect of his Human Nature, termed the Fleſh, or as Man: So here, was made of the Seed of *David*, oppoſitely, according to his God-head, termed the Spirit of Holineſs; as he was in reſpect thereof, the natural Son of God: ſo he was manifeſted with Power ſo to be, by the Reſurrection from the Dead. Now that *Spirit*, as in Chriſt, is taken for the God-head, or Divine Nature dwelling in him; is evident by multitude of Scriptures: *The Fleſh profits nothing, the Spirit quickneth:* And *by the Eternal Spirit he offered up himſelf*, Heb. 7. And this God-head in him, is called the *Spirit of Holineſs*; by way of the ordinary Title given the third Perſon, who is called the *Holy Spirit:* This here, the Spirit of Holineſs it ſelf, which ſanctified that Human Nature, as the Altar and Temple did the Sacrifice.

See Extra.

Again, Obſerve the Apoſtle's exactneſs of Speech; as Son of *David* he is ſaid to have been *made*, for begotten of Man he was not, yet made of a Woman, *David's* Daughter, of the ſame Matter that all Men are formed of: But as Son of God, he ſays not of him that he was made; but he here ſuppoſeth him already, before he was made Man, to have been the Son of God, *verſ.* 3. And therefore, ſays only he was *declared*; namely to us, or manifeſtly evidenced to have been the Son of God, according to a Divine Nature in him, in which he exiſted before. And for proof of it, he holds forth the greateſt Evidence, the Power ſhewn by him, in his Reſurrection from the Dead: In that Chriſt did aforehand profeſs, and declare that he would raiſe himſelf up, by his own Power, *Joh.* 10. 18.

The fourth thing I obſerve, is; That theſe two Natures remain in themſelves diſtinct in him, and yet both make up one Perſon. 1. Two Natures diſtinct. The Apoſtle doth profeſſedly diſtinguiſh, as any Schoolman uſeth to do; *According to the Fleſh*, ſays he, and *according to the Spirit:* Yea, he denies concerning him, that he is Son of God according to the Fleſh; according to which Nature he is conſidered only as the Son of *David:* but Son of God only in reſpect of his Divine Nature. And, 2. He ſpeaks of him as one Perſon, that hath both theſe, and conſiſted of both; or elſe this diſtinction needed not have been uſed: If he had been either nothing but a Man, or if the ſame Perſon had not been both God and Man. As when you diſtinguiſh of a Man, that *quoad Animam*, according to his Soul he is the Off-ſpring of God; for God is the Father of Spirits: but *quoad Corpus*, according to his Body he is begotten by Man, who are the Fathers of our Bodies: To ſay a Man is Mortal *quoad Corpus*, but Immortal *quoad Animam*: Such a diſtinction were needleſs, if a Man had not both a Body, and a Soul: Or if that Body, and Soul, made not up one manner of Perſon: Or if the Soul were one Perſon, as an Angel is, and the Body another.

Acts 17. *Heb.* 12.

Now

Chap. 5.

Now the Person of Christ is still every-where spoken of, but as One: *One Lord*, 1 *Cor.* 6. And yet of this the Apostle *Paul* is found to distingiush, that he is Son of God, according to the Spirit; Son of *David*, according to the Flesh: And you have it again used by *Peter*, *Acts* 2. 30. David *knowing that of the Fruit of his Loins, according to the Flesh, God would raise up Christ:* That Addition [*According to the Flesh*] needed not, if Christ had not consisted of another Nature besides. Which being distinct, the Oneness, the Unity of this Christ, to whom both are alike attributed, must be found in the Personality: That he that hath both these, is one Person.

Now from hence, go unto *Rom.* 9. 5. Where you have the same distinction again used, as in manifest Opposition to his Divine Nature; *Whose are the Fathers, and of whom as concerning the Flesh, Christ came; who is over all, God blessed for ever. Amen.* According to the Flesh, he was of *David*, and the rest of the Fathers; but besides, he had another Nature, which made him *Lord over all, God blessed for ever.* Which clearly interprets, *Rom.* 1. 3. Son of God, according to the Spirit of Holiness: That as he was God's Son, so he was God. Or as *Rom.* 1. Son of God, according to his God-head; even as Son of *David* according to the Flesh: Yet both making but one *Atho*, or Person, one Christ.

Now, 4. Because *Paul*, in that *Rom.* 1. 2. averred the Prophets for this composition of his Person, Son of *David*, according to the Flesh; Son of God, according to, or in respect of his God-head. Let us see if we find like, and similar places to these in the Prophets; not to name all that prove him to be God, and Man: but such as are punctually correspondent to these. *Jer.* 23. 5, 6. 1. Son of *David*, vers. 5. *Behold, the Days come that I will raise unto* David *a righteous Branch:* that is, out of his Loins, a Branch out of that Stock, or Root. Who, 2. Shall be God, and Son of God: (as *Rom.* 9. 5. *Rom.* 1. 3.) vers. 6. *And this is his Name, whereby he shall be called; Jehovah our Righteousness. Jehovah*, from the Name of his Essence, for it is the incommunicable Name of God; and our Righteousness, as being Mediator, and noting forth his Office. And yet *Jehovah our Righteousness*, rather than the *Man* our Righteousness; for his being our Righteousness, depends more upon his being *Jehovah*, than his being a *Branch of David*; although upon both, as they are conjoined in one Person.

From thence, let us go to *Micah* 5. 2. Where we shall find, that as Christ hath two Natures met in him, *Son of* David, *Son of God*; so two Nativities spoken of, and yet the Person but one. 1. *The Ruler shall come forth of* Bethlehem: He was born there as Man; and you know it was the City of *David*, whither *Mary*, as being of the Seed of *David*, came to be taxed. So then, still Son of *David*, according to the Flesh, and born as such in the four thousand Year of the World: But then, as Son of God, *His goings forth have been from of old, the Days of Eternity.*

Unto this Head I alledg, as the concluding Proof to them foregone, that strange Riddle in *Heb.* 7. 3. applyed unto Christ, set forth from his Type *Melchisedec, Without Father, without Mother, without Descent, having neither beginning of Days, nor end of Life, but made like unto the Son of God, abideth a Priest continually.* Which being spoken of one and the same Person, Christ, can no otherwise be unfolded than by a differing respect had to the two Natures God and Man, and accordingly of two Nativities. That he was God, and in that respect had a Father, the Evangelist *John* doth in a special manner inculcate; that he had a Mother, the Story of his Birth, by the other three, doth enform us: That he was born of a Virgin, *without a Father*, those three Evangelists do tell us. And yet that *Paul* here should tell us, he *was without a Mother*, doth necessarily import another kind of Generation of his, wherein there was no Mother concurred, and so another Divine Nature met in this one Person; in respect of which he was as substantially begotten of him without a Mother, as that as Man he had been conceived of the Substance of his Mother, even Son of the Living God.

There are other sorts of Proofs of this great Truth.

As First, The Communication, and Attribution of the same Rights, Priviledges, Attributes, Actions, Passions, Infirmities.

1. All

BOOK II.

1. All the Rights of the Son of God by Inheritance, given to the Man *Jesus*; as that, called, Son of God; not as the Angels, *Heb.* 1. *Luke* 1. 32. *He shall be great, and shall be called the Son of the Highest: And the Lord God shall give unto him the Throne of his Father* David, to rule the Nations; raise whom he will; have possession of all Power in Heaven and Earth; to forgive Sins as Man, *Mat.* 9. 6.

2. The Attributes proper to God, are given to this Man: As, to have been in Heaven before the World was; John 3. 13. & John 17. *Glorify me with that Glory I had with thee, afore the World was. Before* Abraham *was, I am.* Whereby what is not true of that Nature alone in it self considered, is yet attributed to that Nature of a Man now: The natural Properties of Man's Nature in him, were never altered: for Finite could never become Infinite; therefore it must necessarily be spoken in a personal respect, as being made one Person with him that is God; *Qui*, not *Qua*, that is, spoken of him who is Man, not of him as Man: As when what is proper only to the Soul, is attributed to the whole Man; as if when *Paul*'s Soul was wrapt up into the third Heaven, and his Body remaining on Earth; that of his Body it should have been said, it is now in Heaven, because the Soul it was united to, was there: Like to which is, that Christ should call his Body in the Grave, *God*'s Holy One; *His Holy One saw no Corruption*; which is spoken of the whole Person, though it was his Body only was capable of Corruption: Or that of *John, We saw and handled the Word of Life*, 1 John 1. 1. *And the Word which was from the beginning:* And yet speaks there of their handling his very Body, *Feel, if a Spirit have Flesh and Bones*, and putting their Fingers into it, so to verify his having been come in the Flesh. On the other hand, *è contra*, That all the Infirmities of the Humane Nature should be attributed to God, that God should be said to be pierced and crucified; 2 Cor. 12. 10. *Therefore I take pleasure in Infirmities, in Reproaches, in Necessities, in Persecutions, in Distresses for Christ's sake: for when I am weak, then am I strong:* compared with *vers.* 8. *I besought the Lord*; which is applied to Christ, *John* 19. 37. And again, another Scripture saith, *They shall look on him whom they have pierced.* And *God to lay down his Life*, 1 John 3. 16. *Hereby perceive we the Love of God, because he laid down his Life for us; and we ought to lay down our Lives for the Brethren.* These Contradictions, all the Wits in the World cannot reconcile, but by acknowledging two Natures in one Person.

3. That the Obedience, yea, Blood-shed of the Man, should be called, *the Blood of God, the Life of God*, 1 John 3. 16. There it is called the Life of God: And *Acts* 20. 26. The *Blood of God*; yea, *God's own Blood*; and *his active Obedience the Righteousness of God*, and *our Saviour Jesus Christ*, 2 Pet. 1. 1. And these things were spoken, not because God was the Efficient of these in him; for so the Spirit is of our Prayers, *Rom.* 8. yet they are never termed the Spirit's Prayers, or Requests; though made by him in us, and for us, but our Prayers. But all that Obedience of Christ, is called God's: Which difference can never be salved, but that the Man Jesus was one Person with God; not so we: Yea, if that Man had sin'd, (if you could suppose it, as to bring an Argument from it to illustrate this); you may, by the same Law, or Reason, that his Righteousness is now called the *Obedience of God*, or, *the Life of God*, infer that it must have been termed the *Sin of God:* For what the Man did in weakness, is attributed to God: But we are not in this personal manner united to the Spirit, that our Weaknesses should be attributed to him. We sin, yet 'twere Blasphemy to say that our Sins are his; and all because he is not one Person with us, though his Person is united to our Persons.

Neither, 2. when that Bloodshed is called the Blood of God, yea, his *own Blood*; this is not spoken in respect to his being Possessor and Owner of it, as God is of all the Creatures, *The Beasts on a thousand Hills are mine.* John 1. *He came*, εἰς τὰ ἴδια, *to his Own.* And so the Blood of Bulls, and Goats, were God's, when sacrificed. But this is not only said to be his Blood, but his *own Blood*, and his own Life: These are Phrases never spoken of Possession, or of an Owner by Dominion or External Right: We call indeed other things, as Goods, a Man's own, but never call it a Man's own Blood, unless it be naturally

Psal. 50.

ly or personally his own: We say not of a Slave's Body, this is the Body of his Masters, his own Body, because the Phrase, a Man's own Body, in propriety of Speech, is used another way for the Body of a Man's self as of a Person. Or if he give a Slave's Life, or Body, for a Ransom, we never say, nor can say in propriety of Speech, that the Master gave his own Body, his own Blood, as a Ransom: The Phrase so properly notes out personal propriety; that is, of a Person, unto what is a part of ones Person, and that the Blood is that Person's whose own it is called. Yea, though a Father gave a Child to Death, who yet is his Flesh and Blood, yet we hardly say he gave his own Blood; and yet if that might be said, because the same blood is naturally the Fathers: Yet of God, the Father, it could not be said, because Christ's Blood, as a Man, did not flow out of his Father's Blood; for God begets not him as a Man, nor hath he Flesh and Blood to communicate: So that it necessarily notes out, that one that was God, a Person taking up that Man into one Person with himself; that Man's Blood is therefore called God's own Blood, because the Man's, who is one Person with him. Chap. 5.

Neither, 3. is it said to be God's own Blood, because shed by God's Will and Appointment; for so the Blood of every Man, that is killed by God's Will, should be so called; and so the Blood of Bulls was God's own Blood in that respect.

Use. We must labour to have our Minds and Faith well establish'd in the true knowledg of the Person of Christ, since it is a Truth of so great moment unto us, and the Mischiefs of erring about it, will be destructive to our Souls.

And the weight or importance, that our Faith be set and kept right in this Point, appears, in that Errors and Mistakes herein, as they have been frequent, so fatal in all Ages, and to all sorts of Men that have had the knowledg or hearsay of our Christ.

1. *To the Jews, Christ was a Stumbling-block*, 1 Cor. 1. 23. both in what his Person should be, as appears *John* 10. 33. and in other places; as also that his Righteousness alone, through Faith, should be the Righteousness of a Sinner, is in like manner said to be a stumbling-block, *Rom. 9. ult.* Their Heads were mightily then taken up, and busied, who that Man Jesus should be; and how many various Opinions did the Devils buz into their Minds, to divert them from that which was the Truth, and alone was to save them. *Some said he was* John *the Baptist*, *some* Elias, *others* Jeremias, *or one of the Prophets.* And thus it is now at this Day. The Jews, according to the Principles and Phancies of that Age, had those forementioned several Opinions of him, and perhaps many more. And in this Age, according to other Principles which Satan possesseth Men's Brains withal, several Opinions are raised up, what this Christ should be, whilst all are zealous to profess him.

Then again Christ himself foretold it, as a fore-running Sign of the destruction of *Jerusalem*; That the Jews having rejected him the True Christ, they should be *given up to many*, φαινομενὰ, *false Christs.* Now those Days, and the Occurrences thereof, afore *Jerusalem*'s destruction, are made Types of the like to fall out (even in this particular Point) in the Days preceding the end of the World, (whereof *Jerusalem*'s destruction was it self a Type in Christ's Intention in that Chapter): And accordingly these days now. Although Jesus at *Jerusalem* is more generally acknowledged by almost all that profess Christianity, yet in assigning what and wherein his being Christ consists; herein Men have, and shall run into as many several sorts of Christs, as the Jews had done; *One saying, Here is Christ*; *another, There is Christ*; one, that this is Christ; another, this.

And such buddings and sproutings forth of such Errors, began in those first Times, whilst *Paul* and other Apostles were on Earth, amongst those that pretended to Christian Profession: Witness those more than Hints in several Epistles, which *Paul* plainly stileth, the *preaching of another Christ, than what himself and the other Apostles had preached:* What else meaneth that passage, 2 *Cor.* 11. 2, 3, 4. *For I am jealous over you with a godly jealousie; for I have espoused you to one Husband, that I may present you as a chaste Virgin unto Christ. But I fear lest by any*

 means,

BOOK II.

means, as the Serpent beguiled Eve *through his ſubtilty, ſo your Minds ſhould be corrupted from the ſimplicity that is in Chriſt. For if he that cometh, preacheth another Jeſus, whom we have not preached, or if ye receive another Spirit, which ye have not received, or another Goſpel, which ye have not accepted, ye might well bear with him.* That in theſe Paſſages he glanceth at ſome falſe Teachers that had come in among them, as thoſe words, *verſ.* 4. *If he that cometh to you preach,* &c. evidently imply, That at leaſt ſuch were then abroad in the World, and have been in other Churches, and were ready to come to theirs, which *Paul* was afraid of. But more plain and directly, *verſ.* 13, 14, 15. *For ſuch are falſe Apoſtles, deceitful Workers, transforming themſelves into the Apoſtles of Chriſt. And no marvel, for Satan himſelf is transformed into an Angel of Light. Therefore it is no great Thing, if his Miniſters alſo be transformed as the Miniſters of Righteouſneſs, whoſe end ſhall be according to their Works.* And theſe Expreſſions do import, that the Doctrines which theſe had vented concerning Chriſt, were framed and raiſed up to ſo high an appearance of Spiritualneſs, as were not only apt to take with Believers, and deceive them, as *verſ.* 3. which made *Paul* ſo jealous over them, *verſ.* 2. but further, they ſeemed ſo Angelical and Seraphick, that in theſe, if ever in any (his *Depths*, as they are called) Satan had ſhewed his Depths, and had play'd the Counterfeit of an Angel of Light, and transformed himſelf thereinto in his Inventions of them. And when yet, as *Paul* plainly tells them, that it was but a Counterfeit Chriſt, *another Jeſus than he had preached, another Spirit*, and *another Goſpel.* So as the Chriſt which theſe falſe Apoſtles had dreſt up, had ſo high an appearance of Chriſt's Spirit and Goſpel, as ſeemed to vie with that true Jeſus, *&c.* which the Apoſtles taught for Glory and Spiritual Excellencies. And this alſo, that new form of an Oath, which the Apoſtle uſeth upon that coherence, *verſ.* 10. a new one framed to this occaſion, as the *Truth of Chriſt is in me*, ſays he, *&c.* which he ſpeaks to import, that in thoſe other Teachers there was a falſe Chriſt, and not the True. And to affect the *Corinthians* the more, and arm them with warineſs againſt, and ſhew them the danger of entertaining any new Doctrines about Chriſt's Perſon, he preſenteth and enforceth the moment hereof, under the ſimilitude of Marriage, *I am jealous over you with godly Jealouſie*, (the ſubject which Jealouſie is encreaſed about, is fear of what may riſe to the breach of the Marriage-Knot) leſt you ſhould entertain the embraces of another; and ſo it follows, *For I have eſpouſed you to one Husband, and I would preſent you a chaſte Virgin to him*; that is, to Chriſt, *to whom as yet you are but eſpouſed.* And it is as if he had ſaid, There is but one Spiritual Husband, and there can be but one, your only Husband Chriſt. It is not as in the Caſe of other Marriages, if you have not ſuch a Man, you may have another as good, yea perhaps a better. But if you miſtake here in obtaining this one only-one for your Husband, you are undone. There can be no greater Errors committed in Marriage, than *Error Perſonæ*, a miſtake of the Perſon you are to marry; and when thinking you marry ſuch a Man, you marry another. Yea, and if after Marriage to one Husband, you ſhould be deceived, as many Women (as Stories and Experience ſhew) have been, when their Huſbands have been long abſent and out of ſight; others that have had ſome reſemblance of their true Huſband, or ſome privy Mark of him, have put themſelves upon their Wives, and they entertained their Embraces; How fatal a thing is this? *But I fear*, ſays he, *verſ.* 3. *leſt by any means, as the Serpent beguiled* Eve *through his ſubtilty; ſo your Minds ſhould be corrupted from the ſimplicity that is in Chriſt.* The Devil hath a ſpecial malice at the Perſon of Chriſt, of all other Truths concerning him; and to put this high abuſe upon him, ſpecially goes about to deceive his Spouſe in his Perſon, to miſrepreſent him and deform him; yea, and if poſſibly he can effect it, put this trick upon him, and great impoſture on her, that ſhe ſhould take another Jeſus for him; the Devil's Jeſus inſtead of God's. And to effect this of all other, he will uſe his utmoſt ſubtilty. And having been himſelf an Angel of Light, he will transform himſelf in pretended Manifeſtations, and Incomes, and Raviſhments of Spirit, that ſhall accompany the Entertainment and Embraces of his Chriſt. He will uſe all means (*if by any means*, ſays *Paul*) to ſecond, credit, and help forward this new Match.

And

Chap. 5.

And one great occasion of their aptness to be deceived, is the simplicity that is in the Person of our Christ; not only in his humane Nature, a *Carpenter's Son*, a *crucified Man*, a Christ in Flesh, but that when besides for his Divine Nature, they think they have heard and known already well enough what God's Nature is, by what is said of him in the Old Testament, and so in the Father, and to know but the same over again in Christ; this is no great addition to their knowledg. And that no other thing can be affirmed of him, but that he is God, and that to think that he should have but the same simple incompounded Nature that God hath, and not be distinct from God therein. They think they are but as wise as they were in this, and so are apt to listen after such Representations of a Christ, as shew him to be some Divine Spirit that comes out of God differing from God, which they fancy will afford matter of some new and manifold Wisdom, besides that knowledg they have of God by other means. And thus the simplicity of his Person (as they esteem this) is apt to cause them to listen after some other Story of him. Whereas the Glories and Wisdom which ariseth from that Union of God and Man in one Person, is such, as transcends all other Imaginations, though never so raised with either Angels, Men, or Devils, have or could for ever invent concerning him.

And the Deceits and Trains that Satan lays herein, he compares to those wherewith the Serpent deceived *Eve*, *Lest as the Serpent beguiled* Eve, *&c.* He put it into their Heads, that there was an higher Knowledg they might attain, than in that keeping to God's Law, they had already, or could attain thereby: And further, that themselves should be Gods; so seducing them from God. And thus here, there is not only a Promise of an higher and more spiritual Knowledg, than that simple Story of *Christ God-Man* affords. But that themselves should be Christs. And they frame such a Story of Christ, as should serve to perswade this, and their Capacity of this advance. For a Christ in Flesh, which this Man *Jesus* is, say they, you shall have a Christ in Spirit. For a Christ without you, that is, God substantially, you shall have, every one of you, a Christ within you: yea, and if need be, they will not stick to affirm, your selves shall be God substantially; and not be united only to God and Christ, but so united, as to exist in the form of God, and to be one and the same with God. Such or the like Workings of this Mystery of Iniquity, deforming and perverting of the true Christ into another, you find in *Paul's* Time amongst the *Corinthians*, or of which from false Teachers then gone abroad, they were in danger of.

Some thing answerable, or like to this, the Church at *Colossus* also were in danger of. Those Philosophical Teachers, which, *Chap.* 2. 8. he gives them warning of; *Beware lest any Man spoil you through Philosophy, and vain Deceit, after the Tradition of Men, after the Rudiments of the World, and not after Christ.* Their Doctrines perverted not only the purity of the Worship of the Gospel, but were intended to the misrepresenting the Person of Christ, as appears by many Characters; Both, 1. in that in the very next words, *For in him dwelleth all the fulness of the Godhead bodily.* He gives them a perfect definition or description of the Person of Christ, as in himself considered, and in his fulness to us, *vers.* 10. *And ye are compleat in him, which is the Head of all Principality and Power.* And this in a direct opposition, (as the coherence shews) unto their Philosophical Christ, which they for Wisdom and Excellency would needs compare with the Apostle's Christ. And, 2. in opposition to their Counterfeit Christ, it is, that he also sets out his Christ in all his Personal Excellencies and Fulness, the like no where in all his Epistles, *Chap.* 1. *vers.* 15, 16, 17, 18. And then also of his Gospel, which is the Revelation of him, *vers.* 23, 26, 27, to the end. And as it is the Mystery of God the Father, and of Christ, *Chap.* 2. 2. *In whom are hid all Treasures of Wisdom and Knowledg.* Exhorting, that as they had received Christ, so they would walk in him, *vers.* 6. as in Matter of Order, so for Faith. For unto both those that Exhortation is directed, as appears by the coherence with *vers.* 5. but especially in their Faith about the Person of Christ, with which he therefore begins, *vers.* 7. *Stablished in the Faith, as ye have been taught, abounding therein with thanksgiving*, being thankful to God, he had revealed such a Christ, his Christ to them; For they could not have a better, or another. And then follow those words, *Beware lest any Man spoil you through*

BOOK II.

Philoſophy, after the Tradition of Men, Rudiments of the World, and not after Chriſt. Some of the Teachers of thoſe Times, finding in Philoſophers (then in credit) in *Plato*, *Orpheus*, *Heſiod*, *Pythagoras*, and in the Jewiſh Traditions, many Divine Things about λόγος, the *Word*, and of Emanations, and Genealogies, and Deſcents from God, as *Ireneus* ſhews, of him from God, and of the the Creatures from him, they dreſt up a Chriſt, and a Divinity, with thoſe Philoſophical Clothes, and Colours, and Paint, which the Apoſtle ſays, was *not after Chriſt*; as you ſay a falſe Picture of a Man, is not after the Man, being not taken from, nor reſembling his Perſon, but another clean. They were deſcriptions of him, not taken from the Life or Truth that was in him. Whom therefore *Paul* ſets out in the ſubſtance of him; *In him dwells all the fulneſs of the God-head bodily*, or (you ſhall give me leave to tranſlate it) *perſonally*. And ſo it was another Chriſt. And therefore, *chap.* 3. *verſ.* 19. theſe are ſaid not to hold the Head, that is, Him, *verſ.* 10. he had ſtiled the *Head of all Principalities and Powers*; and *chap.* 1. 18. *the Head of the Body of his Church*, they having clean perverted him to another Chriſt. And as it was then, ſo it is now. Men have gone about to bring *Paul's*, the Scripture-Chriſt, to *Plato's*; and as ſuch, would obtrude him on the Saints.

Thus it was in *Paul's* Time: But *John* lived longer, after all the Apoſtles, and ſaw theſe Seeds and Buddings then ſown, come to a greater ripeneſs, and open and more groſs diſcovery, from Blade to Ear; and writing that firſt Epiſtle to the Chriſtian Jews in a more ſpecial manner, he ſeeing what Chriſt had foretold ſhould fall out, about the Time of *Jeruſalem's* Deſtruction, both afore and after it to be fulfilled; doth therefore, *chap.* 2. *verſ.* 18. give this warning; *My Brethren, it is the laſt hour*, (becauſe the laſt period of Time afore that fatal overthrow of that Nation) *for even now there are many Antichriſts*, (as our Lord had foretold) *whereby we know that it is the laſt hour*; we ſeeing it thus fulfilled. And, *verſ.* 22. *Who is a Lyar, but he that denieth that Jeſus is*, ὁ ἀληθὴς, The Chriſt, the ſole and only Chriſt. And he is an Antichriſt that denies the Father and the Son, the Diſtinction of theſe Two, and the Perſonalities. *And whoſoever denieth the Son, the ſame hath not the Father.* And, 1 *John* 4. 1. *Many falſe Prophets are gone out into the World.* And what was the great falſe point of odds, which they endeavoured to ſow and diffuſe, *verſ.* 3. *They confeſſed not that Jeſus Chriſt was come in the Fleſh*; and that Chriſt was God: and therefore the Catholick Faith of all true Believers, in oppoſition to thoſe Errors about his Perſon, he gives us, *chap.* 5. 20. *And we know that the Son of God is come, and hath given us an Underſtanding, that we may know him that is True: and we are in him that is True, even in his Son Jeſus Chriſt. This is the true God, and Eternal Life.* They had other Doctrines about their Chriſts whom they held forth, which were a full denial of all this. You have the like in his ſecond Epiſtle, *verſ.* 7. 9. And to obviate thoſe Errors about the Perſon of Chriſt, was it that he wrote thoſe Epiſtles, and his Goſpel of *John*, after all the other Evangeliſts and Epiſtles written; exhorting them to hold faſt to that Chriſt whom they had heard and known from the beginning, as himſelf and the Holy Apoſtles had ſet him forth, *chap.* 1. *verſ.* 1, 2, 3. *That which was from the beginning, which we have heard, which we have ſeen with our Eyes, which we have looked upon, and our Hands have handled of the Word of Life*; (*For the Life was manifeſted, and we have ſeen it, and bear witneſs, and ſhew unto you that eternal Life which was with the Father, and was manifeſted unto us*). *That which we have ſeen and heard, declare we unto you.* And *verſ.* 24. of *chap.* 2. *Let that therefore abide in you, which ye have heard from the beginning: If that which ye have heard from the beginning ſhall remain in you, ye ſhall alſo continue in the Son, and in the Father.* The like, *Epiſt.* 2. *verſ.* 9. declaring thoſe that fell into ſuch Errors, and continued in them, to be ſuch Apoſtates as never had Truth of Grace; Chap. 2. *verſ.* 19. *They went out from us, but they were not of us: for if they had been of us, they would, no doubt, have continued with us: but they went out, that they might be made manifeſt, that they were not all of us.* And hints how ſome of them ſo ſinned therein, as that withal they ſinned the Sin unto Death, never to be recovered; Chap. 5. *verſ.* 16, 17. (though not all thoſe words, *verſ.* 16. do imply); *If any Man ſee his Brother ſin a Sin which is not unto Death, he ſhall ask, and he ſhall give him Life*

Life for them that ſin not unto Death. There is a Sin unto Death; I do not ſay that he ſhall pray for it. All Unrighteouſneſs is Sin, and there is a Sin not unto Death. And of all he judgeth them ſuch, as, without Repentance, the Saints ſhould have no communion with, *Epiſt.* 2. *verſ.* 9, 10, 11. *Whoſoever tranſgreſſeth, and abideth not in the Doctrine of Chriſt, hath not God: he that abideth in the Doctrine of Chriſt, he hath both the Father and the Son. If there come any unto you, and bring not this Doctrine, receive him not into your Houſe, neither bid him God-ſpeed: for he that biddeth him God-ſpeed, is partaker of his evil Deeds.* Of this Conſequence is true Faith in this Doctrine. Chap. 5.

Now, as it was then, ſo it is now. Thoſe Times, and the Occurrences which then fell out (foretold by Chriſt) among Jews and Chriſtians afore *Jeruſalem's* Deſtruction, being Types of what ſhould now fall out in the laſt Days afore the end of the World: and we have yet but the buddings of what perhaps will grow up to greater Ripeneſs and Spreadings, as then they alſo did.

Multitudes of thoſe that are Orthodox in their Opinions, or ſpeculative Judgments about the Perſon of Chriſt, yet periſh, becauſe they know not, apprehend not this true Chriſt, as he is in himſelf really and ſpiritually; *They know not the Truth as it is in Jeſus*, as *Epheſ.* 4. 20, 21. the Apoſtle ſpeaks. And this hath and doth fall out amongſt all that live in the Church. But others begin to err about the very Notion of his Perſon, coining other Chriſts by diminiſhing from, or adding unto the Perſon of him, as they would repreſent him to us. And this is as eaſy as 'tis dangerous, even as it was an eaſie thing to make another Goſpel, and to entertain it, as in the *Galatian's* Example appears, *Gal.* 1. 6. *I marvel that ye are ſo ſoon removed from him that called you into the Grace of Chriſt, unto another Goſpel.* And in that forementioned, 2 *Cor.* 11. 13. the Apoſtle ſpeaks the like of preaching another Chriſt, conſidering Men's aptneſs to err herein; *It is no great thing* (ſays he) though great in reſpect of the moment of it, yet eaſy and ſoon done. And that is the Apoſtle's ſcope in that Speech. And again, as ſome Churches then embraced another Goſpel, (as the *Galatians*) ſo upon other Churches the Devil endeavoured to obtrude another Chriſt.

And he is ſoon (in the Doctrine about him) made another Chriſt, either by taking away from him, or adding to him.

1. By taking away from him, as if you take away his Godhead, this alters the Perſon quite, as taking away the reaſonable Soul from the Body of a Man, takes inſtantly away the Man, and leaves a brute Beaſt in his room. It turns him into the Carcaſs of a Chriſt, let him be ſet forth in words, never ſo gorgeouſly or glorioufly, the ſubſtance of his Perſon is ſtoln away. Or elſe,

2. By adding to him: For if the joyning Works to Chriſt's Righteouſneſs, in matter of Juſtification, made another Goſpel, as the Epiſtle to the *Galatians* ſhews; Then ſurely adding the Perſons of all the Saints to the individual *one Lord, one Husband, Chriſt*, and that they all ſhould be Chriſt as well as he, equal with him, their Union with God the ſame that he is, this is to un-Chriſt him.

The

The Knowledg of GOD the Father, And his Son JESUS CHRIST.

BOOK. III.

Of the Glories, and Royalties, that belong unto Jesus Christ, considered as God-Man in one Person; (besides what accrued to him from his Performance of the Work of our Redemption:) and which were appointed for him, by his Father, from all Eternity. The apparent Manifestation of the Divine Attributes in the Person of Jesus Christ God-Man. The Designation of him in God's first Decrees, as the End for whom all the Creatures were made. The part that he bore as God-Man in the Creation, as by him all Things were Created. The Appointment of him by God, to be one Lord over all, under him one God: and to be in a more special respect the Head of the Elect, on whom they were to hold the Tenure of all the Blessings bestowed on them, above the Dues of Creation.

1 Cor. 8. 6. *One Lord Jesus Christ, by whom are all things, and we by him.*

CHAP. I.

A Preface giving a short Scheme, or Draught of the ensuing Discourse. An Exposition of Col. 1. from vers. 15. to 19. *all that is spoken there of Christ, must be ascribed to him, as God-Man.*

WE have had the Person of our Lord set out unto us, *What, and who he is.*

This Text in more general Words, leads us next unto the Consideration of the Glory, and Royalties of this great Person; who as God-Man in one Person, is Sovereign Lord over all: And also, who hath 1. An Universal Influence and Efficacy into all Things; *Through whom are all Things.* 2. Specially

cially into the Salvation of the Elect, *And we by him.* Neither doth the Text attribute theſe to him, as he is ſingly that ſecond Perſon, the *Son of God:* But as he is conſtituted *Lord* by his Father. And therefore neceſſarily as conſidered the Son of God, perſonally united to that Man Jeſus; as hath been ſet out. And of him thus conſidered, I deſire, may be underſtood all that follows, as that which is the proper Subject thereof.

It hath been no ſmall Diminution of Jeſus Chriſt (as he is God-Man); That Men's Minds having been intent upon him as a Redeemer from Sin, and Wrath; (they being Sinners, the Conſideration and Burthen of that hath lain neareſt them, and preſt upon their Spirits,) and that having once given them Eaſe, they have in a manner only given him the Glory thereof. Whereas there is in other reſpects as great a Revenue of Glory, from many other Contributions, due to him; even from whatever God himſelf can be ſuppoſed to challenge Glory from.

The Subject of theſe following Sections, is, the Glory of his Perſon, and the Relation thereof, ſimply conſidered and abſtracted from the work of redeeming us Men from Sins and Wrath.

Ere I come to the Particulars, I ſhall in this firſt Chapter, which is an Introduction to the reſt, do two Things.

Firſt, Give the Sum, and Scheme of the Particulars, that thus ſhew forth the Glory of his Perſon.

Secondly, Single out one eminent and comprehenſive Scripture, *viz. Col.*1.15. which gives a general Bottom unto all the Heads of that Scheme or Draught.

Firſt, The Series of the Heads themſelves.

The Firſt Head is,

The Native Perſonal Glories, which attend, and are due to that Human Nature united Perſonally to the Son of God; beſides thoſe that ariſe to him as a Redeemer.

Which are of two ſorts.

Firſt, *Inherent* in him, conſiſting of ſuch Attributes, as accompany the Union of that Human Nature to God's Son, and do make up an *Image* of the God-head in him; beſides his being the Eſſential Image of God as ſecond Perſon: Such, as is to be found in no meer Creature.

The Second are incommunicable *Royalties*, *Adherent*, or appertaining to him; and yet no leſs due to him than the other. As,

1. That he as Man, or rather as God-man, ſhould have in the Decrees, and Purpoſes of the moſt High, the juſt Honour to be the eldeſt, or Firſt-born therein, in Priority of Order, before all other Men, or Angels, that were to be meer Creatures.

2. In thoſe Decrees to be made, the End, or final Cauſe of all other things, and this alſo as his due; That all other things that were to be created, ſhould be ſo diſpoſed of, and contrived in God's Eternal Counſel, as might tend to his Glory, even as well as to the Fathers.

Unto theſe two, I add that which is the Reſult of both, eſpecially of the firſt.

3. That by this deſigned Union of the Son of God to our Nature, and in the Perſon of the Son ſo united, and that ſimply and abſtractly conſidered; God hath, and doth make the higheſt Manifeſtation, and Communication of himſelf, ſuch as by no created Ways or Means could ever have been attained; (which is the Reſult of his being the Image of the Inviſible God.) And this Manifeſtation (we now ſpeak of) is, both that which is made unto the *Elect*, *in him*, and *by him*, and *for his Sake*; as alſo that one which is tranſcendently made in, and unto that Human Nature himſelf, who is one of us, *Fleſh of our Fleſh*, &c. So as by this Perſonal Union with the Man Jeſus, God hath attained his chiefeſt, higheſt, and moſt ſubſtantial Ends, which by all or any means elſe could not have been ſo attained.

The

Chap. 1.

The second Head proceeds on such *Glories*, as are *Relative unto the Works, and Counsels of God*, touching the Things that were *to be made*, and brought forth into being by him; and the dependence they all have upon his being God-Man. Wherein is shewn, how that his Son's being made, and undertaking to be made Man, he withal became; 1, *The beginning of the Creation of God:* the Upholder of the whole Creation in his Father's Purposes: Yea, and virtually was the Creator, and Maker thereof, as so considered. 2. The Upholder, and Governour of them, when thus created. And, 3. All other of his Works (besides Redemption) are committed to him.

A third Head (which I shall treat of in another Discourse, *viz.* of Christ the Mediator;) is more special, namely, his glorious Efficaciousness, to the accomplishment of the Blessedness, and Salvation of God's Elect, both Men and Angels, out of the common Lump, and Mass of the whole Creation. Which contains in it,

1. His being an Head of Union to Angels and Men, but more especially of us, Elect-Men unto God, to raise them up as Creatures unto a Supernatural Union with God, above their Law of Creation.

2. Unto us Men, yet more especially in his being a Redeemer, over and above his being an Head unto us, to deliver us from Sin, and the Curse, by his (himself) being made both for us.

The *Coronis*, or top-Stone set upon this Pillar and Column of Glory, which is thus erected, and is a building unto our Lord Christ, is comprehensively contained in, Eph. 1. 10. *That in the Dispensation of the fulness of Time, he might gather together all things in Christ, both which are in Heaven, and which are on Earth, even in him.* And it is the whole and full Birth, the All of God's everlasting Purposes and Decrees, and so the whole of whatsoever shall be accomplished, touching the Person of Christ, the Salvation of the Elect both Angels, and Men; and the Restitution of all the whole Creation by Christ. As,

1. That God's utmost Design, was to unite a select Company of his Creatures to him, to be one with himself.

2. That to that end, he in his Decrees contrived it so, that the Person of Christ should consist, and be made up of all things, all sorts of things in Heaven, and Earth: and so made a meet Medium of such an Union.

3. That he hath made up that Body, or Company of his Elect that were to be thus united to himself by Christ, in a correspondent Anti-posture to that of his Person, made up out *of all things in Heaven and Earth*; and consisting (take the whole lump of them amongst them) of all sorts of things, that are to be found in either, both among Angels, or Men: even *A Special all things*, out of all the *General all things.*

4. That he hath made his Son an Head of Union, which is common both to Angels, and Men; and over and above a Redeemer, or Mediator of Redemption of us Men: *So gathering them all into one a second Time* in him.

5. That the whole Creation (but those in Hell, which are exempted out of that Catalogue,) have by an overflow, a Participation (take them in their Capacity) of this great Union, and are restored to a glorious Liberty therewith. Even so be it; O blessed, and thrice glorious Lord Jesus, to whom be Glory for ever. *Amen.*

I now at length must quit the Conduct of this Scripture, which I have hitherto, all along, taken for my Guide, and bottom: namely, 1 *Cor.* 8.6. And it having thus happily led me to that General, which hath these particulars in the Womb thereof; I shall take my leave of it, and betake my self unto another Scripture, as adequate to this, and which is its next Design and Model; setting forth the Heads fore-mentioned, almost in the same Order and Method I have proposed them in. This Scripture, I shall in this Section first suit in the whole of it, to the Particulars of this Draught.

BOOK III.

Col. 1. verſ. 15, 16, 17, 18, 19. *Who is the Image of the Inviſible God, the Firſt-born of every Creature. For by him were all things created, that are in Heaven, and that are in Earth, viſible and inviſible; whether they be Thrones, or Dominions, or Principalities, or Powers; all things were created by him, and for him. And he is before all things, and by him all things conſiſt. And he is the Head of the Body, the Church; who is the beginning, the Firſt-born from the dead: that in all Things he might have the prehemirence. For it pleaſed the Father that in him ſhould all Fulneſs dwell.*

The Apoſtle from the 15*th verſe* to the 23*d*, ſets forth Jeſus Chriſt, in all thoſe rich and glorious Excellencies revealed in the Goſpel; and his Scope, and Intention, deſigned therein (as likewiſe in the whole Epiſtle) is, (as appears by the ſecond Chapter) to divert, and take off the *Coloſſians* Minds, from going after *Jewiſh* Rites; which he calls *Rudiments of the World*, &c. *Col.* 2. 8. and which ſome would have introduced into their Worſhip: and likewiſe, from vain and fruitleſs Speculations, brought into their Faith and Doctrine, but grounded *on Philoſophy, Carnal Reaſon, Traditions of Men*, &c. *verſ.* 8. which having *a ſhew of Wiſdom* in them, did ſo carry away their Minds, as, (to uſe his own words in the 18*th* Verſe) *They were well nigh ſpoiled or robbed*, (as were our fore-Fathers, by the like Subtilties of the School-men, and the oſtentation of pompous Rites and Ceremonies) of theſe rich and never to be exhauſted Treaſures, of all Wiſdom and Knowledg, which lay hid in Chriſt (*verſ.* 3.) but unregarded by them, by reaſon of the other.

The Apoſtle therefore, knowing that the ſuper-eminent Excellencies of Chriſt (if once diſcovered) would withdraw their Toughts from gazing after ſuch vain (though gawdy) Speculations of Science, falſly ſo called, and how *in him they were compleat*, (as himſelf ſpeaks, *Col.* 2. 10.) and therefore needed not to go out of him, nor to be beholden to any other Knowledg for Direction in matters of Faith, and Order: ſeeing that in him were hid all Treaſures of Knowledg and Wiſdom. He therefore brings in this King of Glory among them, clothed in all his Royalties; That look, as when the King comes in State into the Preſence Chamber, though the Eyes of the By-ſtanders were before never ſo intent in beholding the curious Pictures, and rich Hangings about the Room; yet when the King comes in, they all turn their Eyes on him, diverting them from other Objects: So likewiſe would it be with theſe *Coloſſians*, when they ſhould once ſee Chriſt appear in his Glory, in which the Apoſtle purpoſely ſets him forth in theſe Verſes, (the like whereof he no where doth in all his Epiſtles.)

So then, you ſee already this Scripture in the Scope of it, to be pertinent to what we are about to demonſtrate: It agrees with my Deſign in this, That it ſets forth Chriſt's Excellencies in all their Fulneſs. Let us next ſee how it will correſpond with the Particulars.

The Words (adding the 19*th* and 20*th* Verſes to them) do methodically ſet out thoſe eminent particular Heads, which I have propoſed.

Firſt, The perſonal Excellencies, (which as was ſaid in that Draught) are of two ſorts.

1. Native and Inherent in his Perſon, conſidered as God-Man in theſe Words; [*That he is the Image of the inviſible God.*] Which, as he mentions firſt, ſo it is the Chief. The meaning is, That whereas the Attributes and Excellencies that are in the God-head, are incomprehenſible, or (to uſe the Apoſtle's Word) *inviſible*, by any Creature. That of all thoſe Perfections in the God-head, Chriſt is the compleat Image, in a tranſcendent way above what Angels and Men are; and ſo, as they are in him, they are incommunicable unto any meer Creature; *He is the Image of the inviſible God*, to that end to make them viſible to us. So *verſ.* 15. *Who is the Image of the inviſible God, the Firſt-born of every Creature.*

2. There

2. There are made extrinsecal Royalties, incommunicable to any meer Creature, and infinitely transcending all their Priviledges: Whereof the Text instanceth in two. 1. That *He is the first begotten of every Creature*, vers. 13. And *vers.* 17. That *He is before all Things.* 2. The End or final Cause for whom, and whose Glory they were all made; for this, vers. 16. *All things were created for him.* That as he is the *first-begotten of every Creature*, that is, the eldest, before all the rest, and by Inheritance their Lord and King, and the sole Heir of Heaven and Earth; and so a King over them, with such a preeminency of Title and Prerogative, as all other Kings do want: for they are neither the Makers of their Subjects, nor are their Subjects made for them. But he is such a King, as is the Maker of all these his Subjects, yea their *Upholder*, *by whom all consist:* And therefore by a just Right their final Cause and End, *All things were created by him, and for him.*

2. Head. *The Universal Influence* he hath *into all God's Works.* 1. As Creator of them. 2. As Upholder, vers. 16, 17. *For by him were all things created that are in Heaven, and that are in Earth, visible, and invisible, whether they be Thrones, or Dominions, or Principalities, or Powers: all things were created by him, and for him. And he is before all things, and by him all things consist.*

And these Glories or Excellencies of his, That all were created by him and for him, are amplified and illustrated by the Apostle's particular specifying, the Prime, the Chief, the *upper Rank*, of *both Worlds*, Heaven and Earth; in Heaven are [*Thrones and Dominions*] that is, Angels, and Arch-Angels, the Nobles of that higher House; then in Earth, *Principalities and Powers*, Kings and Rulers, whom you so much adore. All these were made *in him*, *by him*, and *for him: and in him they all consist.*

The third Head. That he is the Head of his Church, that precious Body, of an elect and *chosen Generation*, by God, out of all the rest; 1 Pet. 2. 5. *Ye also as lively Stones, are built up a spiritual House, an holy Priesthood, to offer up spiritual Sacrifices, acceptable to God by Jesus Christ.* Vers. 9. *But ye are a chosen Generation, a Royal Priesthood, an holy Nation, a peculiar People; that ye should shew forth the Praises of him, who hath called you out of Darkness into his marvellous Light.* And the *First-Fruits* of the Creation, *Jam.* 1. 18. And thus vers. 18. of Col. 1. *He is the Head of the Body, the Church:* And that in two respects, 1. Of their Union to God, which was God's Primitive Design towards them, intended in those Words [who is *the Beginning.*] That is, the first Foundation of their Union with God: and hereon the first Corner-Stone of their Happiness was laid. And 2. Of their Restauration from out of Sin and Death, to bring them into that first designed Happiness, which is the great intendment of that Union, and this in those Words; [*The First-born from the Dead.*] Which is added, because at, and upon the Resurrection of him, and of his Members, of the Sons of Men, who were dead, and fallen into Sin, *&c.* Then begins the Demonstration of what as an Head he was ordained to be to all his Church, in the Glory that shall follow. Then appears and raigns for ever, that relation of his being an Head of Union, in its full and originally intended Splendor, and that Glory (by virtue thereof) which was originally and primarily ordained by God, then takes place, and the full Efficacy thereof not till then. When Christ arose, then said God of him, *This Day have I begotten thee.* Acts 13. 33. *God hath fulfilled the same unto us their Children, in that he hath raised up Jesus again; as it is also written in the second Psalm, Thou art my Son, this Day have I begotten thee.* Now, and not till now, thou appearest and lookest like that Son of mine, whom I rejoyced in from everlasting; and now first thou hast recovered that primitive Glory thou hadst in Decree and Repute with me, as God-Man, afore the World was; and which as the First-born of every Creature, thou wert arrayed with: A Glory only due to him, that was the only, and substantially begotten Son of God. The like to this holds good of his Elect Members of Mankind, when fully recovered, and restored from Death and the Grave, by him first as a Redeemer, now risen again, which Death is the last part of their Humiliation and Debasement for Sin.

BOOK III.

And yet, as if the Apoſtle having enumerated theſe (though the chief) of Jeſus Chriſt's Prerogatives; yet becauſe not all Particulars, but had given theſe few of all the reſt for Inſtance ſake: therefore he ſums up all whatever in theſe two Totals, or Generals.

1. *That in all he might have the Preheminence*, or the Primacy: The meaning thereof is, That God ordered him to be ſuch an one, as might not only have [*all*] manner of Priviledges, that any in this or the other World, do or may be ſuppoſed to excel in; but alſo with a Preheminence, a Primacy in all, above what any one hath in any thing whereof he may boaſt.

And, 2. That it pleaſed the Father, *That in him ſhould all Fulneſs dwell*, verſ. 19. Here is again another [*All*,] and a [*Fulneſs*] added to that [*All*]; an [*All*] *for Parts*, [*a Fulneſs*] *for Degrees*; a tranſcendency *in all, above all.*

All theſe mentioned, are over and beſides that great and eminent work and Service, of reconciling us Men, as Sinners, to God: Which is,

The Fourth Head. That over and beſides theſe Preheminencies, he is the *Reconciler and Redeemer*, by the Blood of his Croſs, verſ. 20. *And (having made Peace through the Blood of his Croſs) by him to reconcile all things unto himſelf, by him*, I ſay, *whether they be things in Earth, or things in Heaven.* So as that preheminence of things which is in the cloſe of the 18*th* Verſe, as alſo that *Fulneſs*, verſ. 19. is diſtinct from the work of Redemption and Reconciliation, which appears not only becauſe in all this glorious deſcription of him, from *verſ.* 15. the Apoſtle mentions not the work of Redemption or Reconciliation, as making up any of this Fulneſs, which in the 19*th* Verſe he intends: But further, he makes that a *Surpluſage*, or rather another *Fulneſs* over and above this of Reconciliation, here rehearſed: So the Coherence carries it. *For it pleaſed the Father, that all Fulneſs ſhould dwell in him, and by him to reconcile*, &c. verſ. 20. As being a work beſides and ſuperadded unto all his other Fulneſs ordained to be in him.

As a Premiſe to all that follows, I have one thing to clear, which is neceſſary to found my way for the handling the foreſaid Particulars; Namely,

That all this Fulneſs, and the Particulars thereof mentioned in this Text, are attributed to Chriſt, as God-Man; either as actually united, or to be united in one Perſon, and not only, or ſimply conſidered as God, or Second Perſon.

For the better entertaining of this Aſſertion, and the taking off Prejudices, it is meet that the Reader ſhould know, how that holy and greateſt Light of the Reformed Churches, *Calvin*, in his Comment upon this Scripture, interpreting the very firſt Paſſage, which leads on all the reſt; namely, *That he is the Image of the Inviſible God*, ſpeaks thus in his Comment thereon. *He ſhews hereby*, ſays he, *that it is he alone by whom God, that is otherwiſe inviſible, is manifeſted to us, according to that, No Man hath ſeen God at any time: The only Begotten that is in the Boſom of the Father, he hath manifeſted him to us. I know* (ſays he) *how the Ancients are wont to expound this; who becauſe they had a Controverſy with the* Arrians (*who held Chriſt a meer Creature*) *do urge this place for Chriſt's being of the ſame Eſſence or Nature with the Father*; (namely, ſimply as Second Perſon and God.) *But in the mean time, they omitted what was the chief things in the Words; namely, how the Father hath exhibited, or expoſed himſelf, as in Chriſt, to be known by us.* And again, ſays he, *The Name (or Title) of Image, is not ſpoken of the Eſſence, but hath a Relation unto us. So as therefore, Chriſt is the Image of God, becauſe he makes, as it were, God viſible unto us. And yet withal*, (ſo he adds) *For this is it alſo inferred, That Chriſt is of the ſame Eſſence with the Father*; (namely, as Second Perſon.) *For he could not truly (or to the Life) repreſent God to us*, (namely, as God-Man); *unleſs he were the eſſential Word of God: it being not compatible to any Creature, to repreſent God as here is intended.*

A wretched Papiſt, to caſt odium upon *Calvin*, wrote a Treatiſe againſt him, to prove him, out of his own Writings, unſound, in that great Article of our Faith, the *Trinity*, and about the *God-head of the Perſon of Chriſt*, entituling his Book, *Calvin Judaizing*, or turned *Jew*, and heaping up about 38 Scriptures; which, as he ſays, *Calvin* perverted to ſuch a meaning. He alledgeth his Comment on this, in the laſt place, againſt him. Whereof *Pareus* in his *Opuſcula*, printed 1595, undertook

undertook the Defence, and saith, both Interpretations, according to *Calvin's* own Expressions, will stand together: Which I refer the Reader to. Now observe *Calvin's* Sense, how they may stand together; namely, That Christ (here) as God-Man, is chiefly or directly stiled the Image of the invisible God, in the Apostle's Scope: Yet so, as withal it argues, and from this inferred, must strongly, yea it must necessarily be supposed as the Foundation of the other, That he is so the Image of God transcendently above all Creatures (as here) must necessarily also be the essential Image of God: And this I would in this place preadvise the Reader once for all (though perhaps I shall be enforced necessarily to inculcate it) to be the genuine drift of all those other Interpretations, of the like, attributed to Christ; which in the ensuing Discourses, in opening of this Place, and of *Joh.* 1. 1, 2, *&c.* I shall pursue. And I desire the candid Reader so to understand me. Chap. 1.

In the mean time, for the rest of the Particulars here said of Christ, that in what Sense this of Christ's being the Image of God, is interpreted by *Calvin*; I shall with like freeness assert of them all, That they are spōken of him as *God Man.* This being but the first of this Jury, and the rest enumerated, therefore answers to, and are of the same sort and suit. And if this be so interpreted, then let us see, if all the rest will not give up themselves thereto. How this will be made good of all the Particulars that follow, I shall shew when I come to insist on each apart. I shall now collect general Reasons, for the carrying on this Analogy, and Proportion of Interpretation through the whole, out of those two Totals, or Summary Propositions, wherewith he shuts up all the Particulars enumerated (namely); *That in all things he might have the Preheminence. For it pleased the Father, that in him should all Fulness dwell.* This General Demonstration I give, by laying these two things together, out of them two.

1. That all, and every one of these Particulars, before rehearsed, are those, or some of those Glories, which as so many several peices do make up this his Preheminence in all things, and which put together with the rest, are parts of that Fulness, which is said *to dwell in him.*

And, 2. That the Apostle makes all this *Fulness* (whereof these are the parts) to reside in Christ, by an act of God's *good Pleasure.* And so by a Design, Decree or Purpose of God, by an Act of his Will: For he says, *It pleased the Father that all this Fulness*, spoken of, *should dwell in him* [εὐδόκησε;] it was *ex beneplacito*, from the good Pleasure of God. Thus *Eph.* 1.9. (where the same Word is used) the Apostle calls it the *Mystery of his Will*, μετὰ τὴν εὐδοκίαν, after, or according to his good Pleasure, which he had purposed in himself.

Now therefore, hence I infer of all these parts and pieces, that they must be understood of him as God-Man. However that other Sense of theirs, attributed to him as Second Person, must also come in, as that which is necessarily the *subjstratum*, and Foundation thereof, and so originally and primarily true of him as such, at least the most of them. Yet so, as directly and *primaria intentione*, they are intended of the Son of God made Man. For if they had been spoken of him singly, as Second Person, this would not have been said of them, that they are part of that Fulness, which it pleased the Father, by an Act of his Will, and according to the Purpose of his good Pleasure should dwell in him, for so they are natural to Christ, and not at all subjected to God's Will.

For Example, If these two Speeches in *vers.* 15. *He is the Image of the Invisible God*, and the *First-born of every Creature*, should have been meant, the first of those his Essential Attributes of his God-head; whereby Christ is God of God, and so the Image of his Father: This is not a Fulness that dwells in him according to God's good Pleasure, or from God's Will; for then Christ should not be God. And that other Speech, if it should be taken as meant of that Eternal Generation of him, as Second Person, from everlasting; then this General that follows, *That it pleased the Father, that all this Fulness, and these Preheminencies* (whereof these Prerogatives here mentioned, and this Particular is a part) *should dwell in him*; would not have been so expressed. For Christ's eternal Generation was an Act of God's Nature, not of God's Will, or by a Decree of his Pleasure. He indeed begets us of his own Will, (as *James* speaks, *Jam.* 1. 18.) but not so his Son, as Second Person; for him he begets naturally.

So

So alſo that Speech, verſ.17. *He is before all things*, if meant of his Subſiſtence, as Second Perſon, by that Eternal Generation of his, it could not then be made an Act of God's good Will, being it was natural, and due unto him. But now, take all theſe ſpoken of Chriſt, as ordained to be God-Man, to have all theſe Fulneſſes meet in a Human Nature, ordained to be aſſumed into Union with the Second Perſon: So indeed, all this might indeed be the Object of God's Decree, and an Act of his good Pleaſure, in this reſpect, that it was in God's good Pleaſure, whether to have decreed him or any thing elſe, or no: And in Truth, it was the higheſt Act of Grace and God's good Pleaſure, that ever was beſtowed on any Creature, to ordain that Man at all unto that Union.

Yet ſtill, let all this be ſo underſtood, that though theſe things be meant directly of Chriſt, as God-Man, as the Son of God dwelling in an Human Nature; yet ſo, as they are by Inference as great and ſtrong Convictions as any other, That this Perſon, that is united to our Nature, is in his Perſon originally the eſſential Image: And therefore, ſo the Image of God (as *Calvin* obſerves this Place holds him forth) as no Creature is. That ſo, he is the Creator, End of all Things, or elſe he never had raiſed up that Human Nature he aſſumed, unto thoſe Royalties.

Thus much, to ſhew how this Scripture is a ground for all thoſe Heads and Particulars, whereof I gave you the Draught.

I next, make entrance upon the Heads themſelves, to enlarge upon them.

CHAP.

CHAP. II.

The personal native Glories and Royalties which belong to the Son of God, as dwelling in our Nature. How the Divine Attributes are Inherent, and shine forth in that Man Jesus so united to the Son of God. In what sense He is the Image of the Invisible God. How he is the Wisdom, and the Power of God. His Humane Nature does not possess those Perfections in that high degree, as they are Attributes in the Divine Nature, and so Infinite; but he hath them in a nearer resemblance, than any mere Creature is capable of In what respects he also has Independency and Sovereignty. It is upon the Union of the Humane Nature with the Son of God, that it is invested with his high Priviledg.

THE words of the Text explained in the former Chapter, which sets out the personal native Glories, and Excellencies, and Royalties, appertaining to the Son of God, as dwelling in our Nature; and which especially shew, how the Divine Attributes shine forth in the Man Jesus Christ, so united to the Son of God, and which I shall in particular apply to that purpose, are in the 15*th*, 16, 17*th* Verses of *Col.* 2. *Who is the Image of the Invisible God, the first-born of every Creature. All Things were created by him, and for him. And he is before all Things.*

The first Particular is founded on those words, *The Image of the Invisible God.* Which the Apostle sets, first, as the greatest Excellency, and the Foundation, and the Key of Interpretation to all the rest that follow.

The resolution of which words, is into this Assertion, *That in that Man Jesus Christ, by virtue of his Union with the Godhead, there is inherent a fulness of all Divine Perfections, which make up an Image of the Attributes of the Godhead, in so transcendent a way of Excellency and Eminency, as is incompatible and incommunicable to any meer Creature remaining such.*

I. For the interpretation of the Apostle's Intent in those words; There is a double Image of God in Christ; The one *essential*, as he is second Person; the other *Manifestative*, as the Glory of God shines in the Face or Person of Jesus Christ, as Man; thus *Grotius* on the words, and *Pareus* in his Vindication of *Calvin*, who reckons up many Witnesses, as *Ambrose*, *Martyr*, *Melanthon*, *Ursin*, &c. for it (of which by and by); And the same distinction, to the same purpose, is acknowledged to be comprehended in his being called ὁ λόγος, the Word, (as in the first Chapter of *John*'s Gospel) connotating both the essential Word of God, or Image to God himself, and also the manifestative Word, as representing him to us as made Man.

If the Queſtion be, Which of theſe two is principally and more directly intended in theſe words? I anſwer, the latter, and that for two Reaſons.

1. Becauſe he is not ſimply termed *the Image of God*, but with this addition, *of the Inviſible God*; which does neceſſarily imply, his being ſuch an Image, as relates unto us; that is, that he is ſuch an Image as makes the Godhead, which is in it ſelf inviſible or incomprehenſible, to be manifeſt and viſible: For that is the end of an Image, namely, to hold forth a thing to make it apparent to the view, which otherwiſe is not ſeen.

Then, 2. The Godhead and Perſon of Chriſt, conſidered ſimply as Second Perſon, is in himſelf as inviſible as the Godhead, or Perſon of the Father. The meaning thereof is this, That in Chriſt, as Man, united to the Second Perſon, there is a Reſultance, an edition of the Godhead, in all the Perfections of it; which I may call ſo many *Divine Attributes* of Chriſt, as God-man, (even as we uſually call the other the Divine Attributes of God) which do make up an Image of the Godhead; which in *Heb.* 1. 3. is called, not only the *Image of God*, but (with a difference from all Creatures) the *expreſs Image*, or engraven Image, that is ſuch as no Creatures are. The Image of God's Attributes in Angels and Men, are but ſuch as the Light of Tapers in reſpect of the Sun, of which that is but a dull and faint Reſemblance. But Chriſt is the Shine, the *brightneſs of his Father's Glory*. Even as the Beams of the Sun are to the Body of the Sun; as, *Lumen eſt Imago lucis*, ſo is Chriſt God's Image. And this ſimilitude the Apoſtle there uſeth, and applies it to him as he was Man, namely, as he was appointed Heir of all. Which Phraſe, as he is meerly Second Perſon, might not be uſed of him, for ſo he is *Hæres Natus*, not *Conſtitutus*, not *appointed* Heir, but *begotten*. Now as the Rays or Beams of the Sun, are but the Emiſſions and Effects of the Sun it ſelf; and ſo far inferior to the ſubſtantial glorious Body of it: So this Image, or Shine of the Godhead's Glory in the Manhood of Chriſt, is but the Reluctance, the Effect, and ſo inferior to that Eſſential Glory, which as Second Perſon he partakes of in common with his Father. Thus *Beza*, *Cameron*, and others, have underſtood it.

II. For the Thing it ſelf, and to explain what this Image of the Divine Attributes in Chriſt as God-Man is. It is not that bare Communication of Properties, ſo as only that which is ſaid of the Godhead, is predicated of the Manhood: Or that the Manhood inſtrumentally uſeth the Attributes of the Godhead, and ſo is omniſcient with the Omniſciency of the Divine Nature, and omnipotent with his Omnipotency, (as the *Lutherans* fondly do dream). But it is ſuch a Syſtem, or Fulneſs of Perfections really inherent and appertaining unto the Manhood, by virtue of that its Union with the Divine Nature; as although infinitely coming ſhort of the Attributes that are eſſential to the Godhead, yet is the compleateſt Image of them, and ſuch as no meer Creature is capable of; and ſo is as truly incommunicable unto a creature, (whether it be Man or Angel) as thoſe Attributes of the Godhead are to this Humanity of Chriſt it ſelf, though ſo united. This in general may be made out of that Parentheſis, in *John* 1. 14. (*And we beheld his Glory, the Glory as the only begotten Son of God*). By Glory, the Evangeliſt means eſpecially thoſe glorious Perfections that dwell in his Perſon, as Holineſs, Wiſdom, *&c.* for it follows, *full of Grace and Truth*; though withal including thoſe Signs of his Power, as Sparkles of his Divinity, that dwelt in that Fleſh, and alſo referring to that Glory they ſaw in him at his transfiguration. The Eſſential Glory of his Godhead, it could not be, for they *openly ſaw it*, (as the word ſignifies) and therefore it is not meant of the Glory of the Godhead it ſelf, which is here ſaid to be inviſible; and there it is alſo ſaid of it too, that that is ſuch *which no Man hath ſeen*, verſ. 18. Now the Glory of theſe his Perfections ſhining in that Humane Nature, was ſuch as was peculiar to him, and tranſcendently above what could be in any meer Creature, and ſuch as carried its own Evidence and Teſtimonial with it, that they were ſuch Perfections as were proper and peculiar to the only begotten of God; therefore it is added, *the Glory, as of the only begotten of God*; that is, ſuch as could be in none but him that was God, and the natural Son of God. That as the Shine of the Sun carries its own Evidence with it, and it is the Glory, as of the Sun when it appears;

appears; so transcendently, that the likeness of it cannot be made by all the Fire and Lights in the World, if put together; such was this Glory here spoken of. Chap. 2.

To give two or three Instances of some of these Perfections peculiarly, and incommunicably dwelling in the Humane Nature of Christ; As,

1. *Wisdom.* 2. *Power.* 3. *Independency* and *Sovereignty.*

The reason why I instance in these, is, because I find them all put together by Christ himself.

1. There is a *Wisdom* in Christ's Humane Nature, which is so high an imitation of the Attribute of *Wisdom* in God, as no Creature, nor all Creatures could reach to, or have attained; and therefore they, though they be called *Wise*, yet not *Wisdom*, as Christ, God-Man is called, 1 *Cor.* 1. 24. *But unto them which are called, both Jews and Greeks, Christ the Power of God, and the* [*Wisdom*] *of God.* And the reason why so transcendent a Wisdom is in him as Man, which is proper to him, and of which all Creatures must fall short, is given *Col.* 2. 3. *For in Christ are hid all the Treasures of Wisdom and Knowledg:* not *objectively* only, as in the knowledg of whom (if we could attain to it) we might find all Treasures; but *subjectively* also, as whose Knowledg in himself inherent contains in it all Treasures of Wisdom: For Christ could not be objectively all Wisdom unto us, if he had not first all Wisdom subjectively in himself. And therefore it is, *v.* 9. *For in him dwelleth all the fulness of the Godhead bodily.* Now the reason of all this fulness of Wisdom in Christ, is there given, That *the fulness of the Godhead dwells bodily* (or personally) *in him*, which is alone proper to him. And therefore also surely these Treasures of Wisdom are also meant of Inherent Knowledg residing in his Humane Nature as the Godhead doth.

Now the Treasures of Wisdom in Christ's Humane Nature, are not of that extent and richness, that the Wisdom that dwells in God himself is of; for to make Christ Omniscient as God is, were to make his Humane Nature God. Nor is it as the *Lutherans* express it, that his Humane Nature is Omniscient with the Omniscience of the Divine Nature; but yet, in such a transcendent fulness, as is *Omniscientia similitudinaria*, a similitudinary Omniscience comparatively to what is in the Creatures, (as *Zanchy* from the Schoolmen calls it) and so is an Image (and that in a transcendent way) of God's Omniscience. Not that his Humane Nature knows all that God knows; for God, *per simplicem intelligentiam*, by the *Ideas* of all he can make, knows all that his Power can do: And so his Knowledg extends it self, not only to all that is made or to be done, but to all that he can make or do, which is an Infinity. But yet there is a similitudinary Omniscience in Christ's Humane Nature, in that, it now glorified, knows all that God hath done, or means to do: and so it is of as large extent, for the Objects of it, as that knowledg in God himself is in that respect. Which Knowledg in God, the Schoolmen call *Scientia Visionis*; and the Scripture, *God's Foreknowledg.* All that God's Will hath decreed to be done (even all his Counsels) Christ's Humane Nature knows, and had, by virtue of its Union with the Divine, a right to know, both things past, present, and to come. And so it is in a sense a kind of Omniscience; and is *a glory as of the only begotten Son of God*, incommunicable unto any other.

2. The same holds in his *Power.* The Power of the Humane Nature is not equal with God's, as that he can do all that God can do; for God can make infinite many things, which yet he never made, nor will ever make; yet there is a similitudinary Omnipotency in Christ's Humane Nature, both in that he can do whatsoever he will, (his Will pitching on the same Design with God's in every Thing) and in that all that God will ever pitch upon to be done, he is an Instrument of. All was done, either in the virtue of him before he took our Nature, or hath been since his being glorified. His *Fiat*, his [*I will*] (as himself speaks *John* 17. 24.) must be set to every thing e're it be done. *For all Power is committed to him, both in Heaven and Earth*, Matth. 28. 18. All the Businesses of the World run through his Hands and Head. And therefore he is

called the *Power of God* (in the fore-cited place, 1 *Cor.* 1. 24.) and the *Arm of the Lord*, Iſa. 53. 1. And this is a kind of Omnipotency, that all that God means to do, he ſhould be the Inſtrument of. Both theſe Inſtances we find together in one Scripture delivered, and unto the very ſame ſenſe and purpoſe I have driven concerning them, *John* 5. 18. The Jews had quarrelled with Chriſt (he having ſaid *verſ.* 17. *My Father worketh hitherto, and I work*) both for calling God his Father, in ſo peculiar a manner from other Men, and alſo for that in that Speech, he ſhould join himſelf ſo in Commiſſion with God in all his Works of Providence, to ſay, *Ego & Pater meus*, I and my Father; ſo making himſelf equal with God, when-as he was a Man; that is, to have an equal and joint hand in all together with God. Hereupon Chriſt juſtifies this Speech of his, and ſhews how, although he were a Man, yet ſuch a Man, as being one in Perſon with the Son of God, this was true of him, without any diſhonour at all unto God. Firſt, He acknowledgeth indeed, that this prehe-minence his Father hath, that he is the firſt Mover in all; *The Son can do nothing of himſelf, but what he ſeeth the Father do; yet ſo, as what-ever the Father doth, the Son doth alſo. For the Father loves the Son, and ſheweth him all things that himſelf doth.* Here we have,

1. That what-ever God doth, or means to do, the Son hath a hand in it.

2. That the Son knows all that is done by his Father. Therefore it is both ſaid, *What he ſees the Father do*, and that *the Father ſheweth him all things that himſelf doth*, John 5. 19, 20. Here is both the Omniſciency we ſpeak of, and the Omnipotency, in the terms we ſtated it, as reſpecting all God's Works, *ad extra*, even all that ever is to be done.

And this, 3. in an incommunicable way to any mere Creature; for ſo the Jews that made the Objection, underſtood it. That he (as they thought) being but a mere Man, as others, ſhould join himſelf with God in all his Works, and ſo make himſelf in a ſort equal to God. And this alſo is inferr'd from that which follows; That all this is given the Son of Man, *That he might be honoured, even as the Father is honoured*, John 3. 23. And ſo with ſuch an honour as no mere Creature is capable of.

And this, 4. in a ſimilitudinary way, as the word (ὁμοίως) *likewiſe*, or in *like manner* (*verſ.* 19.) alſo imports.

And, 5. All this Chriſt ſpeaks of himſelf as *Son of Man*, though it be true of him too (and that in a more tranſcendent ſenſe) as he is God, a Second Perſon. And it is one of the greateſt Keys to *John*'s Goſpel, that multitudes of ſuch Speeches are ſpoken of him; both, firſt, and originally, as he is God, and Second Perſon, and then as God-Man, or as he is Chriſt, that is, the Son of God dwelling in Man; for Chriſt ſpeaks pertinently to the thing that ſtumbled them. They thought much, that he being (in view) but a Man, ſhould arrogate this to himſelf, to have a hand in all God's Works. Now this he anſwers and juſtifies himſelf in.

And further, that he ſpeaks theſe things of himſelf as Man, as well as ſimply as Second Perſon, appears in the other Inſtance which he gives to confirm this, *That the Father hath committed all Judgment unto the Son*, verſ. 22. And if in Judgment he hath this joint or equal hand, (as they call it) thence he argues it, He might alſo have it in other Works. Now this being ſpoken in a way of difference from his Father, that his *Father judgeth no Man, but hath committed all Judgment to the Son.* This muſt needs be meant of him as God-Man, for the meaning hereof is, That the Father judgeth not audibly, viſibly, and in view, as Judges uſe to do: He takes not on him the Perſon of a Judg, to act that part; but thus, or ſo hath committed all unto his Son, and therefore as a Man. And this alſo the very committing or reſigning the Judgment unto him, implies, it is a making of it over to him, and a giving him Commiſſion to do it; which muſt not be ſaid of Chriſt, as God. And *verſ.* 23. it is added, *He that honoureth not the Son, honoureth not the Father that ſent him.* Now Chriſt only as God-Man was ſent.

But

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But to put all out of doubt, that he speaks of himself in this Discourse, as he is Son of Man united to God, he himself, in the closure of all, doth expressly so explain it, that so he might be understood to speak fully contradictory to their Exception. Thus, *vers.* 27. *The Father hath given the Son Authority to execute Judgment also* [*because he is the Son of Man*]. First, He sets out this Prerogative with an *Emphasis*, as the Particle *(also)* doth imply, as being the highest Dignity and Power of all other, to have Judgment solely committed to him, to execute it so visibly, as God, and in God's stead, and in that respect more than what he had said, in that Speech they so excepted against; *I and my Father work hitherto.* I (namely) virtually and hiddenly, do co-operate and work together with him. And then, secondly, to explain how it is committed to him, he adds, *because he is the Son of Man*, (so it follows) the Particle [ὅτι] *because* being, (as some Interpreters carry it) put for [καθότι] *prout*, as such (namely, *as* he is Son of Man) that even *as such*, all Judgment was committed unto him, and all these former Things true of him. And so, that word [ὅτι] not only renders the Cause of it, but explains how, and under what nature, all Judgment was to him committed. But how-ever, if it imports the Reason of it, it much more includes, that as he was the Son of Man, this Judgment was committed to him, (which to prove, is the Thing I aim at).

I shall now give another Instance of a third Attribute in Christ, which is also such an Image of what is God, as is incommunicable unto any mere Creature; and that is *Independency and Sovereignty*; which I therefore add, because I find it mentioned by Christ with these in this place. This Sovereign Independency, is one of the chiefest Flowers in that Crown of his Glory, (as in Kings also it is, whereby they differ from Subjects) that none have, *Potestatem Vitæ & Necis*, Power of Life and Death over them. The Creatures have a Life wholly dependent, as subsisting by the Power of God; Heb. 1. 3. *Who being the brightness of his Glory, and the express Image of his Person, and upholding all Things by the Word of his Power, when he had by himself purged our Sins, sat down on the right Hand of the Majesty on High.* And that so as at pleasure, God might annihilate them; and yet in so doing, rob them of nothing, which they can lay a just claim unto as their own: So that the tenure of their being is, *Ad Voluntatem Domini*, At the Will of the Lord of Heaven and Earth. But it is not thus with Christ's Humane Nature; now it is assumed into Union with the Second Person: but, it being together with that Union invested with the Royal Prerogatives of the Person, with whom it is one; it hath, *Independentiam Similitudinariam*, an Independency like unto God's; such as is communicable to no Creature: therefore, says Christ, *vers.* 26. *As the Father hath Life in himself, so he hath given the Son to have Life in himself.* I have learn'd, from divers Interpreters of the Gospel of *John*, and from much comparing the Speeches of Christ together, to interpret that, and multitudes of other the like, as well of him as God-Man, as of him also as Second Person; and this, and other, could not be true of him as God-Man, unless first as he is Second Person. And that which evidenceth more particularly this Speech to be understood of him as God-Man, is, that it is said to be given him. For this we are sure of, That the Man-hood obtained this Prerogative by a free Act of Grace, and Gift, God had a freedom to ordain, or never to ordain that Nature, or any other, unto so high a Dignity. Therefore, 1 *Pet.* 1. 20. *Who verily was fore-ordained before the Foundation of the World, but was manifest in these last Times for you.* Christ is said to be *fore-ordained*, as well as the Elect; and the Grace shewn in his Election was greater, than in all ours; by how much the Priviledges he was ordained unto, were greater. But when once this Nature is united to the Second Person, and become the Man God's fellow; then he is instantly invested with this indeposable Prerogative, to *have Life in himself*, and not to hold it by Gift, though so at first obtained: And so he hath an Independency, similitudinary to that of his Father's, as these words in *John* 5.26. ([*As*] *the Father hath*

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Life in himself; [*So*] *hath he given to the Son to have Life in himself*) do ſhew. He can now ſay that which no Creature can ſay; and that which were blaſphemy in their Mouths, is now not ſo in his: for he holds not his Life, *ad voluntatem Domini*; but as the Second Perſon hath a natural Right to his ſubſiſtence, ſo now hath this Man, being made one Perſon with him: and ſo by virtue of that Union, hath the Perſonal Prerogatives of the Son of God made his; yet ſo, as ſtill this Independency of the Humane Nature riſeth not to that abſoluteneſs, and infiniteneſs, that is in God himſelf (as was in the like manner ſaid of the former); for this Manhood ſubſiſts not by the Power of it ſelf, but by the Power of the God-head dwelling therein. But God ſubſiſts meerly, ſimply, and abſolutely, of himſelf. Yet there is this ſimilitude in it, unto that which is in God; that this Man can ſay, This Power which I ſubſiſt by, is my own, by virtue of his Relation unto the Second Perſon; I being the Son of God, and one in Perſon with him, what is his, is mine, not Originally, or Eſſentially, but by Gift; yet ſo, as there I have now an Independent Right to be and to ſubſiſt in that Second Perſon for ever, and can never be depoſed. Indeed it was a free Act of Grace in God at firſt: But in doing of it, God did a Wonder in the World, of all, the greateſt. For he ſets up an Independent Creature, a Creature back'd with ſuch a Right to his Being, that now himſelf cannot pull him down, nor diſſolve that Union again. And what a glorious Image of God's Independency is this?

I might ſhew the like alſo in *Holineſs*; That there is that tranſcendency of Holineſs alſo in him the Man, that is not in all the Creatures put together; and ſo in that reſpect alſo, he is the *Image of the Inviſible God*. If it could be ſuppoſed that any meer Creature could have as much habitual Holineſs as the Humane Nature hath, (which were too bold a ſuppoſition) yet notwithſtanding there is a Holineſs over and above that habitual Grace in him, there is a *Relative* Holineſs, that caſts the Shine, the *Superlative* Glory on that Habitual. And the Stamp thereof that is upon this Holineſs, is better than all the Coin. It is the *Holineſs of a Man united to God*, and who is God, and this makes it acceptable. There is a *Relative Holineſs* that follows from the *Hypoſtatical Union*, that gives all the worth to what he did, and to all the Grace that is in himſelf; and this no Creature is capable of. And this was that that made him able to ſatisfy. And this is the Holineſs that God takes the great Contentment in, and could never have been ſatisfied out of it; and by reaſon of this, his Righteouſneſs may be imputed to Sinners, which the Righteouſneſs of a meer Creature could not be; it is *the Holineſs of God*, as his Blood is ſaid to be *the Blood of God*.

I might ſhew the like in all other Attributes, and it is a noble Subject to ſpend pains upon, to ſet forth, and cut out every Limb of this vaſt Image of all God's Attributes that are in Chriſt, meerly upon his Perſonal Union. I have limb'd out only theſe two or three parts of it, *ut ex pede*; that by the like proportion we might infer the vaſtneſs of all the reſt.

CHAP,

CHAP. III.

The Honour, and Royalties, that appertain unto Christ God-Man, as ordained such in God's first Decrees, to be the final Cause, or End of the whole Creation, and Works of God. In what Sense he is the First-born of every Creature. The Reasons why it is not to be understood in respect of his Eternal Generation, as Son of God. It is spoken of him in Consideration of a Dignity, or Birth-right, which the Man Jesus Christ, united with the Second Person in the Trinity, has above all other Creatures. He is also the First-born, in that he was first in order intended in the Eternal Purposes of God. He is the final Cause, or End, for which all things were created. And upon the presupposition of his being decreed to be God-Man, it belonged to him, as his due, to be the universal End for whom all Things should be made: This was an high Prerogative of which no meer Creature could be capable.

I Am now in the next Place, to describe, in a second Branch of this Head, certain other Royalties or Prerogatives, incommunicable also to any Creature, which belong to Christ God-Man, whereof some are mentioned in the Text; as that, He is the *First-born of every Creature*, vers. 15. and that he is *before all things*, vers. 17. And that *All things are for him*, vers. 16. Which eminently imply two things. 1. That he was the first and prime Birth in God's Decree: And, 2. Also holds the Honour of being the End or final Cause of all. These I put together, because they more properly belong to this Head; and the latter serves to explain and illustrate the former: and still let it be taken along, that they are meant of him, not simply considered as Second Person, but as God-Man.

To begin with the first. *The First-born of every Creature.*

For the Explanation of the Import of it, I will,

1. Shew, Negatively, what is not only to be understood.

And, 2. Then, Positively, open the full extent of it, and shew, that what I have declared, is intended thereby.

I. It is not spoken of him simply as Second Person only, as some Interpreters have understood: So, as that his Eternal Generation, as Son of God, should be only intended. Concerning which Assertion, let me first make this Apology; That whereas this, and the like Scriptures, are alledged by our Divines, to prove that Christ

Chriſt is God, as Second Perſon; this Interpretation that I am about to give, doth not overthrow it, but eſtabliſh it: For theſe Things could not have been ſaid of him, had he not been God. And there are other Scriptures, that do more plainly and directly eſtabliſh that, fully enough: but yet ſo, here I take it, that Eternal Generation, is not meant directly, or immediately, though by Conſequence it is argued, and moſt ſtrongly. And there are theſe two Reaſons for this.

1. Becauſe in Scripture Phraſe, he is not in reſpect to that his Eternal Generation, called *Primogenitus*, the *Firſt-begotten*, but *Unigenitus*, the *Only-begotten*. But this here is another Phraſe; it is the *Firſt-begotten*.

2. If that had been directly intended, he would not have called him the *Firſt-begotten*, in Compariſon unto Creatures; but here he ſaith the *Firſt-born of every Creature*: Every Creature having had a Birth in the Apoſtle's Intention, as well as he. He is ſaid in *Job*, to be the *Father of the Snow, and of the Ice*, Job 38. 28, 29. But here, firſt, to make Chriſt, ſimply as Second Perſon conſidered, and his Eternal Generation, as the Only-begotten Son, to be meant here; and then to compare and range him, in reſpect of that Generation, with the Birth of all Creatures elſe, and that he is the firſt-begotten of every Creature in that Senſe; this had not been ſuitable. For as between him, as ſo conſidered, and them, there is no Compariſon can be made: ſo nor between his Generation, and theirs. His Title, and Heraldry, would have been emblazoned, from the order he bears with thoſe of his own Rank, the other Perſons, Father, and Holy-Ghoſt; among whom to have been called the *Second* of thoſe glorious Perſons, is worthy of him, as ſuch: But to ſay, *The Firſt-born of every Creature*, and mean his Eternal Generation; of which the Prophet ſays, *Who hath known it?* Prov. 30. 4. The very Compariſon of this high Birth of his, with the metaphorical Generation (ſo I muſt call it, when attributed to the moſt of Creatures inanimate, *&c.*) of every ordinary Creature, this had diſhonoured him too much. I muſt ſay of this, what the Apoſtle of *Melchiſedec*'s Generation, *Heb.* 7. 6. *His Deſcent* (or Pedigree) is not *counted* among them, nor theirs to be named with his.

That that Name, which *Agur* in the *Proverbs*, *Ch.*30.4. ſo adores, as not to be known by us, and equals it, and compares it with God's only; *What is his Name?* (ſpeaking of God) *and what his Sons Name? If thou canſt tell.* Should be ſet in the *Alpha*, the firſt Name in the Alphabet, and Catalogue of Creatures; no, it is *altioris ordinis*, of another, and an higher Rank and Kind than ſo. This hath cauſed me to think, that the *Firſt-begotten of every Creature*, it is ſpoken of him, as he is admitted into the Catalogue, or Society of the Creatures, as his Fellows, (as I may ſo ſpeak) *into their Number*, or, as he is become *one of them*. Or, take him as he is the Son of God, ordained to Human Nature, and then to have his Name ſtand higheſt in the Tables, amongſt all the reſt of the Creatures; and to be called the *Firſt-begotten of them*, it is no way a diſparagement to him; for he is become as one of them, even a Creature among them, a Man, and ſo of the ſame kind or rank with other Creatures. Again, that which yet heightens, and further preſents the Incongruity of it, is, that it is not ſaid here, that he was the *Firſt-born of many Brethren*, but of *every Creature*. To have ſaid it in reſpect of thoſe his many Brethren, they being only Sons though adopted, and he the Natural, had held a better Equipage; but 'tis far lower, even of *every Creature*. And when he is ſaid to be the Firſt-born of many Brethren; as in Rom. 8. 29. *For whom he did foreknow, he alſo did predeſtinate to be conformed to the Image of his Son, that he might be the Firſt-born among many Brethren.* 'Tis ſpoken of him in reſpect of Predeſtination, not of his Eternal Generation, as you may ſee there. And ſo much for the Negative, in what Senſe it is not directly to be underſtood.

Therefore, II. To ſhew Poſitively, in what reſpect this Primacy and Primogeniture, and this in Compariſon with every Creature, is attributed to him.

1. It is ſpoken of him in reſpect of a Dignity, and a Birth-right, that this God-Man hath at that Inſtant; he is admitted amongſt the Creatures (as by being ordained to Human Nature he was admitted): That though he thereby became of their Rank, yet he muſt be the chief, and have the Birth-right. In *Pſal.*89.27. You ſhall find the Birth-right (and that as ſpoken of Chriſt) is put for Dignity and

and Excellency. *Also I will make him my First-born*, (and what is meant by First-born, is explained in the next Words,) *higher than the Kings of the Earth.* It noteth out therefore an Excellency and a Dignity, a heighth, and a being Prince of the Kings of the Earth, as *Rev.* 1. 5. So a Prince of all the Creatures. Chap. 3.

2. But still there must needs be more in it, for in the Scripture, the *Dignity*, the *Birth-right*, was directly founded upon being the *First-born.* So Christ is not only said to be the First-born, because he was made higher than they all, but because he was born first, and therefore higher and greater than all. 2 *Chron.* 21. 3. *He gave the Kingdom to* Jehoram, because he was First-born, the first brought forth, the opening of the Womb. So that now the Dignity that Christ hath, it is because he is the First-born, some way or other of every Creature. Therefore, as it was said, it cannot be meant of his Eternal Generation, as Second Person. And if there were no more, I might add this against it, That it were infinitely incongruous, (to speak after the manner of Men) to say that the Creatures lay in the same Womb, or came out of the same Loins, that the Son of God, as Second Person, lay in, and came out of. Therefore, there must be some other Womb in which Christ and the Creatures all lay, and in respect thereunto he is the First-begotten: and that Womb is the Eternal Decrees and Purposes of God; which is the common Womb, both of Jesus Christ, as he is God-Man, and of all Creatures else. For that he was God-Man by Predestination is clear, 1 Pet. 1. 20. *Who verily was fore-ordained before the Foundation of the World:* and being so, he was in this, as in all other respects, to have a Primacy and Preheminence, and so to be in a true, and just Sense, the *First-begotten in that Womb.* And thus *Rom.* 8. 29. a Primogeniture, or a being the First-born, is attributed to him in respect of Predestination. For the Apostle in comparing the Rank or Order, wherein we were placed in respect of him, says, *That we were predestinated to be conformed to his Image*, therefore he was in some respect predestinated. *That* (as it follows) *he might be the First-born among many Brethren*; and so he, as the Eldest, came forth first: That as in all Births, according to the Order of Nature, the Head comes forth before the Body: so did Christ, *the Head of the Body, the Church*, (as *vers.* 18. he is called.) And therefore, *Eph.* 1. 4. We are said to be elected *in Christ.* Now then, there is this further addition, which heightens the reason of it, That if he be the First-born of the *First-born of the Creatures*, (for so the Saints are called, Heb. 12. 23. *To the general Assembly and Church of the First-born, which are written in Heaven, and to God the Judg of all, and to the Spirits of just Men, made perfect:*) then he must necessarily be the First-born of all other Creatures, who were all ordained both for them and him.

And this may be one true sense of that which follows, *vers.* 17. That he is, πρὸ πάντων, *before all Things*, namely, in respect of the Order of God's Intention. God, though viewing and ordaining all his Works, *ad extra*, at once, yet therein chiefly aimed at Christ, as under himself, the End and Perfection of all. Which also hath been understood by many to be the true meaning of that uttered by Christ himself (in the *Proverbs*) under the Name of *Wisdom*, Prov. 8. 22. *The Lord possessed me in the beginning of his Way, before his Works of Old.* It is a place much and often cited, as also this Text by them that have been of this Opinion, (which have not been a few in several Ages).

And, 1. God's Ways, are his Works, *ad extra*, wherein he purposed to go forth and manifest himself towards Creatures. Now in the beginning of these Ways, and the first thoughts of them, did God possess Christ God-Man in his Fore-knowledg, as the richest Treasure of all his Glory to be manifested in his Creation, without which he would not have proceeded to any other Work, or have walk'd forth in any Creature-way, but rested in that blessed Society of the Three without them. And it is not said, *In the beginning of his Way*, but it is also further added, that *he possessed him before his Works of Old.* Which is the same that is here said, *He is before all Things*; as also in saying, *The first-begotten of every Creature.* And for further illustration's-sake, it is added, *vers.* 23. *I was set up from Everlasting, e're ever the Earth was.* The Phrase (*I was set up*) will less permit us to understand it of that eternal Generation of his, as he is Second Person, than in those other Expressions that have been here insisted

on;

on; for that was an Act of God's Will: but that other, by a natural Act of a myſterious Generation.

I am now approaching to that ſecond Royalty mentioned in this Branch, *Chriſt's being alſo the final Cauſe or End for whom all Things were made.* And this is ſuch a Reſpect, as the Creatures were not capable of one towards another. Which Point is conjunct with this of his Priority in God's Decrees, and indeed is the greateſt Confirmation and Proof of it.

All acknowledge a Priority, though not of one Act of God's Decrees before another in a ſucceſſive order as in reſpect of the Decrees themſelves, (ſuch as in our Purpoſes and Thoughts there is through our Imperfection) yet in reſpect of the Objects of God's Decrees compared together among themſelves. So one thing decreed by God, is ordered by his Will to have a reference unto, or dependence upon another thing, though at the ſame time decreed. And ſo in that reſpect there comes to be attributed, even to the Acts of God's Will, as terminated upon ſuch Objects. That he intended one thing firſt and chiefly, and another ſubordinately unto it. And accordingly the Scripture ſpeaks of God's Decrees condeſcending therein to the Conceptions of Men. And though in Men there are ſucceſſive Acts in their Purpoſes and Reſolutions, becauſe Men are not wiſe enough, in the ſame inſtant in which they ſet up an End, to ſee and take in all the Means that ſhall conduce to the attaining of it; or if they were, yet they are not able, by the ſame Act, to judg which is the beſt and moſt convenient: yet God, through the perfection of his Knowledg, can do this, and ſo make but one Act of all, both one and the other. Yet ſtill, what is in Man imperfectly, is to be look'd at as an Image of God's proceedings herein, in a tranſcendent way of Perfection. And ſo we may truly attribute the ſame Thing unto God's Will in his Decrees, as to the ſubſtance of them in that perfect way of his, that we do unto Man in his that is imperfect. And hence God is ſaid to work by Counſel, *Epheſ.* 1. 11. *In whom alſo we have obtained an Inheritance, being predeſtinated according to the Purpoſes of him who worketh all Things after the Counſel of his own Will.* It is in Aſſimilation or Likeneſs unto what is in Man: Becauſe as an Act of Knowledg and Deliberation is ſaid to be firſt in us, e're an Act of Will or Determination what to do: ſo in God himſelf, an Act of Knowledg, or of the full Cognizance of what is to be done, is (after the manner of Men) ſuppoſed to be before an Act of his Will. And anſwerably in his Will, the Intention of the End is ſaid to be before the Intention of the Means. And this Priority of the End afore the Means, is taken for granted to have been in God's Decrees: for if God had not thus proceeded, by ordaining the Means unto the End, he could not by us have been conceived to work with that perfection of Wiſdom which muſt be in him. For Wiſdom always conſiders, firſt, an End, then fit Means tending to that End.

Yet ſtill this is but what is common to all other Things that are ordained to be as *Ends* by God, unto which other Things are ſubordinated; and in this Scale there is a kind of Priority allowed one Creature to have had in God's Decrees, in reſpect of others its fellow-Creatures. As the Sun was intended for the enlightning of the World, and the Generation and Conſervation of all things therein, by its heat and influence; and yet both it and the World were intended for Man, and Man and all the World for the Elect, as the Apoſtle ſays, 1 *Cor.* 3. *ult. All Things are yours, and you are Chriſt's, and Chriſt is God's.*

Now all the Creatures fall infinitely ſhort of that Royalty which I hence attribute to Chriſt, God-Man, when I affirm him to have been *the final Cauſe or End of all Things.* And look how far his Prerogative herein is found to exceed that which may be ſuppoſed might have been any of theirs; by ſo much is thereby confirmed (according to the ground even now laid) a priority as tranſcendent that he verily holdeth in God's Decrees.

Now he holdeth a preheminence in this infinitely above all Creatures, and therefore even in this his being the End of all alſo.

And

And this Preheminence is held forth in these Particulars.

1. In that he was set up as an Universal End of the whole Creation of God, *For whom all Things* (says the Text) *were created*, vers. 16. And this is not to be predicated, either of Angels or Men. God vouchsafed neither of them that Honour, as to be the general and universal End of all Things. This Priority, is a similitudinary Prerogative of what God alone is, *as one God*, so that his Christ should be one Lord, 1 *Cor.* 8. 6. over all Things, and but one. And herein is Christ so the Image of God, as no Creature is; as in respect of Dominion over this visible World, Man is said to be *the Image of God*, (*Gen.* 1. 27, 28.) as his Type.

2. And further this *Universality of Endship*, (as I may call it) he holds with a peculiar Transcendency, which no Creature is capable of: for it ariseth from his Distance, and absolute Soveraignty (which if he be ordained to subsist in an Human Nature, that Nature must be raised unto) which he hath over all the Creatures. His Person decreed to subsist in Man's Nature, was considered by God, in his Decrees, to be of that worth and distance above the Creatures, that their very Being and Existing, was to become absolutely and simply his Propriety. He was to be absolute Lord of their Being, even as God is. But thus were not Man, or any of the Sons of Men, to the Being of Angels, nor Angels of Men; though as Superior in Rank the one may serve the other: But yet thus Men, and Angels are subordinated to Christ as their End. This we have in *Heb.* 2. Where, by this Argument, the Apostle proveth that that *Man*, spoken of by *David*, *Psal.* 8. could be none but the *Man*, *Christ Jesus*, nor any meer Creature; because he was (as set forth by *David*) advanced to an higher Prerogative than the Angels, in that *God hath put all things in subjection under him*, yea, *under his Feet*, (as the Phrase there is): So, as *he hath left nothing that is not put under him*, vers. 8. He therefore is not only the Universal End of all Things (if such, we could suppose any one meer Creature might have been constituted by God,) but he is the absolute Sovereign End; so as they are under his Feet, as Vassals, whose whole Being is for him, and at his dispose: Of which Prerogative no meer Creature is capable. And even in this Prerogative Sense, he is the Universal End of all: For God hath exempted nothing from Subjection to him, (as the Apostle there saith); Elect Angels are not thus the End of Elect Men; nor Elect Men of Elect Angels. *He hath not put into subjection to the Angels the World to come*, (says the same Apostle in the same Place, *vers.* 5.) Christ has an absolute and entire Lordship. And therefore he must needs be first in Intention, and so before all Things: as of no other Thing or Creature it can be said.

3. Add to this, That suppose him at all decreed to be God-Man, and united to a Creature, it was with all his due, to be ordained by God the End of all Things decreed together with him. And this is and was an incommunicable Royalty to any meer Creature, nor must be said, nor could have been true of any of them, but proper to him alone. And this makes a third Priority or Precedency in *Endship*, as also in God's Decrees.

As touching this third and last Head, I shall do two things further.

1. I must explain and declare the Ground of it. And,
2. Shew the Glory of this Priority, above what any Creature hath been capable of.

For the Explanation of it.

1. It is true, That the Second Person his subsisting in an Human Nature, or his being God-Man, dependeth wholly upon the Ordination of God, and that in respect of his being Second Person singly considered, or in respect of that Human Nature that was united to him. 1. It cannot be said to have been a natural due to the Second Person to be made Man: And, 2. Much less was it a due to that Nature of Man assumed, to be made one Person with the Son of God.

2. It is also as true, That though God would have thus decreed his Son to be God-Man; yet it was not necessary that God should make any Creatures at all, and so not necessary that he should have ordained to make any other Fellow-Creatures with him besides himself. And so it was not necessary in this Sense, that they should have been for him as their End: But God might for ever have rested

in the communicating himſelf unto that Man, God's Fellow only; (and it had been a ſufficient Motive to him, and a fulneſs of Satisfaction had thereby ariſen unto him alone therein, to ſee and behold and enjoy the Image of his own Perfections in a Creature united to his Son.) And therein he had ſhewn his own Greatneſs, and Superiority above this his Chriſt, in this; that himſelf was the Supream End of him, but he actually the End of nothing elſe, that was ordained to be made for him.

But, 3. That which I further affirm is this, That ſuppoſing God would decree him to be God-Man, and to ſubſiſt in an Human Nature; and likewiſe, withal would ordain Multitudes of other Things, Angels and Men together (as *de facto* God did); that then it becomes the neceſſary due of this Chriſt, and that as God-Man, ſo decreed, to be ſet up by God in thoſe his Decrees, as *the End of all thoſe Things*. Yea, and further, that God ſhould ſo Mould, and Caſt the whole Frame of his Deſigns, concerning his Creation, intended as that all ſhould tend to him as their End, as well as to God's own Glory. So, that whereas God, in that which is called his ſimple Fore-Knowledg, or Counſel, (whereby he had the view of Chriſt, and of all Things elſe he did decree afore him, before that his Will did determine them to be) muſt needs foreſee, that if he predeſtinated this Second Perſon to be a Man, and one Perſon with him at all, and other Things together with him (and it is hard to think that he ſhould ſcape his firſt view, of all Things elſe); That then this did become that Man's Due, and the neceſſary Conſequent of that Union with God's Son, that he ſhould be ſo far reſpected and preferred by God, in his Decrees, as to have the Place of a Supream End of all and every Thing; and accordingly, that God ſhould caſt his Decrees for Chriſt's Glory as well as for his own: Which indeed is his own, even to honour the Son as the Father is honoured, *John* 5. 23. Hence as we read *Heb.* 1. 2. that Chriſt is ſaid to be *appointed the Heir of all Things*. So at the 4*th* Verſe, we alſo read, *That he was made ſo much better than the Angels, as he hath by Inheritance obtained a more excellent Name than they.* In the firſt Speech the Apoſtle calls him the *appointed Heir*, becauſe that Man ſhould be aſſumed to that Perſonal Union, and Sonſhip; upon which this Inheritance befel him: this was by a free Decree and Ordination of God. But yet withal, the 4*th* Verſe tells us, that yet, *He obtained it by Inheritance.* And if he were appointed Heir, this was due to the very Appointment. And by ſuch a Right as no Creature, no not the Angels are capable of; and yet ſtill it is founded, take him as God-Man, that he is *made Lord and Chriſt*, as *Peter* in the *Acts* ſpeaks, Acts 2. 36. *Therefore let all the Houſe of* Iſrael *know aſſuredly, that God hath made that ſame Jeſus, whom ye have crucified, both Lord and Chriſt.* Yet ſo, as if he be appointed God's Son, as Man, at all, this is his due and his natural Inheritance: and this other alſo follows hereupon in God's Appointments and Ordinations; that all Things ſhould be ſo Caſt and Moulded as to be for him. For the Heir is the End of the Inheritance, as well as he is the Lord of it. And ſo muſt Chriſt be of all the Creatures appointed and co-ordained with him, and for him, to be thus, both the appointed Heir, and yet the natural Heir (as God-Man) is no more Contradiction, than to ſay of him, as Man, that he was both God's natural Son, as being one Perſon with the natural Son of God, and yet to have been predeſtinated unto that Sonſhip; becauſe he was predeſtinated to that Union, upon which this followed. So that he was to be the End of all, this was a free Act of God's Appointment, becauſe his being united to his Son was by a free Act of his Will alſo. And yet, for him to be made the End of all Things, was a natural neceſſary Conſequent of God's decreeing him unto that Union. And God fore-ſaw that this would, and muſt be the neceſſary Conſequent of it, and yet freely ordained him to it. And therefore, this, and all ſuch natural and neceſſary Prerogatives that follow upon it, and which could not have been withheld or cut off, are yet all of them ſaid to be by Appointment.

And indeed, others ſay the ſame Thing: For when it is affirmed, that Chriſt needed not have merited any Glory to himſelf, they ground it upon this: Becauſe, by Virtue of the Hypoſtatical Union, all Glory is his natural Due, and a neceſſary Conſequent of it. Which ſurely is a Truth, though it may not be made uſe of, to exclude another Title unto this his own Glory, namely that of Purchaſe: For it is no Diſhonour to him to have two Claims.

And

And if it be said, That you must suppose him first, to be ordained God-Man, by a Decree, ere this the Consequent of it could become his Due: And therefore, in the Act of God's decreeing him, and all Things with him: (which decreeing him, and them, was done by one single and entire Act.) This was not look'd at by God as a natural Due to him. Chap. 3.

The Answer is, That by that simple fore-Knowledg, which is antecedent to his Decrees, whereby he knows all Things that his Will determines, afore he doth determine them; he must needs know this would, and must be the Consequent of his decreeing Christ to be God-Man, if ever he did it; and so he predestinating upon such a Knowledg, he intended him so to be, even in that Act of decreeing him and all Things, and shaped these his Decrees accordingly.

Now for the second Thing propounded; namely, the Eminency of this his Priority, as thus stated, that it is such a Prerogative, as no meer Creature could be capable of; Besides what hath been said and observed out of *Heb.* 1. 4. and *Chap.* 2. 8. it is certain, it cannot be said to be the natural Due of the best Angels or Men, that God should make them the End of any Thing else decreed, or to be created together with them. It is true that God makes one Creature subordinate to another, as its End, intending it for the use of another. Thus 1 *Cor.* 11. 9. *The Man was not created for the Woman, but the Woman for the Man*; and so the World for both: Yet so, as it was not a Due, that if both Man and Woman should be created, the Woman should be for the Man: For in Heaven, though the Sexes remain distinct, yet there the Woman is no more for the Man, than the Man for the Woman. And this Co-ordination one with another, God might have made in all Things, and none in Subordination to another, especially Angels, and Elect-Men: But that the Angels should serve the Elect, this is meerly from an Ordination of his Will. And he might have made this World and Man in it, and yet not have subjected this World unto Man; and many more Worlds he might have made, which should not at all have subserved Man; but might some other way have been for his Glory: As it will be, if this World should stand and continue after the Day of Judgment, as some have thought. So, that for one Creature to be decreed the End of another, was a matter of meer Arbitrarineſs, and pure Liberty unto God. As there is a Decree that all these Things should Exist and have a Being; so there must be a further distinct Decree appointing the one to serve the other: upon which alone this Subordination doth wholly depend. So that not the Existence of the Things only arise from his Will, but also the Order of them, that this should be for this, and this for that; the one hath no other Claim or Due, but God's meer and arbitrary Decree. But in God's decreeing Christ, and all other things for him, the Matter standeth in far different Terms. For although (as was said) that he should subsist in Man's Nature, that depended meerly upon a Decree, and was in no respect his Due; but that he should be the Heir, the Lord, the End of all Things, is so the Object of God's Will and Decree, as withal he may claim it (supposing an Intention in God, that he shall be God-Man at all) as a Due, and Royalty, and Prerogative entailed to his being decreed God's Son, by the Supreamest Law that can come between God and his Son, which cannot be made void, or he be bereaved of that Prerogative. Even as if God himself purposes to make any Creature, this Law naturally falls, upon his decreeing of it, that it be ordained for his own Glory; Now say I, for Christ's also: For, by the Union, *that Man* becomes the natural Son of God, and so this Right is natural unto him. I will give Instance to illustrate this difference between Christ and the Creatures: Take any meer Creature, the Angels, and Souls of Men, and as its having a Being depended simply upon an Arbitrary Decree of God's; so its having an everlasting Being does also. God might freely have ordered the contrary, and they could no way have claimed it as a Due, or a Deprivement of their Right; it was no natural Due that was the Consequent of its Being. But if God decree his Son to subsist in an Human Nature once, then his being ever as a Man, and God for ever to dwell in him, is the natural Consequent of the former; for the Union is indissoluble, he being thereby invested into the Prerogatives of God's Son, whereof this is one, *Thy Years fail not*; whereas the Creatures may change and wax old. So Heb. 1. 11, 12.

BOOK III

They ſhall periſh, but thou remaineſt; and they ſhall wax old as doth a Garment: And as a Veſture ſhalt thou fold them up, and they ſhall be changed; but thou art the ſame, and thy Years ſhall not fail.

I do not, nor muſt not affirm, that this is not at all the Object of a Decree of God's: For it is certain that all his Works, *ad extra* (whereof this is one) are ſuch. Yea, this is one part and piece of that Fulneſs in the Text, of which, as of the reſt, it is ſaid in the due of all, Col. 1. 19. *It pleaſed the Father that all Fulneſs ſhould dwell in him.* And again, Pſal. 2. 6, 7. *I will publiſh the Decree, I have ſet my King on my holy Hill.* His being King was the Object of a Decree. Yet ſtill I add withal, that it was withal his Due and Inheritance.

Neither do I intend that it was a Decree only, and meerly in this reſpect, to this firſt Grace, That this Man ſhould be united to God's Son, being the Object of a pure and meer Arbitrarineſs in God, to have, or not to have decreed it. That therefore, this other Dignity (that is, the natural Conſequent of it) is ſaid alſo to be ſo decreed: Virtually, (or as we ſay, *Volitum in cauſa*) becauſe that that which this wholly depended upon, was the Object of a Decree meerly free, but I acknowledg it truly the Object of a free Decree of God's Will, as well as the former. For he was willing and well pleaſed in it, and from ſuch a Will appointed him the Heir, and made him Lord, and Chriſt. Yet ſtill, ſay I not in that ſenſe Arbitrary, that ſuppoſing withal (as hath been ſo often ſaid) him to be united to the Son of God, that by a contrary Decree this Royalty might for ever have been denied him, and the contrary determined by God.

And there is no Incongruity in this, or Derogation from God; that this and other the like Priviledges ſhould be both his natural Due, and yet the Object of a Decree. We ſay againſt the Papiſts in a matter of a leſs alloy, That if God could make Man at firſt with an Underſtanding, and a Will; it was by the Law of Creation, a neceſſary and natural Due to that Man to be created Holy, and in the Image of God, and not in pure Naturals, as the Papiſts Dream; and yet to give Man that Holineſs at firſt, was the Object of a Decree over and above his being made Man. But this Dueneſs of Chriſt's being the End of all, (if at all the Chriſt) is of an higher Nature; though I illuſtrate it by that of a leſſer, between the Creator and the Creature.

Alſo we know, that in Chriſt himſelf, the Perſonal Glory he hath in Heaven, he holds by a double Tenure; the one as God's natural Son; the other by Merit: and yet over and above it is ſaid to be given him by his Father, as an Act of his Will and Decrees. It is true, that for the manner or way of Contrivance, how all ſhould tend and ſerve to his Glory, this muſt be granted to be meerly Arbitrary, and dependent on the Counſels of God's Will: Even as the ordering how they ſhall ſerve to his own Glory is. Yet that all ſhould be caſt for Chriſt's Glory, as for God's (though in a Subordination unto God's) is a neceſſary natural Law between the Father and the Son: And ſo he holds it, and not ſimply by Arbitriment.

Thus much for the ſecond Particular, That his Royalty, in being the firſt of God's Decrees, and therein to be the End of all Things, is held forth in theſe Words, *Firſt-begotten*, &c. *He is before all Things.*

But concerning his Priority in God's Decrees, there will be occaſion to ſpeak more hereafter, in other places of this Diſcourſe.

CHAP.

CHAP. IV.

That by this designed Union of the Son of God *to this Individual Creature the Man Jesus, and in the Person of this his Son so considered, God hath and doth make the highest manifestation of his* Glory, *and communication of* Himself, *such as by no created Ways or Means else could have been attained.*

AND this third Branch, is the natural Result of both, especially the first, which was, *That he was the Image of the Invisible God:* Which is spoken in respect of the manifestation of the God-head to us, in his Humane Nature.

Herein then, thirdly, lies the Divine Glory of Christ, That God's highest Ends, of making and ordaining any Creature, being the Manifestation of himself, and the Communication of himself to us. If it be manifest that by this Personal Union he attaineth these Ends more fully than any other way, then this Design must needs be acknowledged the Sovereign and Eldest Birth, and first Born of God's Thoughts, and the Glory of Christ as God-Man, answerable hereunto.

It is true, the Work of Redemption addeth hereunto some pieces, as the Manifestation of Mercy, Justice; and the Story thereof giveth us a new and compleat Edition of God's Attributes, (which I have shewn at large in that Treatise, *The Glory of the Gospel*); Yet if the Ends for which this Union of God-Man in the Person of Christ alone serves for, be considered, it will be seen, that the ground-work, or the substance of that Glory on which those other Colours of Redemption are laid, and do but super-add unto, are found in the Person it self, simply considered as God-Man. Yea, and the most glorious of those Ends God had in the whole compass of this Design of Christ's Incarnation, are the immediate Result of his personal Union to our Nature, and of us unto him. However, this much is granted on all Hands, That the Glory God hath by this Work, and the Issue of it alone, exceeds infinitely what could have arisen from any, or all of his goings forth in making meer Creatures; and this, say I, moved him above all else in his purposes, to make any Creature.

The eminent Ends God had to move him to make all, or any Creature, were two.

1. The Manifestation of Himself, and his glorious Perfections to Creatures reasonable, that they might glorify him.

2. To shew his Love, and communicate his Goodness unto those Creatures reasonable, which he would set Himself to love.

The first respecteth Himself, who made all Things for Himself and his Glory; and therefore he resolved to manifest the Glory of all his Attributes unto the full.

The second respecteth the Creatures; to some of which it became Him, who was Goodness it self, to communicate also that Goodness to the highest and utmost.

Now take this great and most glorious Design of assuming some one Creature reasonable, (which by his Decree was Man, and that Man Jesus in special) into Person with one of the three Persons; which Lot, by his Decree, fell on *that Son of Man:* And take this singly and alone, without the super-added Project of Redemption, and we shall find, that both these great Ends are thereby more fully accomplish'd (though this Work of Redemption added, makes them more

more full) than could poſſibly have been attained by the Creation of Millions of Worlds of meer Creatures (if this ſhould have been ſuppoſed wanting) made to manifeſt God's Glory and his Goodneſs in; although they had all been made in never ſo ſeveral Variety, which the Wiſdom of God could have contrived the Models of; or never ſo glorious in their ſeveral Varieties.

For Demonſtration whereof;

Firſt; Would God manifeſt himſelf as God, and make known thoſe Glories lock'd up in himſelf; which was the chief End of Creating, as *Rom.* 1. 20. *The Inviſible Things of him* (that is his Attributes, which cannot otherwiſe be ſeen or known by us, to which the words of this Text agree) *from the Creation of the World, are clearly ſeen,—even his Eternal Power and Godhead.* Here is a way, this is a way, namely, to aſſume Man's Nature into perſonal Union with his Son, puts down all ways of meer and ſimple Creation that can be ſuppoſed. More of God's Glory ſhall inſtantly ſhine forth in that ſmall Model, the Man Chriſt Jeſus, having the God-head dwelling in him perſonally, than by God's making Millions of Worlds never ſo various, or ſo richly furniſhed with Glories. For ſtill in them, at beſt, would have appeared but τὰ θεῖα, the *Things of God*, as *Rom.* 1. 12. And the more diverſified they had been, the more ſcatteredly and brokenly would thoſe Things of God have appeared in them, even but as Foot-ſteps, *Veſtigia Dietatis*, and at beſt but as the dark ſhadow of a Man in broken and ſcattered pieces to be pick'd up here and there, and ſet together, ſome reſemblance or ſhadow of the God-head would appear. But in the Man Chriſt Jeſus, God himſelf appears Perſonally, *God manifeſted in the Fleſh*, 1 Tim. 3. 16. *ſeen of Angels*, and that with ſo great and ſupereminent a Glory, that they cover their Faces, and fall down at it. For when the Type of his Perſonal Glory, as he was to come in the Manhood, was preſented, filling his Temple: The *Seraphims* are ſaid to cover their Faces; Iſa. 6. 1, 2, 3. *In the Year that King* Uzziah *died, I ſaw alſo the Lord ſitting upon a Throne, high and lifted up, and his Train filled the Temple. About it ſtood the Seraphims; each one had ſix Wings; with twain he covered his Face, and with twain he covered his Feet, and with twain he did fly. And one cried unto another, and ſaid, Holy, holy, holy is the Lord of Hoſts, the whole Earth is full of his Glory.* And that that Prophecy and Viſion was ſpoken of him, as God manifeſted in the Humane Nature, is evident by Chriſt's own applying it to himſelf, as propheticalⁱy ſpoken of him as to come, *John* 12. 41. *Theſe things ſaid Iſaiah*, (Chriſt having, in the 40*th* verſe, cited the very words of his Prophecy in the 10*th* Verſe of that 6*th* Chapter) *when he ſaw his Glory, and ſpake of him*, and ſo of thoſe Times when he was in the Fleſh, and that Glory that followed. And therefore alſo, in *Heb.* 1. 3. when he had ſet him out in that Glory the Humane Nature now wears in Heaven, being *the Brightneſs* (or Shine) *of his Father's Glory*, his Favour being as the Sun, the Glory of Chriſt, God-Man; but the ἀπαύγασμα, the Shine, the Luſtre of it; yet ſuch as it there follows, *verſ.* 6. *Let all the Angels of God worſhip him.* Thus was he ſeen of Angels, (who worſhipped him) the moſt curious Spectators that ever God made: and he was ſeen too of Men, *John* 1. 14. *We ſaw his Glory, as of the only begotten Son of God*; which appeared ſo tranſcendent a Glory, as who-ever ſaw it, muſt needs acknowledg, *This Man is God, This is He.* Therefore *John* putteth this peculiar Character upon it, That it was *as the Glory of the only begotten Son of God.* By other Works you may know there is a God; but there is that peculiar Impreſs of Majeſty upon his Glory, and that brightneſs accompanies it, that you muſt ſay, when you ſee it, this is no other than God himſelf dwelling in Man. 'Tis ſuch a Glory as could not have reſulted out of Millions of Worlds, of meer Creatures made on purpoſe to ſhew forth God's Glory. And whereas the God-head, and the Glory of it, was *inviſible*, as the Text hath it, and lock'd up from the Eyes of all Creatures, *dwelling in Light inacceſſable*, 1 Tim. 6. 6. God dwelling perſonally in this Man, puts forth a peculiar Image of the God-head, and makes the Glory of the God-head viſible, (as to the utmoſt it could be) God hath on purpoſe ſtamped his utmoſt manifeſtative *Glory on the Face of Chriſt*, that we might ſee it in him; 2 Cor. 4. 6. *God gives the Light of the*

Knowledg

Knowledg of God in the Face, (or as others read it) the *Person* of Jesus Christ. That as the Soul looks out in the Face, and you see more of a Man's Disposition in a Look, a Cast of his Eye, a Wink, a Blush there, than in all his Body; so of the God-head in Christ Jesus, which is his Face. He is the *brightness of his Father's Glory*, shining in and through a Vail of Flesh (whereof the shining of *Moses*'s Face was but a Type and Shadow) through the Lanthorn of his Humanity, (if I may so compare it) so to relieve our Eyes in beholding the God-head, which no Eye could otherwise have done. There is a Sun behind that Vail, the Glory of which immediately shining, would have put out our Eyes. Chap. 5.

Now observe, how in this Design God exceedingly condescended to our Frailty. We are reasonable Creatures, clothed with Senses, desirous to prie and see what we know and hear of, to have something visible, as the disposition of the People of *Israel* shewed; and also appears in that Speech of *Moses*, Exod. 33. 18. *Let me see thy Glory.* Now hereby God hath satisfied this innate Curiosity that is in us; Here we may, and shall see the *God that goes afore us*, (as they desired, *Exod.* 32. 1.); here we may say, as the Apostle did, 1 *John* 1. 1, 2, 3. *That which was from the beginning, which we have heard, which we have seen with our Eyes, which we have looked upon, and our Hands have handled of the Word of Life; (For the Life was manifested, and we have seen it, and bear witness, and shew unto you that Eternal Life which was with the Father, and was manifested unto us) That which we have seen and heard, declare we unto you, that ye also may have fellowship with us; and truly our fellowship is with the Father, and with his Son Jesus Christ.*

I will instance but in the manifestation of one Attribute, and that is that which is mentioned in *Rom.* 1. 20. as that which is more especially instanced in, as seen in the Creation, *his Eternal Power and God-head.* The very knitting Man's Nature into one Person with the Son of God, was a greater Work of Power than God ever did besides. That God is made Flesh, is a greater wonder, than to have made Worlds; therefore in this Conception, and work of uniting that Nature, it is said, *The Power of God shall overshadow thee*, Luke 1. 35. It argues great Power, to join divers Elements in one Body, and then unto that Body to unite a Soul, and breath a Breath of Life; as when God made Man, his choicest Piece and Workmanship, a *Living Soul.* But he did not only all this in framing Christ's Humane Nature, the same that ours is, immediately himself, by the Holy Ghost, but further united the Son of God; and this Nature infinitely more disjoined and disproportioned each to other, than the reasonable Soul and our Bodies: Which he did, when he made him a *quickning Spirit.* All the Works in Nature are so far short of this, that they afford not a full similitude of it. Yea, all God's Works of Nature and Grace, are altogether bound up in it, (as the Schoolmen well shew) and exceeded by it. Of all other Works, we may say, That, *Deus potuit facere melius & majus*; If we take but this Work out of the Order and Chain of Things, out of the System of this World. But we may safely say, that a greater Work than this could not have been done by God himself: Which therefore is the amazement of Angels. This one Instance is but for a taste of the rest.

God's second End respects the Creatures; which was to shew his Love unto, and communicate Himself unto his Creatures. Now by this Union alone (if no other Design had been in it) he should have done it more than any other way.

Besides, that by this happy Marriage, and Union of both Natures, God hath given the utmost Pledg of his Love to his whole Creation; a kindness and respect is done unto them all; not only in that he shews he loves his Creatures, so that he will assume one of that Rank and Sort so near him; but further in this, That that Creature so assumed, was the Epitome the Compendium of them all. Man a little World, call'd, *Every Creature*, Mark 16. 15. To the making of whom, the Poets feigned a piece of every Creature to have been taken.

And

BOOK III.

And ſo, by the advancement of this Nature, he preferreth and advanceth at once the whole Creation, and every kind or part thereof, for ſomething common to every one is in him. There is an ἀνακεφαλαίωσις, (as I have elſe-where ſhewn) a *gathering together of all Things* in Earth and Heaven; and not of Creatures reaſonable, only Angels, and Men, under his Dominion as an Head; but even of all Creatures alſo in his Perſon. He is the *Corner Stone of the whole Creation.* Yea, and God, and all comes in to make one, and is *gathered together in one*, with all things elſe in him: So as God hath thereby knit all Creatures to himſelf. And therefore *Hugo* brings in God, ſpeaking of his making his Son a Man, thus, *Do not think that in this I aim only at the Reconciliation of Men; but in him by this means the whole Creation is become amiable and lovely unto me*; looking upon it in this Model or Epitome.

But more eſpecially his Love is ſhewn hereby to Man, the Darling of his Creation. Suppoſe Chriſt, God-Man, had only been given to Men as an Head and Huſband, (and they had not needed Reconciliation by him) this had been infinite Love; yea, this Gift had excelled, and doth excel all the Benefits of Redemption, if abſtractly conſidered from this other. What would *Adam* have given for ſuch an Huſband? Now, *verſ.* 18. of this *Coloſſ.* 1. he is called, The *Head of this Body, his Church*, an Head more worth than all the Body. But of this, more by and by.

I come to the ſecond Head, the Communication of the Goodneſs of the God-head unto Creatures reaſonable: And for this, the Union of the Son of God, with the Man Chriſt Jeſus, ſerves in the higheſt way. Good we know is communicable of it ſelf. Now God is Good, and ſo doth Good, (as the Pſalmiſt ſpeaks); He only is Good, as Chriſt ſays, the chiefeſt Good: Now by this ſame Law, That *Bonum eſt ſui Communicativum*; that is, that Goodneſs is Communicative: By the ſame alſo, *Summum Bonum eſt ſummè Communicativum ſui*; that is, the higheſt Good is Communicative of himſelf the higheſt way. And as to communicate himſelf to Creatures, moved him to create; ſo he was reſolved to communicate himſelf to the utmoſt, or he would never create at all; he would never have put his Hand to this Work elſe. Now he could not have made a Communication of Himſelf the higheſt way; but by a perſonal Union of ſome Perſon with a Creature reaſonable; for all Communication depends upon an Union. The Creature muſt be one with God, e're it communicate of his Goodneſs in a way of Bleſſedneſs. Now therefore by this Rule, ſtill, The nearer Union, the nearer Communication. And by the ſame proportion, the higheſt Communication cannot be without the higheſt Union. Now that higheſt Union alone, is perſonal Union of a Creature with one who was God. So then to attain this End, this was neceſſary, for the higheſt Communication would not have been attained without it.

Now by this Union, you ſhall ſee is effected the higheſt Communication; and that,

Firſt, To that Creature, or Individual Man Jeſus, that was aſſumed.

And, ſecondly, in that Nature to us that are united to him.

Firſt, To that Creature, or Nature it ſelf: For in him thereby the Fulneſs of the God-head dwells *Perſonally*, as ſome well tranſlate that word [*Bodily*]; and ſo it is the higheſt Union that may be, or might have been. He was united to God, or one that is God; not as to an *Object* only, or as to a Perficient only, as we all ſhall be in Heaven unto God, *made perfect in One*, John 17. 23. but to the Son of God, who is God, as *Terminus Eſſentiæ*, to terminate, and give bounds of ſubſiſtence and perſonality to that Humane Nature: So as the Humane Nature, and the Son of God, are not only *one Fleſh*, as Man and Wife, which is the neareſt Union with us; nor *one Spirit* only, as we with Chriſt, but *one Perſon*, (of which I have ſpoken elſe-where); And hence this Humane Nature is made *God's Fellow*, as *Zechariah* calls him, *Zech.* 13. 7. *The Man, God's Fellow*, is advanced to a Fellowſhip in this Society of *Trinity*; and therefore to him God communicates himſelf proportionably, *without meaſure*, as Chriſt in the Goſpel of *John* ſpeaks. Which was not due to any meer Creature, but it was his due when firſt aſſumed; *No Man hath ſeen God at any time but the Son*, Joh. 1. 18.

1. 18. None should have done it without him; none can see God as he doth, nor is capable of it. Chap. 4.

And, secondly, by means of this Union with, and communication unto this one reasonable Creature, there is way made for God in, and for his sake, to communicate himself unto other Creatures, who are made his Fellows, as he is God's Fellow; and this in an higher way, than by the meer Law of Creation any Creature could have attained. Others of the Sons of Men united to Christ, come to be united to God thereby, more nearly than otherwise, or any other way they should have been. For this, let me put in by the way, It was *not fit*, or meet, some say not possible, to have united and assumed all, or many Men, to his Union; however, not meet. It was a Dignity too great to be made common; It became not the great God, who is one in Nature, to communicate this Dignity, but unto one. And this being supposed, as for us, the *Vulgus* of those Creatures, whom God meant to communicate himself unto, there was no way for their behoof like unto this, That God should take one of them up to himself, and by their Union with him, and for his sake, to give forth himself to the rest. First, To marry Man's Nature in some one individual Man in this incommunicable way, and then to marry us of the same Nature unto him; and so thereby making him first partaker of the God-head in a transcendent way, as his natural due; And then when once he was so united, for his sake, and in respect of our Relation to him, to admit us to the neareſt Union, in a supernatural, or super-creation way, which meer Creatures are capable of, and which but for him, he never should have vouchsafed unto us as meer Creatures by any Law, or Covenant of our Creation. And thus through this Humanity, as through a Sacred Brest, we do, *Lactare Dietatem*, (as one of the Fathers speaks). And although our Redemption by Christ, as we are Sinners, is an infinite Benefit; yet his Person thus given us, is more worth than all those his Benefits, *Est aliquid in Christo formosius Salvatore.* And then by our Interest in his Person, we come to inherit God with him, to be Heirs, and Coheirs with Christ of God, in such a way communicated, as but for this his Union with God first, we should never have attained.

I will give but one Instance to illustrate this, as I did bring but one for the setting forth the former: *Power* was the Attribute I pitch'd on, as manifested in this Assumption, in the foregoing Head; and *Wisdom* shall be the Attribute I single out, to illustrate this other of God's communicating himself the highest way. And these two I instance in, because Christ is both the *Power of God*, and the *Wisdom of God.* Would God communicate and make known unto his Creatures reasonable, the Depths, the *Riches* of his Knowledg and Wisdom, as the Apostle stiles them; and communicate the Treasures of them to the utmost they are communicable. Now by means of taking up one Creature reasonable, a Man, into this highest Union, shall this be effected the highest way that could be supposed.

First, To that Creature so united; for it is his due to know more at the first instant of that his Union than all the Angels, blow up their Understandings, and fill them to the utmost wideness. For by virtue of that Union, he is presently *in his Father's Bosom*; as it is peculiarly said of him, *John* 1. 18. *No Man hath seen God at any time; the only begotten Son, which is in the Bosom of the Father, he hath declared him.* He is made there, by his Place, God's Privy Counsellor; *The Mighty Counsellor*, Isa. 9. 6. 'Tis his place by Inheritance; He hath right to know all God's Secrets; He is God's Eldest Son, *his Fellow.* And therefore it is said, that God *lays up all the Treasures of Knowledg in him*, Col. 2. 3. Because (as it follows) *the Godhead dwells bodily in him*; and thereby he comes to have the Spirit above measure, and that Spirit *searcheth the deep Things of God.* If God said of *Abraham*, *How shall I hide from* Abraham *what I mean to do?* Gen. 18. 17. Much less can he keep it secret from Christ; God can hide nothing from him which he means to do; and indeed, *to know*, it is his due. He draws nearer to God infinitely than *Moses* did, or Angels ever did, or shall. *Moses* (his Type) was taken up into the Mount, where God appeared, and Angels up into Heaven; but *Moses* was not taken up into this Mount, the highest place of Honour, of personal Union, standing upon which, this Man

hath a full proſpect into all God's Counſels and Ways. See how *Moſes* is ſlighted to him, even in this. *The Law came by* Moſes, ſays *John*, Chap. 1. verſ. 17. Who, when he received it, was ſpoken to by God as never Man was. God profeſſeth he revealed himſelf to *no Prophet, as to* Moſes, *Face to Face*, Numb. 12. 8. But what follows in *John* 1. 17. *Grace and Truth came by Jeſus Chriſt.* And *John* gives the Reaſon of the difference, *No Man hath ſeen God at any time, the only begotten Son, who is in the Boſom of the Father, he hath revealed him*, verſ. 18. *Moſes* ſaw God, as never no Man ſaw him. But *Moſes* ſight was no ſight in compariſon of Chriſt's. For notwithſtanding he had ſpoken of *Moſes*, verſ. 17. Yet in the next Verſe he dares to ſay, *No Man hath ſeen God at any time*, but only this Son, his eldeſt Son, no Servant. No adopted Son ever ſaw God ſo, or ſhall do, or could do, but the Eldeſt, who is in God's Boſom.

Secondly, This way of communicating himſelf to one thus aſſumed into this Union, was the beſt means to communicate his Depths of Wiſdom to other Creatures made one with him, (for ſtill remember it was not fit that any more than one ſhould be partaker of this high Priviledg of Perſonal Union:) for this Man being himſelf thus in God's Boſom (as hath been declared) is able to declare more of God to the reſt of his Brethren, than they otherwiſe ſhould have ever known. He was firſt to ſee God, and then reveal him to others, as *Joh.* 1. 18. *He hath revealed him*, ſays the Evangeliſt. And he is able to ſpeak experimentally out of ſight, the deep Things of God; John 3. 11. *We ſpeak* (ſays he) *the Things we have heard and ſeen*, not at ſecond hand, but upon perſonal Eye-ſight. And whereas others, if they would ſpeak of the Heavenly Things to us, muſt do it under *Earthly Similitudes*; he is able (if we were capable of it) to ſpeak *Heavenly Things* in their own Idiom. So, *verſ.* 12. to ſet forth his Knowledg of the Things he ſpeaks, *If I have told you Earthly Things, and ye believe not*, (and yet Chriſt had ſpoken afore of nothing but Things Heavenly, and they only are the Object of Faith) *How ſhall ye believe if I tell you of Heavenly Things?* It is as if he had ſaid, I have told you but Earthly Things in compariſon of what I could tell you, if you were capable of them, I could ſpeak Heavenly in their own Dialect. And the Reaſon follows, *verſ.* 13. *For no Man hath aſcended into Heaven, but he who came down from Heaven, even the Son of Man which is in Heaven.* Yea further, He hath the Power and Skill, not by the means of words only that are Heavenly, (ſuiting Heavenly Things to Heavenly) but to create ſuch inward real Images and Rays of Heavenly Things, as ſhall manifeſt the very Things themſelves to us, in their Heavenly Splendor, and as the Beams of the Sun do let in the ſight of the Sun it ſelf into our Eyes.

2. Yea, and further, by means of this perſonal Union of our Nature with the Son of God, revealing and communicating the Knowledg of God unto us, it comes to paſs, that the greateſt Riches of Aſſurance is added unto that Knowledg; without which our Knowledg of God, and his Mind, would not be ſo fully ſatisfactory, though we could have come to know never ſo much any other way. No way could ever have been thought of, ſo to aſcertain our Belief as this. No way conduces to ſuch an Infallibility of Revelation, as this doth. If a meer Creature revealed God unto us, (as *Moſes* did) it might be (at leaſt) ſuppoſed not to be ſo certain, as when God-Man ſhall ſpeak. For though the words of the Prophets had a certainty in them, as *Peter* comparing the certainty of the Scripture, with that Voice he had heard from Heaven; 2 Pet. 1. 19. he calls it, *A more ſure Word of Prophecy:* So may I ſay of what God-Man ſhall ſpeak. It is infinitely a more certain ſure Word; for it is as *impoſſible that he ſhould lye, as that God himſelf ſhould.* Every Man may be ſuppoſed *a Lyar*, but we are ſure he cannot. And the Son of God being one in Perſon with him, if you hear him ſpeak, there is an impoſſibility of being deceived, for himſelf is God. Therefore, *Heb.* 1. 1. *In theſe laſt Days he ſpake by his Son:* Which is alſo again indigitated, *Chap.* 2. *verſ.* 2, 3. *For if the Word ſpoken by Angels was ſtedfaſt, and every Tranſgreſſion and Diſobedience received a juſt Recompence of Reward: How ſhall we eſcape, if we neglect ſo great Salvation, which at the firſt began to be ſpoken by the Lord, and was confirmed unto us by them*

that

that heard him. And it is there brought in as a more infallible and unparallel'd Evidence of the Truth of the Gospel, above the Law, That that was *given but by Angels*, but this Gospel was *first spoken by the Lord himself*, who first broke up the Treasures of it. And hence, one of his Titles is, *The Faithful Witness*, *Rev.* 3. 14. Yea the *Amen*. God's [*Amen.*] Or, *So it is*; as that which Seals up all, and puts all out of Question. Chap. 5.

CHAP. V.

The Glory which Christ, as God-Man, had assigned him, before the World was, in his Election by the Father; manifested in an Explication of John 17. 5. *Whether that Expression,* Glorify me now, with the Glory which I had with thee before the World was, *be spoken of Christ, as Second Person in the Trinity, as God, or as God-Man, appointed in God's Eternal Decree. In what proper Sense this might be said by the Man Jesus,* Glorify now me, *&c. How as God-Man, he can be said to have had this* Glory *with the Father, before the World was; when as such, he did not then Exist. What* Glory *it is, that is here intended, it is a* Glory *due to his Person. God-Man distinct from, and Superior to what followed, upon his performance of the Work of our Redemption.*

JOHN 17. 5.

And now, O Father, Glorify thou me with thine own self, with the Glory which I had with thee before the World was.

TO clear and prove what is the Scope of these Words, I shall propose several Queries, and the Answers made thereunto will lay open the genuine Mind, and Sense of the Text.

1. *Query* is, Under what Notion, or Consideration Christ should be the Subject of that Speech, *The Glory which I had with thee before the World was?* Whether it be spoken of the Second Person, simply considered, as God, (which is a great Truth in it self, and which most do understand meant in this Place); or whether it be spoken of Christ, considered as God-Man, in God's Predestination; and so to involve the Man, or Human Nature. There are you see, two parts of the whole Speech: 1. *And now Glorify me.* And touching that, there need be no stick to apply it to the Human Nature; for he was a Subject capable of being glorified now, as upon his Ascension he was. But then how may we withal ap-

ply the other part; [*With the Glory I had with thee before the World was*] and take him in, as the Subject of that Glory? Yea, and if we do, it must be some way the same kind of Glory, which the Subject of the first part of that Speech prays to be now glorified withal, with the same Glory mentioned in the second part, which was before the World, and not with another: So as take which you will, whether the Divine Nature, as Second Person, or the Humane, still the same Nature must be the individual Subject of the same Glory, in either of those Speeches. We must not think to apply the one part of the Speech to the Man, or the Human Nature only; and then the other to the Divine Nature only: this will breed a Distraction, or a Division in the Sense.

My Answer to this Enquiry, and my Assertion is; That Christ, considered as God-Man, is the Subject of both: and that as the Man speaks it, so the Man is involv'd, as spoken of, and the whole Person as God-Man, *Glorify me now, O Father.* Now presently, upon my Ascension (says the Man) in respect of entring into an open actual Possession of that Glory, which I the Man had with thee, in the *Idea* of this Glory, in thy Predestination of me, ordain'd unto me before the World. But of the manner, how he the Man had it before the World, of this at large, and apart in my Answers to the other following Queries. In the mean time,

That it is the Glory that belongeth to the *Man*, that he prayeth for in these Words, [*And now, Father, Glorify me*]; and not simply as he is Second Person. This Assertion I prove both Negatively and Affirmatively.

I. *Negatively.* 'Tis not the Glory of the Second Person, simply, or alone considered; and therefore, it is the Glory of him as God-Man. For,

1. That he might be glorified with that Glory due to him, as Second Person simply, was not a thing to be prayed for; for it is Naturally and Essentially his Due.

2. As to that Glory, he might as well have formed his Prayer thus, Glorify thou me, with the Glory I now have with Thee; and not in this manner, *And now, O Father, glorify me with the Glory which I had with thee from everlasting:* For that Divine Glory of him, which is essential to him as Second Person, he had it as much now at the time he prayed, as he had it from everlasting, and all one.

3. That Word [*Now*] *Glorify me*, necessarily implies a Suspension of a Glory due before, and that could not be of his Glory, simply as Second Person: Also, that [*Now*] argues a Glory to be given in Time, in such a manner as not afore; and what is done in Time, concerns the Human Nature, not the Divine.

II. *Positively.* The Subject of the Glory pray'd for, is the Man. *Austin* was so far convinced of this, that though he were engaged against the *Arrians*, as much as any in his Time, and all the Fathers afore him, had urged this Place, to prove the Divine Nature of Christ as Second Person, his Existence from Eternity; yet betook himself to this, That it was spoken of him, as Man, and so interpreted, [*The Glory which I had*] to be meant, which I had by Predestination; and in that Sense [*with Thee.*] Now, that it is the *Man*, or rather the Person of God-Man, in Union together, is the Subject prayed for, is evident. Because,

1. It is the Petition of the Person who had been, and as he had been humbled, who had glorified God on Earth, and had finished his Work, and waited for this Glory until Now: As therefore, the Apostle says, the same that ascended, first descended; so I may say here: The same Person who was now presently to dye, and was Crucified the same Day, was the same, who was the Subject, the Person prayeth to be thus glorified, when he shall have done his Work. For,

2. It is a Glory suspended until this his Work were done: And therefore, [*Now*] *Father* (says he) *Glorify me, &c.* Answers unto that which is in *Luke* 24.26. *Ought not Christ to have suffered these Things, and to enter into his Glory?* Of which afterwards.

3. He

3. He prays for that Glory, wherein in Heaven, (when glorified) he ſhould appear viſibly, in his Human Nature, and which in the 24*th* Verſe he prays his Saints might ſee and behold; and which in the ſame Verſe, had been given him out of love before the World was; which cannot be meant of that of the Divine Nature, as Second Perſon ſimply, for that is as inviſible as God the Father is; and was not by Gift, but by Generation, communicated to him. Chap. 5.

All theſe Things cannot be the Voice of him, ſimply as Second Perſon. Fix upon it therefore, That it is the Glory of the Man, or rather God-Man, prayed for.

2. *Query* is, In what fair and genine Senſe can it be ſaid by the *Man* Jeſus; *Glorify me with the Glory I had with thee before the World was?*

My Anſwer, and ſecond Aſſertion is, That it was the Glory which the Second Perſon, being in God's ſingular Predeſtination of him conſtituted God-Man, had in and by the ſame Predeſtination, given him as the Glory of the only begotten Son of God, as his Due in the perfect and exquiſite *Idea* thereof, then given him, and pre-ordained unto him.

Unto me this hath appeared as the plaineſt and fulleſt Interpretation, and that which anſwers all Difficulties, and carries the Interpretation through, is, That the Word [*I Had*] relates to the Glory which he had in his ſingular and ſupereminent *Predeſtination*, which was the Senſe *Auſtin* gave long ſince. And there is that which favours this Interpretation, in the Aſpect and Correſpondency which the 22*d* and 24*th* Verſes, that follow in this Prayer, hold, and do mutually caſt upon theſe Words of *verſ.* 5. and theſe Words upon them ſerving to expound each other of them. *The Glory thou gaveſt me, I have given them:* So in *verſ.* 22. and then put to them *verſ.* 24. *Father I will that they alſo whom thou haſt given me, be with me where I am, that they may behold my Glory which thou haſt given me; for thou lovedſt me before the Foundation of the World.* Where, God's loving him *afore the Foundation of the World*, is a Phraſe all one with his having predeſtinated him out of Love, (as I ſhewed afore.) And by *the Glory which thou gaveſt me*, v. 22, is above all other meant, that Perſonal Glory of, and flowing from the Perſonal Union which was by Predeſtination given him as God-Man; by virtue of which firſt given him, it is, and was that he gives us a derived or Secondary Participation of Glory out of it. A Portion of Glory, and Priviledg like to this of his, wholly flowing from it, and conformed to it; yet not the ſame Hypoſtatical Union, or Perſonal Glory, which Chriſt himſelf hath, which the 24*th* Verſe ſhews: For our Glory (as there) ariſeth to us, but through our *beholding* that his ſo ſupereminent Glory; by which he manifeſtly declares, how it is, that the Glory given him, he gave to them: and that their Glory was to be differenced from what was perſonally his own, and proper to himſelf. His Scope being to ſhew the dependency that their Glory hath on his; and withal, how that his was firſt given him, in Predeſtination, by the Father; and that then he gave a Glory unto them, as concurring with his Father in that Gift. And it is not to ſhew at all, That our Glory is, for the Rank of it, the ſame with his: No, for our Glory he gives us, is to ariſe from our beholding his Perſonal Glory, and ſo is but a ſecond-hand derived Glory. God having firſt, and with a primary and chief intendment eſtated Chriſt abſolutely, ſingly, independently, in his perſonal Glory, and in his Predeſtination of him, God-Man, gave him that Original, as the grand Leaſe of all Creature-Glory: Therefore he is called *the Lord of Glory*, 1 Cor. 2. 8. And Chriſt being endowed therewith, did as freely give forth to thoſe whom God had given him (as their ſeveral Portions) under-Leaſes. Which Glory of ours, may yet in this general reſpect, be ſaid to be the ſame, in that it is ſupernatural, wholly above what by the Law of Creation, or the Covenant of Works, which from *Adam* we had derived; and which, though never ſo much advanced; ſhould have attained unto: For this is a Glory the ſecond *Adam* bequeathed us, like unto what himſelf had; which was wholly Supernatural. So then, bring all theſe together, firſt the 5*th* Verſe, *The Glory I had afore the World*, down to the 22*d*. *The Glory thou gaveſt me, I have given them; thoſe whom thou gaveſt me*, ſays *verſ.* 24. And *I will, that they behold that my Glory:* and then, the cloſe of all, in that 24*th* Verſe, *For thou lovedſt me afore*

afore the World was, as the Spring of all; and this Connexion of all these will amount to this, That, first, in God's predestinating of him afore the World, it was that he gave him this Glory, spoken of, *vers.* 5. And, secondly, that that Glory was first and absolutely given him by the Father, and then ours by himself concurring with the Father, who loved us as he loved Christ, *vers.* 22. which Two are the Sum and Substance of what I am to prove.

This thus proved, as meant of Predestination, my Interpretation of *vers.* 5. [*Glorify me with the Glory I had with thee afore the World was*] proceeds:

1. *With the Glory*]; Thou hadst the *Idea*, the Portraiture of Me, when I was among all those other Models and Schemes of Worlds, and varieties of Creatures thou hadst in thy view, and which thou couldst have ordained to make, when as yet thou didst not. I in the Hue and Array of God-Man, simply as such considered, came up afore thee, and out-shined each and all of those creatable Glories of meer Creatures thy Power was able to make; and I took thy Heart above all those curious Pictures or Images, in the Power of thy Art, what-ever, and out-shined them all, as not worthy to be thought of, or look'd at with me or my Glory; that is, above all and afore all, thy Will and good Pleasure, did here set the *Fiat* of thy Desire, and of thy first Desire; for being satisfied, in the Morning, with the Image of thy self in me, thou saidst, This I purpose to be my Fellow, and my sole Delight, which no other of meer Creatures, or all, could ever have been.

2. *Glorify me now with the Glory*] which in decreeing of me to be God-Man, Thou hadst in thy Heart, in thy Designs and Purposes, to bestow; and didst then, and by this Decree, actually endow me with, as the natural Inheritance, Propriety, and proper Due and Concernment to that Person, thou should ordain God-Man, and one Person with thy Son; This I now beg of thee, to be now possessed of.

3. With the *very same* Glory, according to the exact Draught of it, that was in thy Divine Understanding, and Will, and Purposes about me; and he therefore says, with the Glory *now*, which I *then had*; that is, in the Model, the *Idea*, exactly answering one the other. There are two Parts of the Petition, (as was said) *Glorify me now*, the first; *With the Glory I had*, that's the second. And these two must prove to be, in a true respect, one and the same Glory.

And if any (as many do) will urge, That this latter [*The Glory which I had*] can be understood of no other, but of Christ's Divine Nature, or of the Second Person simply considered; then, that other part [*Glorify me now*] will recoil and check them, as to that Opinion: For, it must be truly, some way, the same Glory. And though it be true, that the Divine Nature, or the Second Person, he might alone say, *I had a Glory with thee afore the World was*; namely, the Essential Glory of the God-head; yet he might not say, glorify me now with that Glory; for that Essential Glory, was neither to be prayed for, nor was it ever laid aside, or interrupted, as it was enjoyed by him with God; No. And again, on the other Hand; For the Man to say, Glorify me now with the Glory I had with Thee; and mean, the Essential Glory of the God-head, that is as incongruous as the other. So as, take both parts of the Petition, in conjunction together, and as to belong to but one Subject, either the Man alone, or the Second Person alone; and they will never suit either, in an uniform way, or sameness of Glory. You can no more apply them both to the Divine Nature, than you can to the Humane. And yet it is plainly insinuated, to be one and the same Glory. This will never be unridled (at least, not so fairly) any other way, than by this of Predestination, *viz.* That look *what Glory in God's ultimate Purposes and Transactions* with *his* Son, *was fore-ordained and designed him as God-Man*, (and as such, He was the Subject of God's Decrees as well as We; as many Scriptures declare): And so it is exactly *one* and the *same Glory*; which is the gloss that *Austin* long since gave of the words; *Clarifica me* sicut tunc, ita & nunc: *sicut tunc* prædestinatione, *ita & nunc* perfectione: *Fac in Mundo, Quod* apud te *jam fuerat ante mundum*; *Fac in suo tempore quod ante omnia tempora statuisti*, &c. Glorify Me, as then, so now; as *then* in Predestination, so *now* in the perfect performance of it; Do that in this its due Time, which

which thou hadst appointed and decreed afore all Times. Now what-ever God predestinates Persons, or Things concerning Persons, he hath the *Idea* thereof, and of all that appertains thereto, in his Divine Mind: For, known unto God are all his Works from the beginning; and therefore had, yea, much more had, of this very Glory of God-Man, the full and lively Portraiture of his Understanding and Purpose: yea, we may say, That even that Glory, this Divine Person, God-Man, hath now in Heaven, (when it was that this his Prayer had its Accomplishment) is no other Glory, either for Kind or Degree, than was in the Heart and Mind of God, laid up *with God*, for him; as in *Job* the Phrase is, *Many such Things are with him*; Job 23. 14. *For he performeth the Thing that is appointed for me; and many such Things are with him.* Yea, of all the Saints, it may be said, when they are glorified in Heaven, it is but with that same Glory and no other, for measure, and the like, than was in the Heart of God decreed towards them from Everlasting: And so they differ, as the Pattern which was so long afore formed, and the Piece that is framed to it: As when King *Ahasuerus* said, *Let it be done*, so and so, *to the Man whom the King will honour*, Esther 6. 9. Which when *Haman* had once performed, might be said, That he had been honoured *with the same Honour* in all the Circumstances of it; which the King in his Heart had contrived to be given him. And so it is here; for Predestination is but *Preparatio Beneficiorum*; a shaping, a forming of all those Benefits of Grace and Glory that shall be bestowed, in Time, upon every one that is Elect; and so 'twas in Christ. Chap. 5.

3. *Query.* How is the *Man*, or he as God-Man, said to have had this Glory with the Father before the World was, when as such he existed not?

Answer. By Reason that the Second Person then existed, and all along from Everlasting upon his Election thereunto, took on him that Personage of God-Man, and bore the Title of it with God his Father; thereby it comes to pass, that it may be said by the *Man* Jesus, *The Glory which I had with Thee*; which no Saint or Angel else can say of the Glory given them by Predestination.

For that a meer Act of God's ordaining him God-Man in his own Breast and Intention, singly and alone considered, should be an adequate full Ground for Christ to say, That I as Man, or as God-Man, had a Glory with Thee afore the World was, when I, this Man, was not extant, as now I am who challenge it; cannot be alone sufficient: For, the Elect Saints (who were predestinated as well as Christ) might then also say, *We had a Glory with Thee afore the World was:* But this they must not, nor can say; for the very sound of it is such, as signifies, That the Person that had that Glory, and that says it, should have been then with God, and to have been glorified by God with that Glory he speaks of.

Nec enim haberet gloriam nisi ipse *prius fuisset* qui gloriam posset tenere. Nemo enim habere aliquid poterit nisi ipse ante fuerit qui aliquid teneret. *Tertul.* de Trin. c. 24.

Now the Elect of Men, neither of themselves existed then with God, nor no part of them, no not their Souls. They may say indeed, that by virtue of their Predestination, Grace and Glory was given them afore the World was, as 2 *Tim.* 1. 9. *Who hath saved us, and called us with an Holy Calling, not according to our Works, but according to his own Purpose and Grace, which was given us in Christ Jesus, before the World began.* But for them to say, The Glory which I had with Thee afore the World was: This their Predestination, or God's single meer Act of Predestinating them, will not warrant them to say; Nor doth the Scripture any where so speak of the Saints their Predestination; no such Language is any where used of them. Besides, that it were to derogate from Christ, who alone is capacitated (for the Grounds that shall be added) thus to speak.

Moreover, their Election, and the Grace given them thereby, hath this difference from Christ's Election, That they are said to be chosen in Christ, *Ephes.* 1. 4. and that Grace given them from Everlasting, is said to be given in *Christ*, in 2 *Tim.* 1. 9. But Christ himself was chosen immediately in and for himself, which enabled him to say, *The Glory which I had with thee afore the World.* Which none of them could say; yea, and for him to say it, and to have intended no more

BOOK III.

more than what he had of Glory in, and by God's meer Act of Purpoſe and Predeterminating him unto it, had been to ſay no more than the World it ſelf might ſay, or might be ſaid of it, That it had a Being (namely, in God's purpoſe) afore its Creation, and actual Exiſtence. For, whatſoever the World now is, it was in God's naked Decree and Purpoſe, afore it ſelf was, as well as Chriſt himſelf.

Hence then there muſt be ſome extraordinary ſpecial Thing found in Chriſt's Predeſtination, which muſt give ground to this Speech, and fill up the whole Intendment of it.

And therefore I added, to this ſecond Aſſertion, a ſecond part of it, That the Second Perſon, the Son did, at and together, and upon God's Act of predeſtinating him to be God-Man, (and upon him did God's Predeſtination fall as well as on the Man Jeſus) take on him the real Title and Repute of *God-Man*; and ſuſteined and bore the Perſonage of *God-Man* afore his Father. And his Father actually gave him the Glory of it, as a ſuper-added Glory to that of his being Second Perſon, and his Son ſimply conſidered. And this having been afore-hand done, upon the account of, and reſpect unto, his being to be that Man one Day: Hence, the Man Jeſus being now exiſting and united into one Perſon with that Son of God, was juſtly and rightly enabled and capacitated to claim and pray, *Glorify Me with the Glory I had with Thee afore the World was.*

The Perſon he was now become, having been glorified in that very account, as God-Man, by his Father from Everlaſting.

This Condition of the Perſon God-Man, upon whom this Election fell, hath not enough been conſidered; That whilſt ſuch a bare Act of Election lighting upon us, would not have been ſuch an Expreſſion, but been deficient; yet in the Caſe of Chriſt, as hath been now ſtated, it would; And with theſe Additionals it is abundantly verified, and holds good. But we muſt conſider, that there was not only a Predeſtination-Act on the Father's Part, that paſſed upon Chriſt to be God-Man in common with God's predeſtinating us: But that there accompanied it, at the inſtant, on the ſecond Perſon's part, an acceptance of what God had predeſtinated him unto, a ſuſtaining of that Perſon afore God ever after; and a Glory given him all along by his Father in their Converſes, anſwering that Dignity; which utterly varies the Caſe from that of our Predeſtination, by a ſingle Act of God's. And becauſe God's predeſtinating him to be God-Man, hath ſingly been conſidered by many, when that interpretation hath been given of the words, That they are to be underſtood of what was in God's firſt predeſtinating of Chriſt; and that as it is a bare Act on God's part falling ſhort, they therefore have wholly rejected that Interpretation; whereas ſupply to it, what was alſo done at and upon God's predeſtinating, on Chriſt's part, and God's glorifying him as ſuch for ever after; and ſo the Solution riſeth (in my poor conception) to a ſatisfaction of the Difficulties that are otherwiſe incumbent on the words.

This new Supplement of ſo grand a moment in this Argument, I ſhall draw forth into ſundry Particulars; which the Reader may pleaſe to add unto thoſe of Predeſtination already foregon. For that muſt ſtill ſtand, though theſe be alſo taken in unto it, to make the Interpretation more full.

1. The Son of God, ſecond Perſon, was extant and with God, at the inſtant when he was choſen to this Glory of being God-Man; there he was, *the Perſon*, which we were not at our Election. This I need not inſiſt upon. And hence,

2. The Glory of it was immediately given to himſelf, at the very inſtant of that Act of predeſtinating him to it. It needed not be given him in another, or to another for him; he was there to accept it, and receive it: whereas the Glory we were to have, was given us in Chriſt, when nothing of us exiſted, and ſo long afore we exiſted; and was therefore given us in Chriſt, becauſe he was preſent by, and could receive it for us (as he did); and therefore might much more receive any Glory or Honour which the Father, by ſuch an Act of Election, ſhould ordain him unto, as, *de facto*, he did him to this of God-Man.

But

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But you will urge, That still the Man that was ordained to this Glory, existed not but in a bare Decree.

Consider therefore, 3. That the Second Person that existed, and was now chosen to be God-Man, had the Title of being *God-Man*; and so the Glory due to it, upon that Election of him to it, really conferred upon him: and so as from thence he was no longer to be considered, meerly and abstractly, as Second Person alone; but was thereupon afore God and with God, and in his repute and esteem accounted of as God-Man. Take a Man that is elected to an Office, whom thereupon you call *Now Elect*, besides what he is, and hath, as a Man singly considered, he hath now the Honour of his Office, though he be not installed. Thus a Man chosen and designed a General, hath the Honour and Title of his Designment, long afore he goes into the Field. Now this much more really was the Second Person's Case, as to this new additional Glory.

4. He not only knew what he was ordained to, but solemnly accepted it afore his Father; and concurred in assent and consent thereto, and undertook to be so as his Father had appointed; Heb. 10. 5. *A Body hast thou prepared me.* The Second Person deferred not, stayed not accepting it upon the first Act of God's chusing him, until the Time should come that he was to become God-Man, by being made Flesh; but he accepted it instantly without any more ado: And so he was absolutely and solemnly espoused by his own consent afore his Father, unto that individual Nature of Man, whom his Father had by that Act of Predestination, designed and proposed to him to be. And hence the Title of it must needs come on him; He took on him the Title, the Honour, and Glory, from that very instant of Eternity; He was thence-forward *God-Man contracted*, although the Marriage was to be after consummated, when the Word took Flesh: He had the Title of *God-Man Elect*, though not of God-Man united, or made Flesh: He bore the Personage of God-Man (mark that word) *Personam gerebat*, The Garb, the Port of it; although as yet the Son of God had not took up into his Person that Man he was contracted unto. I say, he bore the Title and Repute of it, and went under that Name with God, the Name of *God-Man*, even as he did, of Everlasting Father, or a Father of us from Everlasting, *Isa.* 9. 6. There is the like reason for either; for he had that title of *Everlasting Father*, but because from Everlasting He afore God took upon him that Relation to us as his Children, and so to be of the same Nature with us; as the Apostle argues in *Heb.* 2. 10, 11, 14. *For it became him, for whom are all Things, and by whom are all Things, in bringing many Sons unto Glory, to make the Captain of their Salvation perfect through Sufferings. For both he that sanctifieth, and they who are sanctified, are all of one; for which cause he is not ashamed to call them Brethren. Forasmuch then as the Children are partakers of Flesh and Blood, he also himself likewise took part of the same, that through Death he might destroy him that had the Power of Death, that is, the Devil.* The second Person singly considered, hath not the stile of Father, for that is the first Person's Propriety, only considered simply as a Person.

Again, if all the Promises God hath made in his Word, were from Everlasting made, and then extant afore God, as you read, *Tit.* 1. 2. they were, *in hope of Eternal Life, which God, that cannot lye, promised before the World began.* Then Christ, considered as God-Man, to whom, as such, all the Promises were made, and in whom as such supposed, they have their Truth, Foundation, and Existence, their *Yea* and *Amen.* He then (I say) must much more have born (being then present with God) that title of *God-Man.* And without his being considered as such, and his having accepted to be such, those Promises had had no Existence or Reality, nor would it have been so, that all our Grace and Glory was given us in Christ afore the World was, as it is said 2 *Tim.* 1. 9. Was not then that Title of being *Christ*, and *God-Man*, then given them? Without the consideration of which, we had not, nor could be considered as Legatees, to whom that Grace was bequeathed: Yes, it was a Title familiarly used of him amongst the *Three*, from thence-forward for ever.

This Title was in it self truly a Glory, though but an additional, given the Second Person then existing; and though the Man, or the Humane Nature, was not existent, yet the Glory of his being one day Man, was then existent;

and the Perſon was exiſtent, that was capable of receiving even that Glory at that preſent.

1. It was a Glory; for the thing in it ſelf, was truly a Matter of Glory, though but an additament to him, and being given by a Perſon of Glory, *his Father*, the *Fountain of Glory*, it muſt be truly ſuch.

2. Though but an Additional Glory; for his native Eſſential Glory, as God, needed it not, as to his own Bleſſedneſs or Glory: As we ſee God doth not need that Glory we Creatures give him, and yet 'tis a real Glory to him, and a glorifying of him, that which Creatures give him.

3. Though the Man exiſted not, yet the Glory exiſted; for the Second Perſon exiſted to receive it from his Father, who exiſted together with him; and might, and did, afore-hand give it to him, upon his own ordination of him, to be Man, and the Second Perſon, his undertaking to become Man; and ſo, was given through that Relation contracted for afore-hand unto that Man. So as who-ever conſiders it, will find himſelf to be utterly in a miſtake, if he ſhould thus conceive of it, that Chriſt only had the Glory of his being God, and Second Perſon, afore and with his Father; and that God began firſt actually to honour his Son as God-Man, only from the time he actually took Fleſh, and became Man. For if there be a real Glory ariſeth to him, now he hath aſſumed Man's Nature; for which, and by reaſon whereof, he is by us deſervedly to be glorified and adored as God-Man; Or if that be a Glory to him now he is in Heaven, that he is God Man, which he viſibly wears there afore his Father, and all the Saints: Then it muſt be acknowledged, (having been given him by his Father, in his Decree, and undertaken by himſelf) that it was a Glory alſo, as then really extant between himſelf and his Father. At the time after he had aſſumed our Nature, and was actually become Man, then his Father ſhould and did openly declare and congratulate him as his Son, in ſaying from Heaven, *Matth.* 3. 17. *And lo, a Voice from Heaven, ſaying, This is my beloved Son, in whom I am well pleaſed.* It is added, that he *gave him Glory and Honour*, as is expreſt in 2 *Pet.* 1. 17. *For he received from God the Father, Honour, and Glory, when there came ſuch a Voice to him from the excellent Glory, This is my beloved Son, in whom I am well pleaſed.* Then why may it not alſo be ſaid, that when in God's Everlaſting Decree, God had ſaid the ſame to him as expreſly, *Pſal.* 2. 7. *I will declare the Decree, Thou art my Son, this day have I begotten thee.* Why ſhould not this be as well a giving Glory to him from Everlaſting, though but upon, and in his Decrees which was from Everlaſting? Upon the making of his Decree for that Glory, this was ſaid, *Thou art my Son*, &c. And the *Pſalmiſt* profeſſeth but to publiſh the Matter of that Decree, and to produce the Record, and ſet it down by way of propheſy. If then the declaring the ſame by God himſelf afterward, when he was made Fleſh, and become Man, were an Honour given him by his Father: Then ſurely, at the making of that Decree it was the like; and therefore he had that Glory with the Father before the World was.

That there might be a Glory given the Son from Everlaſting, is clear from this, That there was the higheſt and freeſt mutual Converſe held between the Three Perſons amongſt themſelves from Everlaſting, when no Creature was; and in that Converſe they drove and carried on Deſigns of what was to come, and gave the Glory to one another, of what each of them was, or ſhould be, or do, in their ſeveral Activities, to all Eternity. They ſpake one to the other, and one of another, as *Heb.* 10. *The Son ſaid to the Father, A Body haſt thou prepared me.* And the Father to the Son, *Thou art my Son, this Day have I begotten thee.* And this latter was from Everlaſting in the decreeing of it, ſpoken to him; for the words afore are, *I will declare the Decree*, whereof that Speech therefore was the Matter. Likewiſe there were mutual Engagements and Promiſes paſt between them, 1. *Tit.* 2. Eternal Life was promiſed afore the World began. And there muſt be an entercourſe of Perſons promiſing, and that received and accepted the Promiſe. And in like manner in their Converſes they glorified one another; John 15. 16. *The Spirit ſhall glorify me*, ſays Chriſt: He ſays it indeed of his glorifying Chriſt to us; but if he doth it to us, much more among themſelves.

And

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And truly, the Phrase here, *which I had* [*with thee*] (which now only remains to be expounded) in the fulness of the extent of the meaning it will reach unto, is very compliant with this Notion: For, *which I had with Thee*, imports not only a presence, or being with God in Existence.

As, first, *John* 1. 1. The Word is said to be *God*, and *with God.*

Or, 2. the intimacy of an alike Glory to that of the Father's, enjoyed by the Son, together with the Father.

But, 3. it denotes the Repute or Esteem which Christ had with him; so that *the Glory I had with thee*, is the Honour and Valuation I then held in thy Heart of me.

We use the same Phrase in our Language, (and it is current in all Languages) A Person who is honoured by another, we use to say of him, He is in Esteem, Repute, or Favour *with him.* And so it is not necessarily here to be wholly confined to signify his Essential Glory, which he had together with his Father, and enjoyed, as if that were only meant; but will well comport with this reputative Glory cast on him by Election, of his being *God-Man.*

And the Scripture speaks parallel unto this in point of Grace, that is now born to us by God, or to any Elect of God; and it is all one to say, such an one hath *Grace with God*; and to say, they have *Glory and Honour with God.* Now of the Blessed Virgin, the Angel accosts her with this, *Luke* 1. 30. *Thou hast found favour with God*; or, art in great Grace with God; that is, in God's Estimation and Repute: Grace in his Heart born to thee, which might have been said of Her, even from Everlasting; when it was, that God did single her forth to be the Mother of the Lord; it may be said, she had that Grace with God then, which otherwise is commonly express'd, by a finding favour in his Eyes. *Maldonate* takes hold of the Word, as often importing Esteem and Renown, (though he diverts it to another purpose); I may say of Christ, God-Man, that he was of Renown with God, and that he was as God-Man in Repute and Esteem, such upon his Election of him. This may justly be termed a Glory, when thus it was in God, and with God: For God's Repute and Esteem is Glory; for God is the God of Glory, the Father of Glory, and Glory comes only of God; John 5. 44. *How can ye believe, which receive Honour one of another, and seek not the Honour that cometh from God only?* His Esteem is the valuation of Glory, which is in the sight of God of great price, is really so, 1 *Pet.* 3. 5. And thus understood, Christ prayes to have that Glory which in the Person of the Second he had then with God in his repute and valuation. And if you put [*Had*] unto it, yet still the Phrase, *Had with Thee*, will not rise up to denote, that he had it in real possession then with God. A Man is said to have a thing in a right unto it given him, though not yet enjoyed, as *Heb.* 10. 35. we are said, *To have Treasure in Heaven*, when yet we enjoy it not. *Glorify me with thine own self*, (there is an actual possession prayed for) *with the Glory I had with Thee* in thy Esteem, Account, and Design. A Title of Glory and Excellency given by a Person that is the true Fountain of Glory; what is this, but really and truly a Glory to the Person to whom it is given.

4. *Query.* Our next Query is, What kind of Glory is it that is properly intended in this 5*th* Verse?

This is a Matter of great moment to be enquired into, (as will in the Sequel appear). For the discovery whereof;

First; Divines have observed, though not upon the occasion of these words, that there is a double Glory of Christ, and that considered as God-Man. See *Gomarus*, Tom. 3. p. 74, 75.

1. *Personæ simpliciter*; Of his Person simply considered as God-Man, (abstracting from his being a Mediator for us).

2. *Officii*; Of his Office of Mediatorship; which latter was superadded, over and above, unto the Glory of his Person, as God-Man; and consists purely in what he is in Relation unto God his Father; whereas that Glory of Mediator, ariseth from his Relation unto us, and for us; and from what he did or wrought for us as Sinners, influenceth us with, in the virtue of that other

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perſonal Glory, in being an Head to us. And indeed Chriſt hath a three-fold Glory.

The firſt Eſſential, the ſame with God his Father, He the Son being coequal to him, God of God, and very God.

The ſecond, belonging to his Perſon, as now conſtituted God-Man, to break forth in and upon the Man aſſumed, as being one Perſon with the Son, who is God eſſentially.

Thirdly, The Glory of his Mediatorſhip acquired by himſelf. The two latter are thoſe afore us.

The firſt of the latter, the Glory of his Perſon, ſimply conſidered, is expreſſed in that Speech, *Joh.*1.14. *We beheld his Glory, as the Glory of the only begotten of the Father*; which was meerly the Glory which brake forth in his Perſon: For otherwiſe, the Glory of his Office, as being Mediator, as dying and riſing again, *&c.* was the Glory of his Perſon: And they ſaw not, nor conſidered not then the Glory of him, as dying, *&c.* for they underſtood it not till after he was riſen; as in *Luke* 24. 45, 46. *Then opened he their Underſtanding, that they might underſtand the Scriptures; and ſaid unto them, Thus it is written, and thus it behoved Chriſt to ſuffer, and to riſe from the Dead the third Day.* This double Glory you may ſee, *Heb.* 1. 3. *Who being the Brightneſs of his Glory, and the expreſs Image of his Perſon*, &c.

1. The Glory of his Perſon ſimply, as God-Man is in theſe words, *Who being the Brightneſs of his Father's Glory, and the expreſs Image of his Perſon.*

2. The Glory of his Office as Mediator, in theſe words, *When he had by himſelf* (or by the Sacrifice of himſelf) *purged away our Sins, he ſat down on the right Hand of the Majeſty on high.*

Which latter Clauſe declareth, how he being originally in his Perſon as God-Man, the *Brightneſs of his Father's Perſon*, &c. after his Work performed on Earth, to purge Sins away, he went to Heaven, and took poſſeſſion of a Glory anſwerable to that dignity of his Perſon; which was, to *ſit down on the right Hand of the Majeſty on high*: And therein to perform what was to be executed by him in Heaven, in interceſſion, *&c.* Which if it be not juſt the ſame in Subſtance and Order with what is here in theſe four Verſes prayed for, I leave to be conſidered, he here praying, that now he had finiſhed his Work on Earth, that now God would glorify him in Heaven, with that Glory which was due to his Perſon, who was *the Brightneſs of his Father's Glory*; *and ſat down at the right hand of the Majeſty on High*: So taking his place, according to the dignity of his Perſon ſpecified; which Glory, as he was predeſtinated unto in his Perſon before the World, ſo he was appointed by Election, as the Heir, Lord, and End of all Things. And although his Mediatory Glory in Heaven, is involved in his ſitting at God's right Hand; which he doth, as a Prieſt, to intercede, yet it is the poſſeſſion of that perſonal Glory, which he was appointed unto, that is, the ſubſtantial Glory there ſpoken of, and intended, and which the weight is put upon.

Now Chriſt himſelf, within the compaſs of theſe five Verſes, doth, according to this difference of Glories, frame his Prayer about himſelf. For, you may obſerve how he prays twice for his own being glorified; firſt, in *verſ.* 1, 2. *Glorify thy Son, that thy Son alſo may glorify Thee; As thou haſt given him Power over all Fleſh, that he might give Eternal Life to as many as thou haſt given him.* And here a ſecond time, *verſ.* 5. *And now, O Father, glorify thou me with thine own ſelf, with the Glory which I had with thee before the World was.* Now beſides, that he would not have uſed ſuch a repetition of the ſame thing, in ſo punctual and conciſe a Prayer, within the compaſs of ſo few Verſes, and which is all he prays for, as for himſelf.

Beſides this, the diſtinction of a two-fold glorifying, is evident from hence; that that glorifying him in *verſ.* 1. relates to the performance of his Office of Mediatorſhip, which he ſays lay in this, To *give Eternal Life to as many as God had given him*; and the meaning of his firſt, *Glorify Me, that I may glorify Thee*, in *verſ.* 1. is, that in that work of Suffering, which now he was entring into, God would glorioufly aſſiſt him, and enable him to go through with it, according to the Commiſſion, Authority, and Power God had given him, (for in that

that Sense, *Power*, in *vers.*2. must necessarily be understood) *Glorify thy Son, that thy Son may glorify Thee: As thou hast given him Power over all Flesh*, to this End, *That he might give Eternal Life*, &c. All this properly relates unto this Work and Office of Mediatorship: And that Particle [*As*] *Thou hast given him Power*, imports, that in a Proportion requisite unto that Work and Office, which he was empowered and authorised withal; he would give him a measure of glorious Strength answerable, or worthy of that Office, and fully enabling him to perform it, and throughly to execute it: and then to glorify him, as a Reward for that Work, when he should have finish'd it, *vers.* 4. *I have glorified Thee on the Earth: I have finished the Work which thou gavest me to do.* But the measure of this second *Glorify me*, in *vers.*5. is the *Glory of God Himself*; and what it became God to glorify such an One with, as was his Son; and to be taken up into the Glory of God. It was not upon the account of what he had done in this World, as in Relation unto us, and our Eternal Life; but what simply arose from the Union and Communion, which he had, and was to have entirely with his Father, singly and alone; *Glorify thou me with thine own self:* And so, which was to arise from that Oneness with his Father, and which he had had with him afore this World; or, the consideration of any such thing. Any thing done in it, or Persons belonging to it, and which he and his Father had alone; and such as would have been, if there were no World nor had been extant; and so it was without relation unto his Work done; or Persons in this World, whom Eternal Life should be given unto. Chap. 5.

If it be objected, that the Coherence of *vers.* 4, 5. *I have glorified Thee on the Earth*, &c. vers.4. *And now, O Father, Glorify thou me*, vers.5. would seem to carry it, that he should ask this second Glory; for this, as the Ground or Cause, that he had done such a work of Mediation on Earth?

I Answer, No, that is a Mistake: But that Coherence with this *vers.* 5. notes out that [*Now*] for the Time of it, that full Time was come he should be glorified. That whereas he now had, according to his own or his Fathers compact, performed all, and [*finished*] the Work which God gave him to do; and which also, that Word [*finished*] respects; namely, the Time, the due Time to be now come, That therefore, Now glorify me, with a Glory upon a far higher account due, It was to shew, That until this *Now* of finishing this Work of Redemption, that Glory otherwise due was suspended. And it is as if he had said, Now give me my Native Original Due upon thy meer Decree, and constituting me God-Man, and not at all depending upon my Merit or Work; but give me my Personal Due, which had been suspended till now, but which now is due: When I shall have performed that Work thou didst command and impose upon me, which finish'd, Now bestow that other upon me. Here was Ingenuity to the heighth, not to ask his native Due, nor speak a Word of it, till he had performed his imposed Service God had set him. And with this, doth that of Christ himself, *Luk.*24.26. most fully accord; *Ought not Christ to have suffered, and enter into* [*His*] *Glory?* His Glory, not upon account of Sufferings only due to him; but [*His*] before ever he suffered, which was absolutely and personally his upon another account, but which he was not (by God's Ordination and his own Consent) to enter into, but after Sufferings first, to enter upon it, and possess it.

And the Parallel of these two Places is observable. 1. That, as there he says, *He ought* (first) *to suffer*; So here, *Now I have finished that Work.* 2. To enter into Glory there; Glorify me with that Glory here. 3. Into His Glory, there; the Glory which I had afore, and without the consideration of this Work, here. And that Word, *Enter into His Glory*, imports, he then took Possession, and not afore, as Man; and yet in right it was his; and Sufferings were but the way to it; it was not purchased by Sufferings: This his Glory was an intrinsecal Glory, not additional.

Divers Interpreters have perceived, That the Glory of his Person, of God-Man; or, as they term it, His *Intrinsecal Glory*, is the Subject of this, *Glorify me*, in *vers.* 5. But they have not withal observed it with difference from that other Glory prayed for, *vers.* 2. Only *Brugensis* had a glimmering of it in his Exposition, See Poller. on vers. 5.

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on, on *verſ.* 1. though he ſeems to have loſt it again afterwards: his Words are theſe. 'He deduces two things, (ſays he) why he ſhould be glorified: One, 'that he is the Redeemer of Mankind, and Saviour of Men, *verſ.*2,3. The other, 'That He is the Eternal Son of God, *verſ.* 5. Thus diſtinguiſheth he, and but in a light touch.

Quamobrem glorificari meretur & quod in eo ſit gloria dignum. Duo exprimit, unum quod ſit Redemptor humani Generis, & hominum Salvator, *verſ.* 2, 3. Alterum quod ſit æternus Dei Filius.

3. the Differences between theſe two Glories, Perſonal and Mediatory, are many and great Ones. I take notice of the grand One of all, and 'tis in the Text, There is a Phraſe which doth in the higheſt manner deſcribe, wherein this perſonal Glory, the very Eſſence of it doth conſiſt, *Glorify me* [*with thine own ſelf.*] This ſo momentous a Clauſe, is diverted, to note only the Place wherein he would be glorified, [Glorify me, with thy ſelf in Heaven, where Thou art] as ſpoken in oppoſition unto [*I have glorified thee on Earth.*] Others thus, I ſeek not worldly Glory, but Glory with thy ſelf: All which do dilate the Spirit and Life of this Phraſe. But our *Cartwright* and *Gerard* do interpret it of God's 'glorifying him, in, and with, and by the Glory God Himſelf had, and with that Glory alone, abſtracted from all other Things whatſoever.' Chriſt praying for that wherein the Spirit, the Eſſential Subſtance of his Glory and Bleſſedneſs lyeth, even in thine own Self; *O Father, Glorify me with thine own Self.* Not only ſignifying his deſire to be glorified conjunctly, both together, He as well as the Father; that is, That as God the Father had hitherto been glorified: So, that now Himſelf, that had been hitherto debaſed, might now be glorified alſo, according as in Joh. 5. 23. *That all Men might honour the Son, as they honour the Father.* But theſe are ſhort of Chriſt's Deſires, and Aims here; who ſeeks the utmoſt of Glory.

Notat gloriam quam petit ſummam & ſingularem nempe eam quæ eſt Dei. *Cartwright*, in Verba.

But it further notes, 1. That Glory which the Human Nature hath in God, and from God, and him alone. This both that Parallel place confirms, Joh. 13.32. *If God be glorified in him, God ſhall alſo glorify him in himſelf, and ſhall ſtraightway glorify him.* It is one and the ſame Glory he prayed for there and here; and expreſſed by the ſame Phraſe: Only then, the Time when he prayed that, of his being glorified, was further off, though [*ſtraightway*], perhaps within a few Months, or Days: So it was when that Sermon was made. But here, becauſe the Time was approached, and the [*ſtraightways*] run out; He therefore here ſays [*Now*] *Glorify me:* But 'tis one and the ſame glorifying. And in the 13*th* Chapter, 'tis *God's Glory*, Glorify him in Himſelf: but here 'tis, Glorify me with thine one ſelf; the former Phraſe explaining this other. In *Rom.* 15. 7. 'tis ſaid, That Chriſt received us to the Glory of God, that is, to the Participation of that Glory which is to be had in the bleſſed God alone, whereof himſelf was perſonally and originally the Proprietor and Inheritor, and we Co-Heirs with Chriſt, Heirs of God, *Rom.*8.17. He communicating it unto us by his Right; according as he ſays after in his Prayer, Joh. 17. 22. *And the Glory which thou gaveſt me, I have given them; that they may be One, even as we are One.* Who was it firſt brought up ſeeing and enjoying God immediately? Chriſt the Son of God, he was the Founder of that way of Bleſſedneſs. There are two *Pſalms* made of Chriſt, the 16*th*, and the 22*d*. The firſt *Peter* cites, *Acts* 2. And ſo applies it unto him, as not meant of *David*, but of Chriſt. The other, which is the Story of his being Crucified, beginning, *My God, my God, why haſt thou forſaken me?* &c. This latter, after the ſad rehearſal of his Crucifixion, tells us of the Fruit and Conſequence of that his Mediation, when performed as to himſelf: So to his whole Seed, from *verſ.* 22. to the end. And this was the Glory that followed (as *Peter* ſpeaks, 1 *Pet.* 1. 11.) the Glory of his Mediation. But that other 16*th Pſalm* runs in another ſtrain, and comforts himſelf with another manner of Glory, which ſhould accrue to himſelf, as verſ. 5. *The Lord is my Portion and Inheritance.* And it is the Enjoyment of this God alone, after his Aſcenſion, he predicates as his higheſt Happineſs, verſ.11. *Thou wilt ſhew me the Path of Life: In thy Preſence is fullneſs of Joy; at thy right Hand there are Pleaſures for evermore.* And this high Enjoyment of God, he brought up: None had, or ſhould have ſeen God at any Time, had not he firſt done it. And this is the ſingle Glory of his Perſon, as God-Man, which he prays for here in theſe Words.

And

And look, as in the former Verses, he had set out wherein our Eternal Life lies; namely, to know God, and him whom he hath sent: So in this Verse, he describes wherein his own Eternal Life lies, (I call it so, for of him now in Heaven, it is said, in that he lives, he lives to God); And it lies in God; *Glorify me with thine own self.* But his Mediatorial Glory, arising from his Works of Mediation, as Redemption and Intercession, is a Glory he hath afore God, and in his view, and which God gives him; but it ariseth from his Mediatory Action, as the Salvation of his Saints, as 2 *Thess.* 1. 10. But this of his Person, is a Glory he hath in God, and with God alone, in the Enjoyment of all that God is. As if he should have said, Father, let the Glory which is thine, be mine. Make me Glorious with the Glory thy self hast; with a Glory from Thee, and with a Glory in Thee. Nor is it the Manifestation of his Glory only unto others (as some would have it) he prays for, and in that Sense, to be glorified as his Father was: It is a thing beyond it, a Glory severed from that of Manifestation; for that is but outward, but this is an inward intrinsecal Glory of his Person, enjoyed in God, and with God, and such as God had, and which he should to Himself enjoy, and within Himself, a Glory in and between God and Him, consisting in that intimate entire Converse with God, and a free enjoyment of all the Sweetnesses, Perfections of the God-head, upon an account of personal Right to them, and Interest in them as his own, by virtue of his Union: And he is therefore said to come in his own Glory, and his Father's Glory, *Luke* 9. 26. That though it should shine in him and throughout him, yet inwardly much more. Chap. 5.

2. You may observe, he specifies it to be that Glory he had with his Father when there was no World; that if you could suppose there were no World, no Creature extant, Saint nor Angel, yet let me be glorified (says he) with thine own self personally, and then I shall be glorious indeed. For that Glory I had with Thee afore the World was, was without any Work of Mediation done, or Creature made: And let me have but that Glory, and I have enough. And so, this is not that which his Mediation brought him in, or that which consisted therein.

'Tis true, (says he,) I have a Glory from all these Saints that are about me, and *I am glorified in them*, as 2 *Thess.* 1. 10. you have it, *and they in me*; and 'tis my Blood and Intercession hath brought them hither. Yea, and they are glorified by beholding my Glory: But what is all this in comparison of this alone, for me to be glorified with Thee and in Thee alone? This is the heighth of my Desires and Prayers: And this Glory is my personal Due, and hath been suspended to purchase an additional Glory by my Mediation. Yea, but this is the Glory I aspire after, and have in mine Eye above all other; and let us retire into each other, and enjoy it alone together; and therefore, *Glorify me with thine own self:* Draw the Curtains, as it were, upon all Glories else, whether of mine, or from all others I am glorified in, That Thou and I may singly and separately enjoy each other.

Other lesser Differences there are between this Personal and Mediatorial Glory, which might be added. As,

1. The Glory of his Person is his Birth-right, as Son of God: Heb. 1. 4. *Being made so much better than the Angels, as he hath by Inheritance obtained a more excellent Name than they.* The Glory that rises from his Mediation, and the Works thereof, is but acquired Accessory and Additional, won, and won by Conquest. *He got by his Bow*, as *Jacob* speaks, *Gen.* 48. 22.

If you would ask, Which of these two Glories, belonging to God-Man, are the greatest? Your own Thoughts, I believe, have by this Time, cast and determined, that this of his Personal Glory doth infinitely exceed that of his Mediatory Glory, or of his Office: Whether as Head to us, or Redeemer? although there was none in Heaven, or in Earth, that could have sustained these but He. For,

1. That is the Glory of the very Godhead, dwelling personally in him, breaking forth in, and shining through his Human Nature; as if the Sun being encompassed with a Case of Chrystal, how glorious would that Chrystal be! A Glory, such as is only worthy to appear in him that is one Person with God. This is the greatest and highest Glory, as well as Mystery, God manifested in the Flesh;

Fleſh; ſeen of Angels, taken up into Glory. For this, *Let all the Angels worſhip him*, (as *Heb.* 1. 6. when he brings his firſt-begotten into the World the Second Time); meerly for the excellency of his Perſon and Name, which by Inheritance he hath obtained above them; and not for Redemption of them, which is not there ſpoken of as of them.

2. It was the Excellency and Intrinſick Glory of his Perſon, from whence thoſe Divinely-humane Acts of his Mediation did flow, and receive their value and virtue therefrom: His Blood becauſe it is the Blood of God-Man, and ſo of the reſt.

3. It is the Glory of his Perſon as God-Man united; that is, That Glory which after the Work of Redemption for us, and the Application of it to us finiſhed, (as after the Day of Judgment it will be) when he ſhall have given up his Diſpenſatory Kingdom to his Father; *Then* it is he eminently appears in his own perſonal ſingle Glory (as I may call it) for ever: I term it his ſingle perſonal Glory which he will ſit in Heaven with. You muſt know, if you have not known it, That his Type, the High Prieſt, went into the Holy of Holies, ſtrip'd of all his gawdy Robes: you ſee him pictured meerly in ſingle plain Prieſt's Garments of Linnen: and it typified this out, That Chriſt's perſonal Glory is that with which in the Holy of Holies he ſhall moſt eminently, and above all others, appear for ever in, and ſit down in it. And there he ſits, ſhall the Saints ſay, appearing in the form of God; and ſo he is the utmoſt viſible Image of God, to us: And was he, that furthermore did that great Office and Service to God, and Love to us, to bring us all who are here about him, out of the depth of Sin and Miſery, hither to this Place with him, and purchaſed all the Glory we ſhall ever have: And this perſonal Glory, is that Glory, the beholding of which, the Bleſſedneſs of the Saints doth lie in, it is to behold his Perſon. For, as he prays for it here for himſelf, *Joh.* 17. 5. *Glorify me*, in, and with thine own ſelf: So he prays for them, whom God had given him, that they may be where he is, (perſonally Reſident); That they might behold my Glory, verſ. 24. *Father, I will, that they alſo whom thou haſt given me, may be with me where I am, that they may behold my Glory which thou haſt given me.* And it is the Glory of his Perſon is above all there meant; for as elſewhere, it is *ſeeing him as he is*, that is the heighth of our Happineſs, 1 *Joh.* 3.1,2. [*As he is*] (Mark it) that is, what his very Perſon is; beyond, and beſides all that he hath done, or by his Perſon hath acted or procured: This is the Glory the Apoſtles ſo adored, as the higheſt Evidence and Efflux of his being the Son of God. All the Evangeliſts record the Story of his appearance on the Mount: The Apoſtle *John* he crys out in a Parentheſis of Wonderment; John 1. 14. *And we beheld his Glory, the Glory of the only begotten of the Father*, though ſhining in him but in the Days of his Fleſh. And *Peter* he magnifies and exalts it above all things elſe he had to ſay of him, or could alledg in teſtimony for his being the Chriſt, and Son of God; We ſaw his Perſon in Glory, 2 *Pet.* 1. 16, 17, 18. We *were Eye-Witneſſes of his Majeſty. For we have not followed cunningly deviſed Fables, when we made known unto you the Power and Coming of our Lord Jeſus Chriſt; but were Eye-Witneſſes of his Majeſty. For he received from God the Father Honour and Glory, when there came ſuch a Voice to him from the excellent Glory, This is my beloved Son in whom I am well pleaſed. And this Voice which came from Heaven we heard, when we were with him in the Holy Mount.* And this Glory his Father then gave him from forth of the ſuper-excelling Glory of his own, now breaking forth in him, and upon him, as an aforehand Demonſtration and Specimen of what he was to wear in Heaven; where it is the excelling Excellency of his Glory there ſpoken of, doth appear. And 'tis plain, it was his perſonal Glory that *Peter* hath reference unto; and he interprets what is meant by the Glory Perſonal, which Chriſt in this Prayer ſays, *John* 17. 22. that God gave him: *And the Glory which thou gaveſt me, I have given them:* that he might give us the like; namely, by meerly beholding him, and that His Glory, *verſ.* 24. And to conclude it from the Text, It is this Glory, by the courſe of his Prayer, he aſpires at, as the top and higheſt of his Glory. For you may obſerve, that he aſcends in thoſe his firſt Requeſts made for Himſelf: He begins to ask a being glorified in reſpect of his Office;

fice; both for to perform his Work, and that after, and for the Performance of it, to have the Reward promised him for it, peculiar and proper to it, which was, To be known and acknowledged the Mediator, and that had the Power to give Eternal Life to them that believe: And so, that Glory was for us, and our Salvation ordained Him, as the Words shew. Chap. 5.

Well, but he soars up unto a Glory that is purely his Own, and for Himself alone; He flys up to the very top-Pinacle, the Supream Sublimity of the Divinest Glory, the utmost he could ask, and that for Himself; and enforces it from the highest Argument, *The Glory which I had with Thee, afore the World was.* And so ends his Prayer for Himself; for he had said the utmost. And therefore this is the Crown of All.

T CHAP.

CHAP. VI.

The Exposition of some other Passages in Joh. 17. *That God having first predestinated Christ to be God-Man, this moved him to Elect us, to compleat his Glory. The first Motive was, That as he was to be an Head, there might not be wanting to him a perfect Body to participate with him in the enjoyment of his Blessedness. How the Marriage of* Adam *in Paradise, was a Type of the Relation between Christ and the Elect his Spouse, designed before the consideration of the Fall. The second Motive was, That a Glory additional to Christ's personal Glory, might accrue to him as* God Man, *from their being Elected. The third Motive was drawn from the Interest and Part which Christ predestinated* God-Man *had, together with his Father, in electing them,* John 17. 1. And the Glory which thou gavest me, I have given them, that they may be One, even as we are One. *The meaning of the words explained, by Answers to some Queries. What that* Glory *is which the Father had given to Christ. What that* Glory *is, which Christ thereupon assigns as his own* Gift *to us. When was the Time of giving this* Glory *to him, and to us. The fourth Motive is, What Christ represents to his* Father, viz. *the* Glory *which the accomplishment of this Design will bring to himself, and to his* Father, *when the Union and* Glory *of the Saints, shall thereby be perfected at the last Day of the World.*

HAving thus opened the fifth Verse, which sets out the Glory of Christ, as God-Man, given him in his Election by the Father; which was, and is, the proper Interest of his Person, as he was chosen to be God-Man, simply considered.

I come next unto those special Motives built thereon, made on our behalf, and as those which moved God, or, which God had an Eye unto, in his Choice or Election of us; with a respect unto Christ, as first ordained for himself.

Calvin

Chap. 6.

Calvin well obſerves concerning Chriſt's praying in this Chapter; That he being entred into the very Inwards of Heaven, had afore his Eyes the ſecret and hidden Counſels of God, and prays at the rate thereof, and urgeth his Father therewith: And as I underſtand it (ſubmitting it) he utters in the Paſſages I have ſelected; the very order of God's Counſels about us, and the Motives drawn from his own and his Son's Intereſt, as it ſtood in God's Electing; firſt, of Chriſt, then of us.

The *Paſſages* are in *verſ.* 6. *I have manifeſted thy Name to the Men thou gaveſt me out of the World,* [*THINE THEY WERE, AND THOU GAVEST THEM ME*].

Verſ. 10. *And I am glorified in them.*

Verſ. 22. *And the Glory which thou gaveſt Me, I have given them.*

Verſ. 24. *Father, I will, that they alſo whom thou haſt given me, may be where I am, that they may behold my Glory which thou haſt given me.*

And my general Method in opening each of theſe, as to this my purpoſe, ſhall be this.

Firſt, To explain the words of each of theſe Verſes in their order.

Secondly, To ſhew wherein the *force* of the *Motives* drawn from Chriſt's Intereſt in our Election, contained in thoſe ſeveral Paſſages, doth lie; whereby he moved his Father, that according to his own Eternal Purpoſes made in Chriſt concerning us, in his choice of us, he would grant that *Union* (which is the end of our Election) ordained for US.

Unto the firſt, I premiſe and deſire, this ſtill to be remembred and carried along, That all thoſe Paſſages, and the Motives therein contained, do, in a more eſpecial manner, refer unto, and depend on, that perſonal Glory of Chriſt, ſpoken of upon that fifth Verſe, (which hath been opened) firſt laid and ſuppoſed as the Head and Foundation of them all; as the top-link whereon theſe ſucceeding Paſſages I have ſingled out, do, as ſo many Links of a Golden Chain, hang, and in an orderly way depend; namely, that upon the Glory of the perſonal Union of Chriſt, God-Man, firſt ordained by God, (which therefore in the 5*th* Verſe, Chriſt in praying for himſelf had forelaid); and from which (as firſt ſuppoſed) theſe principal Motives, made on our behalf for our Union and Glory, receive their Strength and Enforcement, as ordained us in the Election of us, with a relation to, and for the Intereſt of Chriſt.

And perhaps, that in the very opening and explanation of the words of each of theſe Paſſages, there will appear, couched, this very Point of Chriſt's having been firſt ordained as God-Man: And I ſhall, for the preſent, content my ſelf with thoſe; or at leaſt 'twill be ſeen, how fairly they comply with the Notion thereof, (and herein I profeſs a modeſty); However the opening the words, each in that plain ſenſe and genuine meaning of them, (as it preſents it ſelf in that Dim Light I have about them) will ſerve unto the diſcovery, wherein the force of them, as they are Motives, ſhould lie.

1. *Paſſage or Motive in the Words.*

Verſ. 6. *Thine they were, and thou gaveſt them me.*

Here in order, next unto the Perſonal Glory ordained to Chriſt in God's Decrees, is his mention of an Election of other Perſons of Mankind (Chriſt inſtancing in the Apoſtles for the reſt) to be Followers, Companions, Conſorts of his; That Chriſt might not be alone, nor partaker of his Glory wholly and only to himſelf; when the Father gave unto the Second Perſon, as he was conſidered God-Man, and as he ſuſtained the Perſonage of God-Man; and whom he commended unto him to be his, and this from Everlaſting. When one hath a Son that is marriageable, he thinks of a Wife, a Companion for him; And thus the Father did for his Son, and choſe the Perſons whom, and gave them him.

1. [*Thine*]; Thine by thy Election of them for me, out of the reſt of the World: With which, that in 2 *Tim.* 2. 19. correſponds, *The Foundation of the*

BOOK III.

Lord (that is laid in Election) *remains ſure* ; *The Lord knows who are HIS:* They were *His* by his fore-knowledg of them, *Rom.* 11. 2. *HIS People whom he FOREKNEW. Thine* firſt, without Me when conſidered as God-Man ; though as Second Perſon he concurred in the choice of them, as alſo the Holy Spirit : Only the Father, being the firſt Perſon propoſed them to the other two, as Perſons with him ſimply conſidered ; and therefore, the Father here, in Chriſt's Addreſs, bears the Honour of it ; [*Thine*], *and thou gaveſt them me.*

2. They *were*] ; which is ſpoken in diſtinction from what is again repeated in *verſ.* 9. *Them whom thou haſt given me* ; *for they* [*are*] *thine:* He urgeth there, That at preſent they *are* thine ; Here, in the time paſt, they *were* thine. This time paſt, notes out from Everlaſting ; for then firſt it was, that he choſe them for his : And in this Prayer, *verſ.* 23. *Thou lovedſt them, as thou lovedſt me.* And among other, [*As*] or likeneſſes, the Point of Time *when* God thus loved them, *As* he did him, is one, (though him in order firſt) ; which he ſpecifies, *verſ.* 24. *Thou lovedſt me from the Foundation of the World* ; and ſo, *as* me, from everlaſting, ſo them.

3. *And thou gaveſt them me*]. This, ſome would limit unto their having been called ; and ſo, this Act to have been that in Time, when the Father gives thoſe to Chriſt to apprehend and own ; and whom he draws to Chriſt by Calling. But the great and firſt giving of them to Chriſt, is an everlaſting Act, as well as chuſing of them ; and indeed, a diſtinct Act from Election it ſelf, (conſidered as barely Election) though at Election and Concurrent with it: Thus in *John* 6. 36. *All that the Father giveth me, ſhall come to me. Coming* to Chriſt there, is Vocation ; and that Speech ſhews, that there is a foregoing Act of giving to Chriſt by God the Father, which is the cauſe of their coming ; and their coming, poſterior to it,—*ſhall come to me.* And if afore calling, I ask, When that Act of giving them ſhould firſt commence ? Sure, God that loved both them, to make them his own, and him ſo from Everlaſting, would not defer giving of them to him, until after ſo long a ſpace, as from Eternity unto their Vocation is : But, having his Son then extant and preſent with him, and privy to all his Intentions ; and the commending and beſtowing them upon him, being ſo great a Gift, next to that of his own perſonal Glory ; he ſurely did it from the firſt, and as ſoon as the Thing was capable to be done, and this was from Everlaſting, in thoſe Tranſactions between the Father and the Son ; there being nothing to hinder it then, no more than afterwards.

And indeed, this their being given to him being twice repeated in this *verſ.* 6. Firſt, I have manifeſted thy Name unto the *Men which thou gaveſt me out of the World.* Then, ſecondly, again, *Thine they were, and thou gaveſt them me.* If we allow the firſt to import vocation in Time, we may well put the ſecond unto Election afore all Time : And this latter, to be the account given by Chriſt, and an aſcenſion unto the Original Cauſe, why they were given him at and by vocation ; verſ. 12. *Thine they were,* (long afore, in thy everlaſting Love and Election of them) *and thou gaveſt them me,* and from everlaſting alſo ; which he after expreſſeth, *verſ.* 23. *Thou haſt loved them, as thou haſt loved me:* and *me thou lovedſt afore the foundation of the World,* verſ. 24. Where alſo their being given to Chriſt, is joined with Chriſt's Election. *Gaveſt them me*] ; For what end and purpoſe ? To be his, in his Relation to them, as they were the Father's in his : *They are thine* ; *and mine are thine, and thine are mine :* And his Relation to them, and theirs to him, we find in Scripture to be as Members to an Head, Fellow-Members, of Spouſe unto an Huſband, and Brethren to an Elder-Brother, of the ſame Nature with them ; of Father, and they his Children ; in and by all thoſe Relations they are his.

Gaveſt them ME.] If this giving them to be his, was from Everlaſting : The Queſtion then will come under what conſideration the [*Me*] comes under, *Given them Me :* Whether when they were given to him, and as Second Perſon, ſimply conſidered, or as conſtituted God-Man alſo. I ſaid, at firſt, a Father ſeeks and gives a Spouſe to his Son when Marriageable ; The Second Perſon ſimply conſidered, is not in *potentiâ maximâ*, of Marriage with us, but in a remote capacity ; unleſs you ſuppoſe him ſet up God-Man, he bears no Relation

to

to us: The Wife is Bone of his Bone, who is the Husband, which signified Christ, and his Church.

And if it be said, That we were given unto him but with this as an after-proposal; that he might become Man for us, and then to marry us for our sakes only; That, I say, is not signified at all by being given to him; but the contrary rather: For, in that sense it would rather have been said, That he was given to them, as both in the Old Testament, and when incarnate; *To us a Son is born, to us a Son is given*, (which we all acknowledg); And in the New, *God gave his Son for us.* But when a Thing is said to be given as a Gift to another, (as here we to Christ) it imports the Favour shewn to him to whom it is given; and therefore this giving these Persons, (which was the first Giving that passed) signifies, They were given to him for his sake, as a singular Gift and Favour to him. It remains therefore, that they were given as meet Companions, Children, Spouses unto him already ordained, and set up as God-Man, to be an Everlasting Father, and by like reason, an Everlasting Husband to them, (they are both of the same Nature in God's Decree, and his own Undertaking). And being thus qualified and fitted to own them as such, it was therefore that he took them to be his, under these Relations, as being now, and by this Ordination of God's become a meet Husband, Father, Head, unto them. And to what end were they then given him, but that they should be owned by him, and received by him, to be *his* under those Relations, as well as they were the Father's in his Relation.

And truly, this is no other than what was prefigured and fore-signified, at and by the very first Creation of Man, when the execution of God's Purposes did first begin; and therein his Everlasting Purposes about Christ and his Church, were to be veiled under the Type and Shadow of the first Man *Adam*, both in his Formation and Marriage, which was, as soon as there was any such Subject capable to bear the Type of Christ and of his Church. His first formation, God himself declared to have been according to his own Image, which, as I anciently understood it, was according to the Original Pattern of Humane Nature, first set up in Christ's Ordination to be Man, as, in the *Idea* of God's Eternal Decrees, he was the first-Born of every Creature. And then, as for his Marriage with *Eve* his Wife, formed out of him; those Divines that stand for Christ's having been primarily ordained, use to alledge it for one proof thereof; that that Speech of his, *Bone of my Bone*, &c. And *for this cause a Man shall cleave to his Wife*, Gen. 2. 23, 24. was intended by God, (though *Adam* understood it not, as *Caiphas* did not his Prophecy) of our Christ and his Church; and so of that intended Union of Christ and his Church; though in execution brought about after the Fall, yet in Intention, first decreed without the consideration had of the Fall; it being uttered by him in his pure and innocent condition afore he fell. But this now I insist not on largely to explain, having done it elsewhere; that which I here alledge it for, is, That look as *Adam* (his Type herein) was first, that thus Christ was first, in God's Intention, absolutely ordained to be God-Man. And that therefore, because he should not be alone, God had given and predestinated his Church to be a Spouse to him; and from Everlasting brought Her, and presented Her (as who was to be made out of him) as a Gift, infinitely more valuable

Robertus Bodius, *late Professor successively in three Universities, setting forth the Parallels of that Mystery of Christ, and of that first Marriage of* Adam. Sobrie, Nec extra Scripturæ cancellas evagando: Primum, ut Deus non bonum judicavit Adamum quem in generis humani Principem, principiumque condiderat, solum permanere, & Adjutorii sibi convenientis expertem; Ita etiam noluit Christum-Jesum quem vitæ & salutis ἀρχηγὸν quem Electorum Omnium Caput & Columen, ab Æterno statuerat solum permanere & citra Ecclesiam, suæ illius gloriæ & beatitatis consortem: Quinimo sicut Adamus ipse licet in se perfectus, tamen absq; hac vitæ suæ socia & compare se quodammodo mancum adhuc sentit & imperfectum: sic etiam Jesus Christus, etsi gloria, dignitate, Majestate, & omnium in summa perfectione coronatur; tanta Ecclesiam suam charitate dignatur, ut hanc sibi in Corpus & Complementum adsciscat: Et absq; hujus Consortio, se quodammodo mancum & imperfectum existimet: Ne magis illam suam gloriam & beatitatem solus in æternum obtinere velit & possidere quam Caput aliquod sine Corpore & Membris sibi subjectis perpetuo remanere. *Thus he*, in Eph. c. 5. p. 835. columna secunda.

And again, p. 833. Sicut non aliunde quam ex ipso Adamo facta est Uxor ipsiq; in Adjementum tradita: Ita non aliunde quam ex ipso Christo initium sumpsit Ecclesia; quippe qui Consilio ac Destinatione Divina primus omnium portus est, & fundamentum illud Electum ac prætiosum, cui totam Ecclesiæ ædificium superstrueretur: Moses hac fortasse respiciens emphatica illa *Ædificandi* voce utitur, &c.

BOOK III.

valuable than all the World beſides, which God had made for him: And God put her into Chriſt's Heart and Boſom, and then Chriſt took her as given him by his Father to be his; and to cleave to her alone for ever, and to communicate his own Glory unto her, in her deſigned proportion: And that *Adam* and his Marriage, was in this very thing thus the Type of Chriſt and his Church, in their Union and Conjunction; the Application of the Apoſtle of *Adam*'s Speech thereunto, manifeſtly ſhews, in *Epheſ.* 5. 30, 31. *For we are Members of his Body, of his Fleſh, and of his Bones. For this Cauſe ſhall a Man leave his Father and Mother, and ſhall be joined unto his Wife, and they two ſhall be one Fleſh.* And how *Adam* was *alone* and *firſt* made, the Story in *Geneſis* teils you; and the Apoſtle elſewhere, 1 *Cor.* 11. 8. *For, the Man is not of the Woman, but the Woman of the Man.*

2. *Paſſage or particular Motive in the Words.*

Verſ. 10. *And I am gloriſied in them.*

It is from his own Intereſt in Us, as he is God-Man, he pleads; and his Plea is, That beſides his ſingle perſonal Glory ordained him, *verſ.* 5. And his Intereſt in us then, by the Father's having given us to him, *verſ.* 6. there was deſigned therewith a Glory that ſhould accrue out of them to him, beſides that which was perſonally his due: God's End in giving them to him being, that Chriſt might be glorified in them, and their Union with God effected by him; which Union is, that he centers in, in the concluſion of the 11*th* Verſe, *That they may be One, as we are One:* which in plain words is, That in giving them Me, O Father, thou aimedſt at, and didſt ordain withal, *A Glory* to me in them, and them for my Glory: And thoſe words [*And I am glorified in them*] have in their coherence, this import in them; That not thou only, O Father, art glorified in them, *but I alſo*; I as well as Thou. I have a joint-ſtock of Glory by thy Decree running along with thine, in them, and to be had out of them, even as thou haſt. He had ſaid, juſt afore, *All mine are thine, and thine are mine*; *All things* (as I opened it) as well as all Perſons: All Things are in common, His as well as his Father's; and ſo the Perſons of theſe were *his*, in that higheſt proportion of Intereſt and Propriety, as well as his Father's; and a Glory to accrue therefore from theſe, according to that proportion, is my due alſo, as well as the Father's; and is as if he had ſaid, I (Father) have, according to thine own Decree, accepted them for mine: Now therefore perform that Deſign of thine, which, together with thy Gift of them, thou ordainedſt them unto, and them to Me, which was and is my Glory: yea, and therein lay the greatneſs and excellency of the Gift of them, (as to me) that my Glory was to be a Sovereign End of them, together with Thine. And this, the parallel of the former Type will alſo warrant; Of the Woman 'tis ſaid, ſhe is *the Glory of the Man*, 1 Cor. 11. 7. And to be his Glory in this reſpect among other, That he had ſo noble a Creature as the Woman on purpoſe made for him: Even as of us 'tis ſaid, *We are the Glory of Chriſt*, 2 Cor. 8. 23. But more expreſly in *verſ.* 9. of *Chap.* 11. *Neither was the Man created for the Woman, but the Woman for the Man*; there is the Type. Now that Chriſt is the Man, the Husband and Head of his Church, and ſhe the Spouſe, *Epheſ.* 5. 23. informs us, *For the Husband is the Head of the Wife, even as Chriſt is the Head of the Church; and he is the Saviour of the Body.*

'Tis undeniable, but that Chriſt's Speech, *Joh.* 5. 23. (*That all Men ſhould honour the Son, even as they honour the Father; He that honoureth not the Son, honoureth not the Father which hath ſent him*) carries this with it, That by God's Ordinance, the Son hath a joint Stock with his Father, in the diſpenſation of all Things; and ſo of the Glory that ſhall ariſe from thence: And that it was ſpoken of him conſidered as God-Man, or of the Son of God perſonally united unto that Man Jeſus, the coherence of that Speech in *verſ.* 22. afore, and *verſ.* 27. after, do manifeſtly ſhew: For in *verſ.* 22. He declaring what ſovereign Honour it was which he ſhared in, he ſays, *The Father hath committed all Judgment to the Son:* And then, in *verſ.* 27. he further explains himſelf, how it is to be underſtood of him; *The Father hath given him Authority to execute Judgment alſo*, [*becauſe he is the Son of Man*]; and therefore as ſuch conſidered, is that ſpoken of

of him, *vers.* 23. And accordingly the *Lamb* (which is Christ God-Man) hath a joint Tribute and Revenue of Glory given him with the Father, *Rev.* 5. 12, 13. *Worthy is the Lamb that was slain, to receive Power, and Riches, and Wisdom, and Strength, and Honour, and Glory, and Blessing. And every Creature which is in Heaven, and on the Earth, and under the Earth, and such as are in the Sea, and all that are in them, heard I, saying, Blessing, Honour, Glory, and Power be unto him that sitteth upon the Throne, and unto the Lamb for ever and ever.* Chap. 6.

Yea, I say further, That this Glory of his, being a Soveraign Paramount End (though under his Father) becomes a right and just due to him as God-Man, when constituted so to be; and that the Saints and all Creatures, should in their several Ways and Proportions, serve unto his Glory as well as to the Father's. For, by the same Ground, that other Royalties which are so Divine and God-like, become an undeniable Due to him (as that, because his Person is the only begotten Son of God; that therefore, he should have a Divine personal Glory, answerable to the Fulness of the God-head, dwelling bodily or personally in him, as 1 *Joh.* 18. shews.) So this of a Supream Endship, in like manner with the Father; this latter must be no more denied him than the other.

They Object, The Glory of Christ, as God-Man, is but a Creature. I Reply,

1. The very Glory of God which is given him by us Creatures, and ariseth out of all Creatures, (which we term his Manifestative, (not Essential) Glory) is but a Creature in it self: And yet, because the *Terminus*, or Person it belongs or redounds unto, is God; therefore, we say of it, that it is *The Glory of God*; in that respect it is so Supream, as it may not be given unto another, that is, not to Creatures.

2. Christ's Glory, as God-Man, is but a Creature, yet it *redounds* to the Glory of him; that is, God, who is One Person with a Creature, and thereupon shineing in that Creature: And it is a Divine Glory, and you are to esteem and adore it as the Glory of the only begotten Son of God. You may see this in a Parallel Case to it; Take Christ's Obedience and Sufferings, and they are but Creatures materially considered; yet in relation to the Person that is the Subject of them, whose they are (though performed but in the Human Nature) and they are said to be the *Blood of God*, and *Righteousness of God*. So here, the Glory that appertains and belongs to this Person, is a Glory belonging unto God; and is not to be levelled with the Glory of Endship, belonging unto any the most glorious Creatures, or all Creatures.

You will again say, This Glory of Christ as God-Man, was given him, (as in this Prayer he acknowledgeth) by an Act of voluntary Predestination, as well as ours, and what is to us voluntarily given, might in the first rearing of it up and Ordination, be disposed of as Arbitrarily, and so for other Ends; as namely, for us and our Salvation.

I Answer, 1*st*. It was a meer arbitrary Act in God to ordain his Son to be God-Man; and he might have chosen whether he would predestinate him, or not, to such a Glory. 'Tis true also, It was purely voluntary in God, whether he would have ordained any others with him, or any other Thing besides him; and if any other Persons with him, whether to have made him their Head only preserving them from sinning, or withal, a Redeemer from Sin, upon the Fall. But still, if he would so ordain him, it must be an Ordination worthy of him that is his Son; and let that be whatsoever God pleaseth: yet still, that *whatever* must be ordained unto his Glory as well as to the Fathers, he must be the Soveraign End of all, as well as his Father; this falls to him as his Right. *Heb.* 1. 2. It is said, he was *The appointed Heir of all Things*, (which must be meant of him as God-Man); and for him to be God-Man, depended upon Appointment, yet being appointed, he is said to have it by Inheritance, vers. 4. *Being made so much better than the Angels, as he hath by Inheritance obtained a more excellent Name than they:* And so by a natural Right, because he is a Son; for so it follows, vers. 5. *For unto which of the Angels said he at any Time, Thou art my Son, this Day have I begotten Thee.* So as indeed, in the appointing him to be God-Man, he necessarily constituted him the Heir of all Things, which he should otherwise, or besides him

BOOK III.

him predeſtinate. For, it was the natural Right of the Perſon ſo ordained, and could not be denied him; nor the Glory of it in the Execution be ſuſpended, but with his own Conſent: and that Suſpenſion but for a Time.

And, 2*dly*, Furthermore, God knew what he did, whilſt he was predeſtinating of him, and foreſaw that this Right muſt be the natural Concomitant of his being God-Man: And God in his ſingle knowledg of Viſion (as we call it) had the Draught and Model of all, in his Divine Underſtanding and View, ere ever his Will did ſet his *Fiat*, or Purpoſe, to any thing that was decreed. And among others of his infinitely vaſt Deſigns, he had the intuition of Chriſt as God-Man, as one great One: Yea, and of all other ſo eminent, as that, if his Will would decree him at all, this high Endſhip (I have ſpoken of) of all Things was to be his Right, and a neceſſary Concurrent and Conſequent of ſuch his being predeſtinated. And therefore, certainly, the Divine Counſel of his Will, did from the firſt, caſt and contrive all Things elſe he did or ſhould decree, in ſuch a manner as to be for his Chriſt, and his Glory; as well as God did contrive all ſhould be for his own Glory, as he is God; and both with one and the ſame Act from the firſt. So that, let Men ſay, what they in their Vanity imagine of Chriſt, as God-Man, his being decreed afore the Decree of the Fall, or after; they muſt all yet acknowledg this for a fix'd Center and Concluſion, That God afore-hand foreſeeing him and all Things in the *Idea*'s of his ſimple Intelligence, did form all for him as their Supream End, then whenever his Will decreed him. If indeed we could ſuppoſe, That the *Idea* of Chriſt, God-Man, had been out of his Eye, and the view of his Fore-knowledg, or ſimple Intelligence; we might then have only ſuppoſed, many things or all things might have been ordained, and Chriſt not as yet ordained; and Chriſt himſelf to have been decreed for them, and not them for him at firſt: But it could not be ſo here in Chriſt's caſe. For, ſeeing God foreſaw that whenever he was decreed, it is He muſt be decreed the End of them all, and Heir of them all. Therefore he was firſt thought of and decreed; for ſo the End neceſſarily is to be: If therefore, when he is to be predeſtinated, he is to be predeſtinated this End of all Things, then it muſt be that he is firſt predeſtinated.

Yea, we ſay further, That when our All-wiſe, Great, and Soveraign God, did ſet himſelf to ordain any Thing at all, he did contrive and frame his Ordination about them, ſuch as might tend to Chriſt's Glory, and his Own; and had the like Reſpect and Eye unto the Concernments of his Chriſt, as God-Man, in his, as he had to his own Concernments, as God.

3. *Paſſage or Motive in the Words.*

The third Particular Motive, is drawn from Chriſt's Intereſt, having been firſt ſet up as God-Man in God's Election. Joh. 17. 22. *And the Glory which thou gaveſt me, I have given them: that they may be One, even as we are One.*

Firſt, For the Expoſition, then, wherein the force of the Plea lies.

Here he further pleads, that they were not only ordained for the Glory of him, as in *verſ.* 10. but that he himſelf being ordained God-Man in Predeſtination, he had as God-Man joined with the Father as the free Doner, and Ordainer of them unto that Glory, and perfect Union, as well as his Father: Or, if you will, in our Familiar Language, our Glory was a Deed of Gift, and his Hand was to that Deed of Gift, which was to make over Glory unto us, as well as his Father's: Our Glory was his free Deed of Gift, as was the Father's. And therefore, he muſt needs be deeply intereſted to claim it for us of his Father; and hath from thence an undeniable Plea to move him to grant it: and ſo the Story and Series of Election-Deſigns of Chriſt and us, begun at the 5*th* Verſe, runs fairly into the 22*d* Verſe: In this Order, 1. God the Father, in Predeſtination, gave him that perſonal Glory of being God-Man; which the Second Perſon condeſcending to take on him, he bore it afore his Father as God-Man, *afore the World was*, this *verſ.* 5. Then, 2. His Father did withal give him his Elect to be *His*, *verſ.* 6. *&c.* And, 3. Did alſo Ordain and Subordinate them for Chriſt's Glory, as the End of them, as well as his Own, *verſ.* 10. And now, 4. In this 22*d* Verſe, God having given him that high and Soveraign Glory, ſingly for himſelf alone; and given it abſolutely without Terms and Conditions, to him; (as the Nature

Nature of a Gift, especially of that Gift, to such a Person, required): He thus set up, and constituted, in this Glory of God-Man, he was not only the requisite Means, or Medium to convey a Glory to us, but he was by the Priviledg and Prerogative hereof empowered to convey it by way of Gift, and to make a Deed of Gift of the like Glory and Union to us: And so, as unless in that manner, he did make it over to us, and set his Hand to it, and Signed it, as a concurrent Giver of it with his Father, we had never had it. *And I* (says he) *gave unto those my Father had given me, out of Love to my Father, who had loved both them and me, Portions* forth, *to each of them, out of that Glory he had given me:* And I did give it as freely to them, as my Father had freely given mine unto me, to the end that I and they may be one, and live for ever together, *vers.* 24. That so their Glory and Union with me and my Father, may be perfected by their beholding that personal Glory so peculiarly proper to me, given me by my Father. Every tittle of this may be evinced from the Aspect and Correspondency this 22*d* Verse holds with *vers.* 5. together with the immediate Connexion of the following 23*d*, and 24*th* Verses. And indeed, these 22*d*, 23*d* and 24*th* Verses, do continue the sum of all the former put together, as the Conclusion of his Prayer for the whole Church; the rest being for the Apostles. Chap. 6.

This being the Sum, I shall open and prove the Particulars therein contained, either by Answers to certain Queries, or several plain and simple Assertions, and both founded upon the Words.

I. *Query.* First, *What is meant here by that Glory which the Father had given to Christ?*

Answer. First, *Negatively.*

1. It is not that Essential Glory abstractly considered as his Second Person, without the supposed Union of the Man-hood: (In that manner as hath been explained.) I will not only urge for this, that it's said to be a Gift given him; for his Essential Glory of the Second Person abstractly considered, was by natural Generation communicated to him: But a Gift is what is meerly out of Will, and Good-Will, bestowed. But this Argument for it would be alone sufficient, that he plainly speaks this Speech of himself as a Mediator, or Head of Union to us; as *vers.* 22, 23. shew. *And the Glory which thou gavest me, I have given them: that they may be one, even as we are one. I in them, and thou in me, that they may be made perfect in one, and that the World may know that thou hast sent me, and hast loved them, as thou hast loved me.* Now he, as the Second Person simply considered, is not the Means of Union of us with the Father, but it is the Divine Nature united to the Human Nature (as the Loadstone set in the Steel) which has the virtue of drawing us into Union with himself, and his Father; which he therefore prayeth for upon it, for us: Having said first, *The Glory which thou hast given me,* as that Glory which he gave unto us, upon the Glory given to him. And so he is considered here in this Speech, as *Medium Unionis*; *Thou in me, and I in them, that they may be made perfect in One.*

2. It is not meant here of the Glory of his Mediation, his Mediatory Glory, as we call it; that also is proper to himself, and incommunicable to us: And of it cannot be said, That the Glory God gave him, he hath given us. We are not constituted by him Redeemers of, or Mediators for, or Heads of Union to other Saints, as he is to us: then we should be givers of Glory one to another. And then, all Saints (and of all Saints he speaks here) should all be Heads, and Mediators; and so there should be no Body.

Secondly, *Affirmatively.* It is eminently, and singularly meant of the Glory we have been speaking of: namely, of his being God-Man, in One Person, and the Glory that flows from thence, as it is, and was designed to shine forth in him in Heaven, as the immediate Consequent of that Union. And this was a Gift indeed, a Gift to purpose, greater than all Gifts; as all Divines acknowledg the Grace and Glory in his personal Union to have been.

I know that many Interpreters extend it unto all whatever; that is, any where, or in other respects said to be the Glory of Christ: as that his working Miracles, which is called his Glory, *Joh.* 2. 11. *This beginning of Miracles did*

Jesus in Cana *of* Galilee, *and manifested forth his Glory; and his Disciples believed on him.* His giving to him his Spirit, which was to him without measure: So in giving Grace and Holiness, which is called Glory, 2 Cor. 3. last. *But we all with open Face, beholding as in a Glass the Glory of the Lord, are changed into the same Image, from Glory to Glory, even as by the Spirit of the Lord.* And many such like; by which they go about to shew the Scope of Christ's Petition to be, That he would give them the like Glory, in these Particulars, which his Father had given him: And so indeed, that all the Glory the Father had given him, in all the Particulars of it, he doth give sprinklings thereof to us. But this extended Interpretation, (though in respect of the Things themselves it be a Truth;) yet as applied to this Place, produceth from this Suggestion, that he should speak of that Glory, which in this Life is possessed by us; and given us in order unto Eternal Life: (Of which more anon.) And doting upon this to be Christ's main and sole Scope, that to make the Saints one among themselves is the intendment of the next Words, *That they may be one in us.* Whereas it is the high and ultimate Union which is perfected betwixt us, and Christ, and God, as I have shewn: And whereas in the Words after 'tis the ultimate Glory in Heaven, and the perfection of us by that Union that is intended. And therefore answerably, the Glory given Christ here, is his prime and ultimate Glory; which was his personal Union with the Son of God: that is, the Gift that is intended. *Gerard* after he had enumerated all such particular Glories forementioned, given to Christ, whereof some he admits; yet at last, when he had considered all, and attentively viewed the Scope of the Words, pitcheth upon this, That the Glory of the Son of God, who is God united to Man in one Person, and the Glory that flows therefrom, is the Glory here intended: And that as the Fountain of our Union, and so of our utmost Glory. And so *Brugensis* also doth interpret it; and he tells the Genealogy of it thus: The Son of God, the Second Person, being one by Essence with the Father, to him he united the Man Jesus by personal Union: And of him as such, I interpret that of the 5*th* of *John*, *vers.* 26. *For as the Father hath Life in Himself; so hath he given to the Son to have Life in Himself.* And that Person, as now become God-Man, when united to us, we thereby become Partakers of his Divine Nature; and so to have the Divine Nature to dwell in us first: As he by his Union, hath the Divine Nature of the God-head to dwell in him.

Hæc beatissima Unio inter Patrem & Filium, itemque inter divinam & humanam naturam in Christo, origo est & fons spiritualis illius unitatis quam Christus [hoc loco] credentibus precatur: (*And we must consider that our Union is the Thing prayed for*) quia per Christum, propter Christum, in Christo fiunt filii Dei & divinæ naturæ participes, 2 *Pet.* 1. 4. *And again more largely upon the same Place he sets it forth thus:* Quia Christus secundum humanam naturam est unum nobiscum, secundum divinam naturam unum cum Patre, & quia assumptæ naturæ humanæ per unionem personalem datum est esse unum hypostaticum cum Filio Dei, qui cum Patre est unum per essentiæ unitatem; inde nobis hæc felicitas contingit, ut per Christum Deo uniti etiam Deo uniri possumus: atque eò respicit Christus quando dicit gloriam illam unitatis quam credentibus dedit se a Patre prius accepisse: ut enim Pater dedit Filio per æternam generationem ut haberet in seipso, *Johan.* 5. 26. Ita quoque per æternam illam generationem dedit Filio esse unum per essentiæ unitatem cum Patre: Juxta humanam naturam dedit esse unum personale cum divina natura, quam λόγ☉ communem habuit cum Patre.

And others do in effect run upon the same interpreting, That the Glory given him, was to be his Son; and the Glory given us by him, is to be Sons unto God with him: and we believing on his Name, he gives us Power by Charter, or Grant, to be the *Sons of God*, *Joh.* 1. 12. Also our Sonship is derived by our Union, or Marriage with him, as being the natural Son of God; and his Marriage of us, is his taking us to be His: And so the Glory of Sonship which we have is by free-Gift; for 'twas free for him to marry, and 'twas to be done by his Consent. And it was by the personal Union that God bestowed on the Man Jesus the Glory of being his Son; *That holy Thing* (saith he) *shall be called the Son of God*, Luk. 1. 35. And his being the Son of God is the highest Glory of Christ; and more than all, even the Foundation of all. Thus, if we consider him as Second Person simply, he is the Son of God by natural Generation: if we consider him as Man, he is the Son of God by personal Union, unto the Second Person. If we consider our selves, it is by Adoption,

tion, by Marriage with Him, who is the natural Son; that we become Sons unto God. Chap. 6.

And besides, what the weight of these Things, *re-ipsâ*, or in the Thing it self have in them; let us but look about us, what Glory it is he speaks of before, and after in this his Prayer. We find it thrice spoken of, First, in *vers.* 5. Secondly, in this 22*d vers.* Thirdly, in *vers.* 24. And let us view the aspect and correspondency which these three Verses have, and hold one with another; and let us commensurately expound each of them.

1. Let any one attentively reade the 5*th* Verse, *And now, O Father, glorify thou me with thine own self, with the Glory which I had with thee before the World was.* Then this 22*d* Verse, *And the Glory which thou gavest me, I have given them: that they may be One, even as we are One.* Surely the Glory which he said, *I had with thee before the World was*, there, is the same of which, and upon occasion of which, he utters, *the Glory which thou gavest me*, here; and refers to it. Now I have shewn, that the Glory of his Person, as he is God-Man, is meant, the Glory of which the Second Person then existing took upon him: God having predestinated him thereunto, and wore it afore his Father: He took on him that Person, and correspondently the Connexion of *vers.* 22. and *vers.* 5. is filled up thus. Thou having given me that Glory of the Personal Union, and predestinated me to it as proper and peculiar to my Person; I being constituted such by Thee, do freely concur with Thee to give the like Union and Glory *pro suo modulo* (as *Brugensis's* word is) to be imparted to them.

2. Let us then look backward, and compare this 22*d* Verse with *vers.* 24. that follows: There saith he, *That they may behold the Glory which thou hast given me.* This certainly is the same Glory that is meant here, *vers.* 22. For he goeth on to prosecute the same Argument, speaks *ad idem*: And there shews the way how that Glory should be actually communicated to them, and they have it in Possession; which Glory here in the 22*d* Verse, he saith, he had given them by way of Right and Donation: And the way to possess it, according to the intent of his giving, is set out to be by their beholding his Glory, in *vers.* 24. Now what Glory of his is that? It is the Glory of his Person, that of God dwelling in the Human Nature, the Beams whereof break forth there; and that is his substantial or personal Glory, as he is God-Man: And that's it which his Disciples saw, *John* 1. 18. As of the Person of him who was the only begotten Son of God; it was the immediate breaking forth, and emanation of the Hypostatical Union. And so when he wrought Miracles, which is called his Glory, Joh. 2. 11. *This beginning of Miracles did Jesus in* Cana *of* Galilee, *and manifested forth his Glory, and his Disciples believed on him.* His Miracles were the immediate Demonstration that he was the Son of God, dwelling in the Human Nature personally; as himself argues throughout that Gospel against the *Jews*.

3. Again, the same Glory in the 5*th* Verse, and in the 24*th* Verse, is meant: For of that in the 5*th* Verse, He saith, *It was the Glory he had before the World was*: And in this 24*th* Verse correspondently, *The Glory which thou hast given me: for thou lovedst me before the Foundation of the World.* Which again he adds, as the Foundation of the Gift of that Glory which he means; even his Love before the World was. So then, it is the same Glory in all three places, which is his personal Glory, as he is God-Man, and his Union unto that One Person, and the immediate consequence thereof; and to be manifested in his very Person.

II. Query. *What that Glory is which is given us thereupon?*

Answer. It is the Participation of our Sonship-Union with him, in our Degree and Proportion, which we have from him, and the Glory that flows from him by reason of this, as it shall in the perfection of it break forth in Heaven, in us: This is the Glory which Christ hath given us. We know that our Sonship and Adoption is called Glory, *Rom.* 9. 4. and *Rom.* 8. 23. Christ's Glory being the Glory of the only begotten Son of God, gave us Power to be Sons. *John* 1. 12. *But as many as received him, to them gave he Power to become the Sons of God, even to them that believe on his Name.* Compared with vers. 18. *No Man hath seen God at any time; the only begotten Son, which is in the Bosom of the Father, he hath declared him. And if Sons, then Heirs, Co-Heirs of*

Glory with Chriſt. And it is the utmoſt Glory which breaks forth in Heaven, in Chriſt, from his Perſonal Union, and in us, from our Sonſhip and Union with Chriſt, that is here meant; and the Reaſon is, becauſe it is that Glory wherein, and whereby our Union is ſaid to be made perfect; John 17.23. *I in them, and thou in me, that they may be made perfect in one, and that the World may know that thou haſt ſent me, and haſt loved them, as thou haſt loved me:* Which explains this *verſ.* 22. *And the Glory which thou gaveſt me, I have given them; that they may be one, even as we are one.* And therefore, as *Gerard* obſerves the words, *that they may be perfect in one,* is not taken, τελικῶς, as noting the End, or the Effect of that Glory given us, as whereby, as the Means, we come to be perfect in One; but it is taken, εἰδικῶς, as explaining wherein that Glory lay; namely, in a perfection of Union; but we may take it in both. Now our Relative Union with Chriſt, is in this Life as perfect as ever, and we are Sons as much as ever; and the Man Jeſus was as perfectly united to the Son of God, while he was on Earth, as he ever ſhall be; but the perfection of it, he ſaith, is in the other World. And therefore the Glory which he intends, is, as it breaks forth in the full enjoyment and manifeſtation of it in the other World, founded upon his Perſonal Union with the Son of God on his part, and our Glory, upon our Union with him, on our part: And therefore it is, that our Saviour Chriſt calls it Glory, both on his part, and ours, rather than Sonſhip. The ſame may be urged out of *John* 17.24. *Father, I will that they alſo whom thou haſt given me, be with me where I am, that they may behold my Glory which thou haſt given me: for thou lovedſt me before the Foundation of the World.* And our *Cartwright* thus pitcheth the connexion and order of *verſ.* 22. with what follows; that whereas he had in the former part of the Chapter, prayed for Sanctification and Preſervation afore for us, as the Means to bring us to Glory: Now, ſaith he, he frames his Prayer for our Glorification; which Chriſt founded upon this ground, *The Glory thou haſt given me, I have given them.* And therefore they pitch ſhort, who interpret this Glory of Grace, as the Means to Glory hereafter, or the beholding of the Glory of Chriſt in this Life; 2 *Cor.* 3. *ult.* for here it is the very Glory it ſelf which Grace is to bring us to; which God's, and Chriſt's Heart, in their ſeveral Decrees, were ſo intent upon in the primary Intention thereof; even the Glory of that Sonſhip, both of Chriſt and us, that ſhould be in the other World; and was firſt given, both to him and us, as being *Intentio Finis*, the Intendment of what ſhould be the ultimate End of us and Chriſt: and with that view of it, it is, that Chriſt prays here. And let any Man give a more ſuitable, harmonious, congruous, genuine Interpretation than this: For what is more ſuitable, or indeed can be, than that our Glory, both of Sonſhip and Poſſeſſion, ſhould be founded upon our Union with Chriſt; and that Chriſt ſhould found both our Union and Glory on his Perſonal Union with the Son of God; and the Glory that thence follows, and is due to him. What more genuine, what more conſonant, what more ſuitable can be thought of, to fill up the meaning of theſe words?

Nunc prò glorificatione petitionem inſtituit.

Object. This Interpretation will ſtrengthen the Hands of thoſe that hold the Saints have the ſame perſonal Union with the Son of God, the Second Perſon that the Man Jeſus hath; for he ſaith, *The Glory thou haſt given me, I have given them.*

Anſw. 1. Our Saviour on purpoſe hath interwoven a difference between our Union and his, our Glory and his; whereby to prevent this very Objection: for our Union and Oneneſs with God and Chriſt, is declared to be but ſecondary and derivative; and his nor of the ſame order or rank with ours, *I in them, and thou in me*, as it immediately follows. Ours is a collateral Line, far off removed, of an inferior Houſe; but Chriſt's Union with the Father is in a direct Line: for his Divine Nature is the ſame with the Father's, by which they are one God; and his Humane Nature is one by an immediate perſonal Union, whereas ours is a far off removed: Our Union with God is but by our Union with Chriſt; it's a Coppy-hold of this Lord of Glory. It is a certain Rule, that what is derivative of an Original, never riſeth to be the Original: 'tis Chriſt's Glory here, ſo that 'tis he who gives us our Glory. And this is the Glory, and top of his Glory, that he hath Glory ſo in himſelf, as he is the Lord of it, to beſtow it. This

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is far otherwise in our Case; and Christ notes it out in that Speech of his, the *Father hath given the Son to have Life in himself:* That's his Prerogative, he hath it independently, he hath it in himself; whereas of us, (he saith) *Ye live in me*, and that *he is our Life*, we have it not in our selves. Chap. 6.

2. Of their Glory, he saith, It is but by a beholding his, and in that manner it is conveyed to them; Vers. 24. *Father, I will that they also whom thou hast given me, be with me where I am, that they may behold my Glory which thou hast given me; for thou lovedst me before the Foundation of the World.* And how infinitely distant then must it be accounted, from what is the Glory of his Person: Ours is but by beholding his; it is but as the shine of the Sun upon the Stars; which though it be called a Glory by the Apostles, *The Stars differ in Glory*, 1 Cor. 15. 41. Yet it is not that Glory as it is subjective in the Sun, but susceptive in them; that they are such Bodies, as that the Light of the Sun can be reflected from them, and thereby leave, and cause a Glory to appear in them.

3. This agrees with the main scope here; which is not to shew it is identically the same Glory, but that it is derived from his, and he is the bestower of it, and he is the Lord of it: I have given it them, saith *Brugensis*, that is *pro illorum modo & modulo*, according to their capacity and measure.

3. *Query.* Unto what Time, or Date, the giving of this Glory should be referred; either concerning that of Christ's, *When it was* that the Father gave this Glory to him his Son? as also the Time which Christ means, when he saith, I have given it them: this in general we are sure of, *that both are spoken of in the Time past.*

Answ. 1. For the Father's giving this Glory to his Son, it was from Everlasting given, as Christ intends it, even that in *Predestination:* For this first corresponds with *vers.* 5. as I have opened: and, secondly, with *vers.* 24. *The Glory which thou gavest me, for thou lovedst me from the Foundation of the World.*

2. If the Question be of the Time of Christ's giving us this Glory; we must take this along, That giving it here, is not his giving it, only as he is the Second Person, simply considered, that Act of his, as such, is included in his Father's; but we must interpret it of him, considered as God-Man also, as hath been opened; for it is a Gift to us, that flows from that Personal Union of his to us, and is founded upon it, and so supposed it first: So the Query will proceed anew; Whether it is to be understood of him, taken as Man, after his actual Union with the Son of God, made at his Conception; or of him as God-Man, the Second Person considered, as bearing that Personage, and undertaking it afore God, as hath been explained.

For the first; If it be meant of him as God-Man, after he was united actually, *&c.* Then,

1. 'Tis certain his Consent, as such, was to the Glory of every Name or Person of us whom God means to bring to Glory: The Man Christ knew his Sheep by Name, for he calls them by Name; John 10. 2, 3. *But he that entreth in by the Door, is the Shepherd of the Sheep. To him the Porter openeth, and the Sheep hear his Voice, and he calleth his own Sheep by Name, and leadeth them out.* And 'tis the Man that speaks it, *vers.* 16. He means not only the Jews that were godly, and then converted; whereof many he saw, as Man, with his bodily Eyes, but the Sheep that were among the Gentiles, scattered in all Places, and in all Ages; these in like manner he then calls by Name, and saith, that He must gather them, as being not yet called, nor many of them extant in being: And therefore that Book, or Copy of this Deed of Gift, which his Father presented him, for him to put their Names into, it's called, *The Lamb's Book of Life.* And we see, that even here, before he is crucified, he saith, *I have given it them*, even all whom his Father had given him, for he prays for the whole Flock. And yet speaks it now as in Time past, I have given it him; 'twas fit that God should shew him, both whom he was to die for, and whose Sins he did bear: And so, his Deed of Gift was concurrent with his Father's, as to the Persons and Things given.

2. Under-

BOOK III.

Jam. 2. 1. 1 *Cor.* 2. 8.

2. Underſtand it of him, as now he is actually Man, 'tis ſaid to be a *Gift* of his, and a Gift of his, ſuch as his Father's Gift to him had been, ſo that he was free in it, as his Father alſo was in his Gift: And why? Becauſe that Jeſus Chriſt was the Lord of Glory, as he is ſometimes called: and this is ſpoken of him, even when he was crucified, in that 1 *Cor.* 2. 8. *Which none of the Princes of this World knew: for had they known it, they would not have crucified the Lord of Glory.* And therefore had Power to diſpoſe of it as freely, as any Lord hath of what he owns: And his Father, in ſetting him up as God-Man, as he gave him to have Life in himſelf, *John* 5. 26. So a free Power in himſelf to quicken whom he would, as freely as his Father: As it is in *verſ.* 21. of the ſame Chapter: for as the Father raiſeth up the Dead, and quickeneth them, even ſo the Son quickeneth whom he will. And perhaps therefore it is he ſpeaks here in the next words in the manner, as no where elſe, and in no point elſe but of this; *Father, I will that thoſe which thou haſt given me, be with me, where I am, to behold my Glory*; for he out of the freedom and dominion of his Will, did give it them, as well as his Father.

Vide *Leſſium* de Prædeſtinatione Chriſti.

There is a Queſtion ſtarted by the Jeſuits, Whether Chriſt, as Man, was a meer Executor of his Father's Will? That Slur they would put upon our Doctrine of God's abſolute limited Decrees, as in the Caſe of Chriſt, Whether he were not an Arbitrary Deſigner of what-ever he doth himſelf alſo? Which they hold to maintain the Dominion of Free-Will, according to their Tenent. But though they think they have us in a Nooſe in this Point, we eaſily ſalve it, by ſaying, That though he as Man, and as God-Man, doth not any Thing, or Act, nor to whom, but thoſe whom his Father's Will is to have him to do: yet that therein he concurs with his Father, as freely as the Father himſelf; and therefore 'tis his free Gift, as well as his Father's. To go no further to confirm this Anſwer, than that of *John* 5. 21. *For as the Father raiſeth up the Dead, and quickeneth them; even ſo the Son quickneth whom he will.* And this he ſpeaks of himſelf, as he is the Son of Man, as 'tis expreſſed, *verſ.* 27. —*And hath given him Authority to execute Judgment alſo, becauſe he is the Son of Man.* And yet he profeſſeth to do nothing of himſelf without the Father, *verſ.* 19. *Then anſwered Jeſus, and ſaid unto them, Verily, verily I ſay unto you, The Son can do nothing of himſelf, but what he ſeeth the Father do: For whatſoever things he doth, theſe alſo doth the Son likewiſe.* He indeed did not firſt Name the Perſons, but his Father named them to him, and gave them to him; yet whom his Father did give to him, he gives this Glory to; and 'tis a free concurrent Act with his Father, both to conſent to the Name, and the Gift, as free as his Father's was out of a ſpecial Love: Let us therefore honour Chriſt ſo far, as to ſay, that his Hand, his Vote, his Suffrage went unto, and was requiſite to all theſe Things as well as his Father's: Yea, and therefore, thoſe Apoſtles of whom, in *verſ.* 6. of this 17*th* Chapter, he ſaith, *Thou gaveſt them me out of the World*, are yet ſaid to be choſen by him, as well as by his Father. (The Apoſtles were, by the Choice and Will of God, and Chriſt, *Gal.* 1. 1. Paul *an Apoſtle, not of Men, neither by Man, but by Jeſus Chriſt, and God the Father, who raiſed him from the Dead*). And though ſome may ſay, that, as Apoſtles indeed, in reſpect of their Office, they were choſen by Chriſt, as Man, as well as by the Father; and ſo indeed that Speech of his, in the 16*th* of *John*, is to be underſtood: Yea, but in *Joh.* 15. 19. Chriſt is ſaid to have choſen them in reſpect of Salvation: *If you were of the World, the World would love his own; but becauſe ye are not of the World, but I have choſen you out of the World, therefore the World hateth you.* You muſt know, that *Judas* was gone out when Chriſt ſpake theſe words, and his Eleven Elect Diſciples were left alone with him. Chriſt had given him his Doom and Sentence, *John* 15. 6. *If a Man abide not in me, he is caſt forth as a Branch, and is withered, and Men gather them, and caſt them into the Fire, and they are burned.* But I have you now only alone with me, whom I ſpeak theſe Things to; who are to be, and ſhall be eternally ſaved, *verſ.* 3. *Now you are clean*, &c. *You are not of this World*; verſ. 19. *And I have choſe you out of the World:* And yet ſome of theſe were called ſavingly, before he ſaw them by Face; for ſome of them were *John*'s Diſciples, converted firſt by him: But however, Jeſus Chriſt had choſen them firſt; that is, The Man Jeſus had done it; and then the End and

Iſſue

Issue of Election, you know, is Glory; and so giving them Glory, is here to be understood; as to the Time that I have given is referred to, after the Man Jesus was united. Chap. 6.

But, secondly, What if we put the Query, upon the Person of him as God-Man, whilst he bore that Personage before his Father, in the sense that formerly we have spoken of? What should hinder us to ascend to Everlasting, as the Time whereof this intended [*You have I chosen.*] here was given by him; as he being Second Person, did bear and sustain the Glory of that Gift of being God-Man, all along from his predestination thereunto? And so, as his Father's Gift was from Everlasting to him, Why not Christ's Concurrence from thence also? What should stay his Hand from doing it under that Consideration? What, should he stay till he was of Age and Capacity to give, and so arrive at the Time when he, as Man, was actually united? This we may be certain of, that what the Man did, when actually united, concur to, That the Second Person did afore from Everlasting; and did it then in the Man's Name: Yea, and undertook he should concur to it when he was united; the Man's actual Concurrence was but a Confirmation of that Act which the Second Person in his Name afore had done: I shewed you, in opening the *6th* Verse, upon these words, *Those which thou hast given me*; That the Gift of his Father to him, as it was first from Everlasting, so it was not only to him as Second Person, singly considered, but as Marriageable, and constituted their Husband: which can be understood no other way, than that the Second Person bore the Personage of God-Man before his Father, as in opening the *5th* Verse I have shewed.

Object. But you will say, There is this that hindered, still the Man existed not *actu*; How then can it be said, that he, as God-Man, did this Act?

Answ. Yet he was before God-Man really, and *de jure*, God-Man contracted; as I have shewn in the Instance of a new Elect to an Office, before he enters actually upon it, he hath the Title and Honour accordingly: And if he had the Glory of it afore his Father, Then why might he not as then do such Acts in the Name of his being God-Man, as a General doth before he goeth into the Field. I would ask this Question, Before he came into the Flesh, he appeared to the Fathers, and was with the People of God in the Wilderness, and appeared as Captain of the Hosts of *Israel*; Were these Acts done then meerly as Second Person, and in the Name of the Second Person simply as such? You would say, that these Acts were done, as bearing the Personage of God-Man, in the Name of the Person that was to come: And therefore Christ saith, *Abraham* saw my Day; for he appeared to him, as also to *Jacob*; and as some think, in the likeness too that he was to take; these were Acts meet for that Season, and virtually the Acts of him as God-Man. And so at the Creation, when all Things were made by him, as the WORD, as *John* interprets it, *Chap.* 1. 1. I would only add this, If he took that Personage in his Acting and Appearances to the Fathers, and the Church; Then why might he not, bearing that Personage afore God his Father, Act with his Father as such, and concur in all Acts with his Father, that were proper in that Season, if I may call it so, from Everlasting, and therefore concur in chusing of us as such, in giving Glory to us, when his Father had predestinated him to that of his, and he undertook it: I would say, that all along from Everlasting, he acted as such in that capacity, together with his Father. I would urge but this, in *Isa.* 9. 6. One of his Names is, the *Everlasting Father*; that is, a Father from Everlasting; and to whom it is of being so to us, that it is spoken; and therefore he must be said to have born that Relation of a Father to us from that Time; 'tis not his concurring as Second Person meerly with his Father; for that's included in his Father's Act, with whom he did concur as such, and then the Second Person should be called Father in his personal Propriety, as he is the Son, as well as the first Person of the Trinity, to whom yet the stile of Father among the Persons is only proper. No, in the Trinity, take them as meer Persons considered, there is

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but one Father; therefore that Title muſt be given him in God's Decrees upon, and come under ſome other Conſideration annexed to him, over and above his being Second Perſon: And what other can that be than this, of his being conſidered as God-Man in his Undertaking, and ſuſtaining it, and as acting accordingly. Father relates to Children, and this we find in *Heb.* 2. 13. where Chriſt is brought in as a Proof, that he is Man of the ſame Nature with us; that as a Father he ſaith, *Lo, I and the Children that thou haſt given me.* God the Father's Relation to us, as a Father, is not ſo founded, nor is the Relation in the Second Perſon, ſimply conſidered, ſo to be confounded with that of the Father's. *Paul* tells us, in that ſecond of the *Hebrews*, That Chriſt is a Father, as he is conſidered Man; and he argueth it from that Relation. And *Iſaiah* tells us, *Iſa.* 9. 6. He was this from Everlaſting; which could not be by his having actually aſſumed the ſame Nature; and yet Chriſt's Father-hood to us is, becauſe he is ſuppoſed of the ſame Nature, as *Heb.* 2. 14. hath it, *Foraſmuch then as the Children are partakers of Fleſh and Blood, he alſo himſelf likewiſe took part of the ſame, that through Death he might deſtroy him that had the Power of Death, that is, the Devil.* Why then he muſt be the Everlaſting Father repreſentatively, and by bearing that Perſonage of God-Man, and undertaking, afore his Father, that Relation; and ſo as conſidered by his Father as God-Man from Everlaſting; and for him to give us Glory as ſuch, and act accordingly with his Father, was but to act according to what a Perſonage he was afore-hand: and among other things he muſt act as ſuch, in concurring with his Father to give us Glory, as hath been ſaid.

And ſo the Iſſue of all comes to this, which explains the Text, That God having in his Decree, firſt ſetled an Eſtate in him, in the Glory of that Perſonal Union proper to him alone; then his Father gave us to him as ſo conſtituted, and he agreed, and concurred in his Decree, and Suffrage, as ſuch; and ſo is ſaid to have given us, in and at the ſame Inſtant, that Glory that was ordained by the Father, and by him as God-Man.

IV. *MOTIVE.*

He repreſents to his Father the Glory (which had been fore-ordained by him in his Decrees) that would accrue to himſelf and his Father in the accompliſhment of this Deſign, when the Union, and Glory of the Saints, ſhould thereby be perfected, as at the latter Day it will; and then appear before all the World; and this to have been the great Contrivement of God in our Election we all know: And it is not only the Glory he will have in the Saints themſelves at that Day, when they ſhall appear with him in Glory, (of which the 2 *Theſſ.* 1. 10. ſpeaks, *When he ſhall come to be glorified in his Saints, and to be admired in all them that believe (becauſe our Teſtimony among you was believed) in that Day):* But what a Glory this is, will appear before the reſt of the World of Mankind, who ſhall all be preſent at that Day; and ſee the Iſſue of God's Decrees, unto the amazing aſtoniſhment of Unbelievers: And this I take to be the meaning of the latter part of *verſ.* 23. *That the World may know that thou haſt ſent me, and haſt loved them as thou haſt loved me.* The World there I take to be the reſt of Mankind, who ſhall have no part in that Union: And the Time intended wherein they ſhall know this, is that at the latter Day; for it is, when the Saints Union is made perfect in One, as in the words before.

Then it is that they ſhall know, by the Saints Union with me, and by them thus perfected, which ſhall be made conſpicuous to all the World; *That thou haſt ſent me, and haſt loved me; and haſt loved them indeed, as thou haſt loved me;* when they ſhall ſee that I appear in thy Glory, (as at that Day I ſhall). And that therefore I am One with thee, whereas before they who would not believe, nor embrace me for their Chriſt, and come in for a ſhare of this Union with me, but refuſed me, or unworthily fell ſhort in ſeeking me, and would never

never apprehend that I was such a Glorious *Messiah* as then I shall appear to be, but undervalued and despised me. But when they shall see that I also was able to bring about such an Union of my Church and Body together with me and thee, and not lose one of them thou hast given me; and therewith to have filled them with such a Glory as they shall appear in, by which it will be as conspicuous and Visible, that they are One with us; they will then know, with wonderment, that thou indeed hast sent me; of whom they had, the most of them, by hear-say, at least heard; for the sound thereof went forth to All the World; and that those whom they hated, and despised, together with me, whom they persecuted, and would have driven out of the World; that those are thus so nearly united to me, and thee, as it will appear, *Thou hast loved them, as thou hast loved me:* Lovedst me as their Head of Union to them; and for that nearer Union which I have with thee; hast loved them as my Body, and for my sake: All which when the World hath once seen, and known; then I shall further fulfil what I pray for, in the 24*th* Verse, even take them into thy Kingdom, where they shall ever be with me the Lord; and behold my Glory, and adore thy Love, both to me and them: *Father, I will that they also whom thou hast given me, may be with me, where I am; that they may behold my Glory which thou hast given me; for thou lovedst me before the Foundation of the World.* And the appearing and apprehension of this, to and by the Wicked World, will be a new, and great, though a more secondary Glory, which will arise unto his Father by that Union then perfected, which he prays for to be his own.

Chap. 6.

CHAP. VII.

That God constituted from Eternity, Jesus Christ God-Man, *to be one universal Lord, under Himself, over all the Creatures he intended to make.*

1 Cor. 8. 6.

And One Lord Jesus Christ.

I Desire this to be noticed afore-hand, as touching this part of the Text I am now entring upon; That though *All Things* are said to be of God: Both *His Creation, &c.* of them, and our Union with him, to have been first designed by God; that yet our Apostle doth evidently withal here declare, That *all Things*, both the Creation and Government of the World; as also our Union: yea, even all that ever God did, was ordained by him, to depend upon Jesus Christ, as Lord; as well as upon God the Father, as God.

Hence, at this our beginning to treat of what belongs to Christ's part, we must again climb up to the Supreamest Top, or Pinacle of Eternity, and place our Thoughts in the first Instant thereof: And as yet, suppose that our God being but about to Purpose, and Decree *All Things*, or any thing which his Will should pitch upon: that none of these Things concerning us and the Creatures, had their determination, without a supposition of our Christ his having been first constituted the Lord, and a dependance of all Things upon him as Lord, to have been first ordained also. Or thus,

That God, in his Decrees and Purposes, for the effecting of all these, did presuppose and take in his Christ to be the Lord of us and of all Things: Of whom all did and should depend, as well as upon Himself, though under Himself.

So as for an Entrance to this Discourse about Christ's Interest in all these, we will make a stand, or rather go backward again, and make a Recognition, and set our Thoughts down in this *Supposition*, That we consider all these Concernments of us, and of the whole Creation, in the first instant of Eternity, but as yet lying in the Mind of God in a simple or pure *Idea* of them, or in a bare Contemplation, and Chart, or Model, in God's *meer and simple Knowledg*, and *Intelligence*; they lay as a Mass of Gold, or Silver in the Oar, without their having a Decree of his Will as yet passed upon them, that they should be minted: They had not the conclusive Decree, or *Fiat* of his Will, what they should be; although he stood ready and propitious to set that his Seal, or *Imprimatur* for their coming forth, and publishing into *Actual Existence*: But having them, and All in view, or Model ready afore him; he was pleased in one and the same Instant, or Moment of Eternity, wherein he brought forth these, or any other Purposes of his to a Determination conclusive; He was pleased (I say) to set up as the first-born of his Purpose, chiefly, or afore All, and to lay for a Foundation, and Corner-Stone a midst, or middle Person, between his Creatures, and Himself; but especially between Him, and those First-Fruits, or choice of his Creatures, he would draw up into a high Union with Himself, to set up his Christ. A Person who in the Language of the Text, should be an [*One Lord,*] who should be a joint Compeer with Him; or rather God's Commissioner and Plenepotentiary, in all his Works of Wonder; and that is, *Our Christ*: Not considered barely,

and

and singly as he is Second Person, *One God* with the Father *blessed for ever*; but as God-Man, having the Office of Lord and Christ put upon him by the Father, as one that should be an [*One Lord,*] under this one God considered as he is God, and in that relation and respect *lower* than God Himself: And yet constituted in that Supream Soveraignty of Lordship over them, his Creatures, that both all his Creatures which he should with him decree to make, they all, and their very Creation, and Government after their Creation, should depend on that *One Lord.* As also, that all of us whom he should decree to be taken up into that special Union and Communion, should owe all thereof to, and have the same dependance on, this one Lord, as upon God the Father Himself: Than which, nothing could be found more to honour and greaten this *One God,* as God, before the whole Creation. Thereby being shewed and manifested the infinite distance of God from the whole Creation, in having so Supream a Lord over them, as this same Lord of his designing, should be; who yet should be under God himself, and so between him and them. Chap. 7.

And there is this General Corolary, from this founded on the Text; That if All Things, and our Union with God depended upon this *Person,* as he is *Lord,* and *Christ*; and that these Titles import his *Office,* and not simply his being *Second Person,* as Son of God, (though that be the *Substratum,* and Foundation of All.) That then, he must have been first set up and constituted God-Man, and in God's Decrees invested with these Offices, and constituted and made both *Lord* and *Christ,* as by whom all Things should be, and we by Him, as well as by the Father: Which is one great Notion I drive at, and I carry with me in mine Eye all along, to make forth; and do therefore, upon any just Occasion, every where draw it out, unto Notice and Observation, as a great Gospel-Truth.

My present Task is, To begin with this his Title; He is (as hath been said) first decreed unto, His Title of *LORD.*

The following Explanation of which will make way for the clearing of that great Truth last noticed; as also of many other Things concerning Christ, previous to what are to follow. Now as to that,

1. It is an ancient Title of His, and one of his first Titles, given him in the Old Testament, and continued to him by them in the New, and of a larger extent than that of *Saviour.* And though distinct from that of One God, yet necessarily denoting and supposing (as the Foundation of it) that withal *He is God.*

In the Old Testament, Psal. 110. 1. *The Lord said unto my Lord:* and though our Translation observes no distinction, yet 'tis in the Original, *Jehovah said to my Lord Jehovah,* unto *Adonai:* that is, God the Father unto Christ, or the *Messias,* as Christ himself interprets it, *Matth.* 22. 42, and 43. To whom that Name *Adon,* or *Adonai,* is made specially peculiar, and had been traditionally let down to the *Jews:* For *Enoch* had propheſied of him, under that Title, afore the Flood; which, as a Tradition the Apostle *Jude* quotes, vers. 14. *The Lord* (namely the Christ) *cometh with ten thousand of his Saints.* To name but one more out of the Old, Dan. 9. 17. *Hear O God Jehovah, for the Lord's Sake:* Where Christ, in distinction from God the Father, is called *Adonai, the Lord.*

Which Title of the *Messiah,* because thereby he was more eminently known by them, than by any other, the Angels, when they bring the News of his Birth to the *Jews, Luke* 2. 11. do proclaim him by, and under the Stile of it: *To you is born a Saviour, which is Christ the Lord.* They describe his Person under the Notion which he had been more vulgarly known by, under the Old Testament, than that of Saviour [*Christ the Lord.*] And afterwards, the same began to be, by the unanimous Vote of all the Apostles given him, *Acts* 2.14. publishing it in the Ears of all *Israel,* and applying it with an Appropriation to our *Jesus,* as that Title which answered to the general Expectation of the *Jews,* concerning their long-look'd-for *Messiah.* Acts 2. 36. *Therefore, let all the House of* Israel *know assuredly, That God hath made this same Jesus whom ye crucified, both*

BOOK III.

Lord and Chriſt. And is, as if he had ſaid, Lo, he is that very Perſon whom you expect. Who hath been generally and indeterminately known to you, under thoſe Names given him by your Fathers, all along in the Old Teſtament; whom God hath now made, and ſet up, and declared ſo to be, by exalting him in Heaven, and putting all into his Hands. And know (ſaith he) aſſuredly, that that Man Jeſus is He. 'Tis ſtrange, that the *Jews* ſhould ſo conſpire, to forbear every where throughout the World, to reade or pronounce the Name *Jehovah*, the Name of God's Eſſence: And that inſtead thereof they ſhould ſubſtitute, and ſtill uſe the Word *Adonai*, or *Lord*; which, as you have heard, is ſometimes in the Old Teſtament appropriated to the Son. Yea, and that their own *Cabaliſts* ſhould confeſs, the Myſtery of it to be, *That that Name Adonai, or Title of Lord* (and ſo the Perſon of him, the Son, that more particularly bears it) *is to be the Key to Jehovah*, which latter is the Name of his Eſſence, which is hidden to us, (as they ſpeak) *to be as a Treaſury, in which God Jehovah hath hid all the Riches he means to communicate to us.* And further, this *Adonai*, or *Lord*, to *be the great Ruler and Governour, under God Jehovah, nouriſhing and ſuſtaining all Things.* And *that without Adonai, or this Lord, there is no Way or Means for any Man to come to this God Jehovah.* Thus *Maſini* hath out of their own Records obſerved: Which is a clear, if not a full Explication of the Office of our Chriſt, as he is *Adonai*, or *Lord.*

Adſentiuntur nobis verbis ſaltem Diviniores Hebræorum Philoſophi, quos Cabaliſtas vocant, cum tradunt illud verbum Adonai eſſe tanquam clavem quâ pateſit aditus ad Deum Jehovam, hoc eſt, ad Deum veluti in ſuâ eſſentiâ latentem. Eſſe theſaurum in quo ea, quæ à Jehovâ nobis impartiuntur, omnia ſunt recondita. Eſſe inſuper œconomum illum magnum qui res omnes diſpenſat, nutrit, vegetat per Jehovam. Denique neminem ad Jehovam penetrare poſſe, niſi per Adonai: Neque enim ullam aut viam aut rationem ad illum prevenendi aliam eſſe prorſus. Hæc & his ſimila ſcripta extant in eo libro cui titulum illi fecere *Portam lucis*, & in libro quem vocant *Nomen explicatum. Maſius* in *Joſuam. See alſo* Ainſworth *on* Exod. 6. 3.

The New Teſtament ſpeaketh the very ſame *in terminis*; God not being known to any, but to whom Chriſt reveals him: In whom *are hid all the Treaſures of Wiſdom*, he ruling and *ſupporting all by the Word of his Power:* As to whom God hath communicated the Execution of all Judgment; Himſelf viſibly judging none. *Neither is there any Name under Heaven* but this, *whereby Men can be ſaved*, and approach to God; there *being one God*, and *one Lord*, as here, 1 *Cor.* 8. 6.

And this Title of *Lord*, in diſtinction from *Jehovah*, or *God*, as thus underſtood and uſed by the *Jews*, conduceth ſomewhat towards an Anſwer to that Objection of the *Socinians*; That Chriſt being uſually thus ſtiled the *Lord*, but the Father *God*; that therefore Chriſt is not God. For not only according to the *Jews* Senſe *Adonai*, or *Lord*, is all one with *Jehovah*, in this reſpect, that it is one of the Names of him that is God; for they ordinarily, in naming God, put it inſtead of God, or *Jehovah*; yea, and it is attributed to none other, but him *that is God*; as they acknowledg. But yet ſo, as withal it is evident alſo, That in their Senſe it likewiſe ſignifies, an *Office* of *Lord*, and *Mediator* for us put upon him: And in that reſpect diſtinguiſhed from *Jehovah*; yet ſo, as ſtill withal, Chriſt Himſelf is alſo the true *Jehovah.* And therefore the Old Teſtament in a very uſual way joins both together, the *Lord God*; and when it ſpeaks in that manner, doth uſually mean Chriſt, who was then the great Diſpenſer of all Things under the Old Teſtament, as well as now under the New. 'Twas he that appeared to the Fathers, who is, and was to them both *Lord* and *God* alſo, as well as *Lord* and *Chriſt* to us.

And thus the Apoſtle *Thomas*, *John* 20. when once convinced of his being the *Meſſiah*, crys out, verſ. 28. *My Lord, and my God!* He ſpake it of Chriſt. For whereas other Diſciples had called him *the Lord*, (as in that Chapter again and again, and frequently elſewhere, as his uſual Title) and had ſaid to *Thomas*, ver. 25. *We have ſeen the Lord*, that is, him whom we have and do own for the *Meſſiah.* And then the Old Teſtament having ſtill put both Titles together of *Lord and God*, as you heard. Hereupon, *Thomas* his Faith being on the ſudden ſtruck, and enlightned with a freſh and new Conviction, he crys out, *My Lord, and my God*, thereby acknowledging Chriſt to be both, and he doth it with Application to himſelf, [*My Lord, and my God.*] And whereas in *Eph.* 4. 5, 6. when it is ſaid, *There is one Lord and one God the Father of all*; And in this Text, 1 Cor. 8. 6. *To us there is but one God the Father, and one Lord Jeſus Chriſt.* It is not to be under-

understood, nor doth it follow, That his Father's being said to be *One God*, in distinction from Christ, should exclude Christ from being that *One God*; no more than Christ's being termed that *One Lord*, in the same Places, would import, that therefore God the Father is not *Lord*. Yea, of Christ, as well as of the Father, it is said, That he is the only Lord; and that with his being God also is inserted, to second it and put this Matter out of all doubt. Thus *Jude* 4. the last Words of the Verse, *Denying the only Lord God,* ἀρνούμενοι τὸν μόνον δεσπότην θεὸν καὶ κύριον ἡμῶν Ἰησοῦν Χριστὸν, and *Lord of us, Jesus Christ*; affixing but one Article at the first unto all these three Titles that follow [*Lord God,*] the *only Lord God*, and *our Lord:* As meaning but one and the same Person known by all these Titles; not two Persons, as of God the Father, and of Christ, both: but one Person only; namely, our Christ, who is the Subject of all these Titles. Whom he there names our Lord Jesus Christ, all three spoken of one and the same Christ; which that of *Peter* added to it also clears, (and all know *Jude*'s Epistle to be a Counterpart of that second of *Peter*; And he writing as *Jude* also, against the very same Hereticks in those Times,) he there says of them, *Denying the Lord that bought them:* And it is our Christ is the Person he speaks of too; as the proper Character he signifies him by; *The Lord that bought them*, and paid the Price of buying them as a Lord. And as he names no other Person but Christ only; so both *Peter* and *Jude* do name the very Heresies, the Hereticks of those Apostles Times run into; naming the very Things themselves wherein their Heresy consisted: namely, in their denying him to be *God*, the only *true God*, which together with that additional Character of *The Lord that bought them*, was the very Point they *denied.*

Chap. 7.

That the Syriack *Translation, and the* Complutensis *Edition read it,* & Græcanica apud Oecumenium. *See* Beza. De Quiros. A Lapide in loc. m. *Of the like to which,* Eph. 4. 3. The God and Father of Christ, *is understood of one and the same Person.*

Add to this, It is well known, that those first Hereticks of the Primitive Times (who pretended to Christianity, and against such they only wrote,) did not deny *One God the Father*, or His being the *only true God*; but that Jesus Christ was the *only true God*, this they denied; and therefore it is, that *Jude* speaks this of Christ alone.

And last of all, an Angel from Heaven, in the close of the whole New Testament, speaks the very same, thereby confirming and sealing what all the Apostles and Scriptures had spoken of Christ; thus in *Revelations* the very last Chapter, vers. 6. *And the Lord God of the Holy Prophets* (who inspired them) *sent his Angel to shew unto his Servants*, &c. Now who is it, to whom the sending of this Angel is attributed, read vers. 16. *I Jesus have sent my Angel to testify unto you these Things in the Churches*; even the same Person (Christ.) The same (He) it is, that is the *Lord God of the Holy Prophets*, vers. 6. And this is for certain our Jesus. For vers. 16. *I Jesus have sent my Angel.* And who in like manner concludes his Speech, vers. 20. *He which testifies these Things, saith, Surely I come quickly. Amen. Even so, come* [*Lord*] *Jesus*, says the Church. And this is our Lord and our God; as *Jude* and *Peter* said in their Epistles.

And by all this, the *Socinian* Objection is sufficiently obviated, and gone beyond.

CHAP.

CHAP. VIII.

That the Title of Lord, *though it imports him that is God, and connotates with it, his being God; yet in* this Corinthian *Text,* (*and elsewhere*) doth primarily note, a Relation to an Office or a Dignity put on him by the Father, *as considered to be* God-Man; *and not simply,* his being Second Person, God with God only. *The Apostle's Intent here is, to set him forth in the dependance, that all Things,* &c. *have of him as such, and not upon him as Second Person, simply considered, it is a Title of* Office *which he bears afore God, considered as* God-Man. *The Fitness, Fulness, and Sufficiency of this Person, Christ,* God-Man, *to discharge this Office of one Lord. For what Reasons it was necessary, that he should be* God-Man *in one Person, to qualify him for the Employment.*

WE do, or may know, that there is a two-fold Lordship of the Second Person; one, natural, absolute, and underived, belonging to him, as he is considered, singly, *Second Person, God with God,* and Lord with the Lord; to whom therefore all the Royalties of the Divine Nature, do equally and alike in common belong, even as to the Father, and Holy Ghost; which Lordship is in them all founded on this which is common to all three Persons; namely, That they had a joint concurrence in the making of all things, and also in governing of them. But then there is another Lordship, that is, a derived *Oeconomical Dispensatory,* which is set up by Commission from God, for effecting all his Works of Wonder for him, and under him; and this is a Lordship proper and peculiar unto Christ, considered as God-Man, to whom, as such, the Father hath committed all Judgment, as the Son of Man; John 5. 22, 27. *For the Father judgeth no Man; but hath committed all Judgment unto the Son. And hath given him Authority to execute Judgment also, because he is the Son of Man.* And of this Lordship it is that *Peter* speaks, *Acts* 2. 36. *Let all the House of* Israel *know assuredly, that God hath made him both Lord and Christ.* So then, there is a *made-Lordship* of his, who yet, by virtue thereof, makes all things. And this is the very same in other equivalent Terms, that are else-where spoken of him by the other Apostles; as by *Paul* himself, *Heb.* 1. 2. *Whom he hath appointed Heir of all Things.* [Heir] there, is equivalent to [Lord] in that *Acts* 2.36. and [Appointed] there, unto [Made] in *Peter*'s Speech, *Acts* 2. 36. and [of all Things] there, unto one Lord [of whom are all Things] here in the Text.

Hence therefore, his being Lord, evidently imports an Office or Oeconomy committed to him, and undertaken by him; even as his being *Christ* also doth. And indeed, we find both those Titles, of Lord and Christ, joined often together, and attributed to him, as being, in this respect, of like Kind or Constitution, that is, as being both made Titles of Office. And to this sense, as we meet

meet them joined, *Acts* 2.36. so also we find him to have been publickly proclaimed, with and under these Titles, by the Angels, as the *Militia* sent from Heaven at his Birth, *Luke* 2.11. to proclaim their own new Lord, as well as of Men; *To you is born a Saviour, which is Christ the Lord:* Where they add a third [Saviour]; All which three Titles, are also here in the Text, *Our Lord Jesus Christ.* All, and each of these three, do alike import Matter of Office given to him, and undertaken by him. And in respect to this Investment with an Official Lordship, it is, he is stiled *Lord*, in distinction from *God*, else-where as well as here; in those words, *Psal.* 110.81. *The Lord said to my Lord, sit*, &c. though our Translation took no notice of a Distinction in the Titles given setly to each; yet in the Original it is, *Jehovah* said unto *Ladonai, the Lord*, that is, *God* the Father, said to the *Lord*, or *Christ*, as Christ himself interprets it, *Matth.* 22.42,43. And that his being Lord there, importeth this his Office of made Lordship, and not that as Second Person, *Peter* evidently shews, in the place fore-cited, *Acts* 2. where he quotes these very words of the *Psalmist*, vers. 34. to prove, That God had *made* him Lord and Christ; for, that is his Inference from *David*'s words, *The Lord said unto my Lord.* And Christ himself, in *Mat.* 22. 43, 44, 45. *He saith unto them, How doth* David *in Spirit call him Lord, saying, The Lord said unto my Lord, Sit thou on my right Hand*, &c. *If* David *then call him Lord, how is he his Son?* In like manner, *Dan.* 9. 17. *Hear, O God (Jehovah) for the Lord*'s sake: where Christ, in distinction from God the Father, is called *Adonai*, and *Lord.* Yea, and this distinguishing Title is made appropriate to him, [*the Lord*] by the Angels at his Birth, *who is Christ the Lord.* And before his Death, by the Evangelists, in their mention of him, *Luke* 12. 42. *And the Lord said, Who then is that faithful and wise Steward, whom his Lord shall make Ruler over his Houshold, to give them their portion of Meat in due season?* Chap. 24. 34. *Saying, The Lord is risen indeed, and hath appeared to* Simon. And *John* 4. 1. *When therefore the the Lord knew how the Pharisees had heard, that Jesus made and baptized more Disciples than* John. And *Chap.* 6. 23. *Howbeit there came other Boats from* Tiberias, *nigh unto the place where they did eat Bread, after that the Lord had given Thanks.* By *Mary Magdalene*, John 20. 18. Mary Magdalene *came and told the Disciples that she had seen the Lord, and that he had spoken these Things unto her.* By the Angels, *Mat.* 28. 6. *He is not here, for he is risen, as he said: Come, see the place where the Lord lay:* And in the *Acts* ordinarily. In the same sense is this my *Corinthian* Text to be understood. Chap. 8.

2. This Title of *Lord*, thus distinguished, doth fitly serve as an introductory Proof from parallel Scriptures; That the *Lordship of Office* is also intended in this Title in the Text, and not as Second Person, simply considered. For these Reasons.

Reason 1. Christ is thereby here distinguished from God; not only as he is the *Father*, but as he is *one God.* Now, if Christ were stiled *the Lord*, only as Second Person, then he is not so to be distinguished from the Father, as the Father is *one God*; but as such he is included therein, with the Father; for he is one God with him, and not to be excluded from that Title; God forbid! But it is evident, that this Title, *one Lord*, is to shew a distinction from the *one God*; and therefore it must import, as something more in his Person. So his *Office* of *Lordship*; by which, as in relation to the dependance of all things upon him, he is termed *Lord.* And otherwise, if his meaning were to expres, that he is God, as he is Second Person, singly considered, he should say but one and the same thing by two several words, *viz.* That God the Father is God, and that Christ the Second Person is one God also, whilst he thus saith of him, That he is the *One Lord.* And indeed, then there were no difference at all; for God the Father is One Lord, in that sense of being Lord. And it is common to the Persons, and so it belongs to the Father as well as to the Son; and the Son is one God as well as the Father. Neither could the *Socinian* Objection be answered, unless we interpret this *One Lord* to be spoken of Christ (*respectu Officii*) in respect of his Office, and not of what he is as Second Person simply. For, there is no distinction between one God and one Lord, if his being God were simply

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ſimply meant in both; but there is a manifeſt diſtinction between God the Father, and Chriſt, in theſe two Titles intended to them.

Reaſon 2. He is here ſet out ſuch an *One Lord*, though holding an oppoſition unto, yet withal as beareth ſome ſemblance, in an oppoſite way, with what the Heathens did conceive of *their Lords many* in their ſubſerviency unto their many Gods; and we muſt ſuppoſe ſome Analogy or Semblance here to hold. Only they affirmed that there were many Gods, and that there were many Lords; but to us there is but one God, and one Lord. And yet the parallel between both thus far holds, that as theſe Heathens ſuppoſed, that theſe Lords they fancied were ſuch, as were appointed by their Gods to govern the World under their ſuppoſed Deitiés, ſo we muſt think of Chriſt, this one Lord, as under the Great God, in an Inſtrumentality and Subſerviency unto this One God. And as a midſt betwixt God and us, and in a perfect oppoſition to their many falſe Gods and Lords, he makes this the Glory of the Chriſtian Religion, that they held but one Great and Sovereign true *GOD*, high above all Gods, as the *Pſalmiſt* often expreſſes it, whereas they made many, falſly ſo called. And that *that* Jeſus Chriſt, whom we worſhip, is but *One* Lord, in defiance of their many Lords, whom they fancied to be Mediators and Agents between God and them, and as placed in the middle betwixt God and Men; that was their Religion. And the Apoſtle outvies them; We profeſs ſuch an *One Lord*, who is an *Univerſal Lord over all*, and a Mediator betwixt Men and God alſo.

And for the verifying of this Notion, as thus ſtated, I refer the Reader unto what a more Learned Hand hath writ, alledging this very Scripture to the ſame purpoſe I now do, for the confirmation of my Aſſertion.

'This diſtinction (ſays he) alſo, of Sovereign Gods and Demons, I ſup-
'poſe our Apoſtle alludes to, in 1 *Cor.* 8. 5. where he ſaith, Though there be
'many that be called *Gods*, whether in *Heaven*, or *in Earth*, as there be
'θεοὶ πολλοὶ, Gods many; that is, *Dii Cæleſtes*, Sovereign Deities, ἢ κύριοι πολλοὶ,
'*Lords many*, i.e. δαίμονες ἐπιχθόνιοι, Demons, Preſidents of Earthly Things;
'yet to us Chriſtians, there is but One Sovereign God, the Father, of whom
'are all Things, and we to him; that is, to whom, as Supream, we direct all
'our Services; and but εἷς κύριος, one Lord Jeſus Chriſt, inſtead of their ma-
'ny Mediators and Demons, δι' οὗ τὰ πάντα ἢ ἡμεῖς δι' αὐτοῦ, by whom are all
'Things which come from the Father to us; and through whom alone we find
'acceſs to him: The Alluſion, me-thinks, is paſſing elegant; and ſuch as I
'think, cannot be well underſtood, without this diſtinction of Superior and In-
'ferior Deities, in the Theology of the Gentiles, they having a plurality in both
'ſorts, and we Chriſtians but one in each, as our Apoſtle affirmeth: There
'wants but only the Name of *Demons*, inſtead of which the Apoſtle puts Lords,
'and that for the Honour of Chriſt, of whom he was to infer, εἷς κύριος, the
'Name of Chriſt, not to be polluted with the Appellation of an Idol; for his
'*Apodoſis* muſt have been otherwiſe, εἷς δαίμων. Or may be, he alludes unto the
'Hebrew Name *Baalim*, which ſignifies Lords: And thoſe *Lords*, I told you,
'were nothing elſe but *Demons*: for thus would *Paul* ſpeak in the Hebrew
'Tongue; There are בעלים רבים and אלהים רבים, many Gods, and many
'Lords. *Mr.* Mede's *Apoſtacy of the latter Times*, pag. 13, *and part of* 14.

They had heard of one God, of whom are all Things, from the wiſeſt of their own Philoſophers, but never of one Mediator between that God and them; they had ſtumbled at this, in the Chriſtian Religion; That they worſhipped a *Man Jeſus* raiſed from the Dead, as *Acts* 17. 18, 31. when yet themſelves held, that the ſouls of *Men* dead (though not riſen) were Mediators for them to their Gods, and thus imprecated them to interpoſe for them. The Apoſtle therefore, moſt wiſely, and aptly, and moſt elegantly, ſets both theſe Religions together in a parallel Compariſon, and yet in oppoſition of the one to the other; and ſo maketh the falſe Notion of their Lords, thus far ſerviceable, as to let in to theſe Heathens Minds by a Similitudinary Glympſe, that, whereby theſe Heathens, at leaſt confuſedly, might underſtand and apprehend (if they would but reflect) what manner a Lord or Chriſt it was we Chriſtians believed and adored;

adored; and for what use or end. Their Fancies indeed ran upon *many Lords*, and *Mediators many*; and those dead Mens Souls: but the Apostle presents them instead of theirs, with one great Mediator, according to the Christian Profession; and Him, though a Man raised from the Dead, yet such a Lord, as being more than a Man, was not a Mediator only betwixt that one God and them (*and we by him*) but was a Lord over, yea, a Founder of *all Things* else, together with God, *One Lord by whom are all Things*. And thus he out-shoots them infinitely in the maineſt Principles of their Religion they doted on, and accounted their Glory and higheſt Wisdom. Chap. 8.

In the next place I come to manifeſt *the Fitneſs, Fulneſs, and Sufficiency of this Person*, Christ, God-Man, *or of the Son of God united into one Person with a Man, to bear and sustain this Office of one* Lord; both in relation unto *all Things to be by him*; and *especially to us the Elect*.

Let it be remembred, that this discourse of *Christ's fitneſs* in this place, is wholly confined unto that Notion in general of his Lordship, as in the universal extent thereof over *all Things*; but what is proper to set forth his *Fitneſs to be the Head of Angels*; and more particularly as an Head and Redeemer for Men. The discovery of that fitness is to succeed in its proper place, when Redemption comes to be handled, as that fitneſs of his Person is suited to that Work of Redemption. *See the Sermons on* Eph. 1. 10. *and Christ's fitneſs for the Work of Redemption, on* Heb. 2.

If we (the Chosen of God) and *all Things*, were able to speak, as they are brought in speaking at last, *Rev.* 5. 11. and were permitted to give their Voices to design forth and chuse One, (and but one Person, as the Text speaks) to be the *Universal Lord*, they nor we could desire no other; none but this Person of *God-Man*, thus constituted and made up as he is, and is now to be set forth.

The All-sufficiency that is in this Person for this Office, the Narrative thereof proceeds on thus.

1. Though in respect of the Office it self, he that is to have it, is said to be *made*, that is, *appointed*, as coming under God's Will appointing; yet in his Person, as the Foundation of it, it was absolutely necessary, he be one that is *not made*, that is, not a meer Creature: One that had been but a meer Subject of God's, according to that Tenure of the Law of Creation only, had not had an intrinsecal Worth and Dignity in his Person, to fill up and carry forth this his Office of Lordship with port and comely Honour enough, nor suitably to that place. For, he must be so over the Creature, as that himself might challenge Worship and Honour from the Creature as their *Lord*, as truly and justly, as God the Father, in that he was to be One whom all things should depend upon, as well as upon the Father: In whose Person also a Demonstration might be given, how great a God, God the Father was in his distance from the Creature, in that he that was his appointed Lord, should yet naturally hold so great a Sovereignty over all his Creatures. Who ever had been but a *made Person*, and a *made Lord* too, and wholly both, he were too mean stuff to make *God's Lord* of; that is, such a *one Lord*, as this Text sets out, and which became God to set up: His Person must be able to bear and to fill up his Lordship and Dominion, for else he would but fall into the same Rank with those *many Lords* the former Verse speaks of; yea, if you would suppose one so sublimated, as to be the Spirit of the whole Creation; and in whom the several Species of the whole were, by way of Eminency, contained and comprehended; and out of whom, as an Elixir, they all might be extracted, (as some philosophize concerning our Christ); yet still, in that he were but only *made*, his distance from meer Nothing, were but the very same that his Inferior Fellow-Creatures have, he could never have been a *midst* between God and them, because in his Person he held not a proportionable distance between God and them; and thereby he had been as subject by his Original Make and Constitution, to the same mutability and weakness that any other of the Creatures were; and so would have proved but a meer Quick-sand, to the *upholding* and bearing up the weight of all Things that were to be founded on him, and depend upon him. Look then, as in the Case of Man's Redemption, like as *Men* that had Infirmity, were laid aside for *The Phrase*, Heb. 1. 2.

Book III. the Office of the Eternal Prieſthood; and God ſought out one that was *perfect for evermore*: So, of all meer Creatures, it muſt be ſaid, as to this his Office of *Lordſhip*, they all had infirmity.

If it be ſaid yet, If God would, could he not have *made* one great enough for this? The Anſwer is, Even for this very Reaſon, that ſtill all would have been but meerly a *made Greatneſs*; Even therefore, ſuppoſe what you can or will, it proves too *little*, and falls ſhort: For alas, it were all but wholly *borrowed*; yea, and of which Greatneſs, theſe very Stones were as immediately capable without him, by God's ſole raiſing them to ſuch an Eſtate, as himſelf once was thereof. God could have made as good ſuch Chriſts, and Lords of them, as the *Baptiſt* ſays, *Mat.* 3. 9. Sons of *Abraham* out of Stones; *He that is capable of ſo high an Office*, muſt be One that is God, which we have even now proved.

This for the firſt, That this One Lord, here in the Text, is and muſt be God.

And yet again, 2*dly*, If he be to be *made a Lord*, and Chriſt, (as the Scripture ſpeaks alſo of him); He muſt, together herewith, be ſomething that is *made*, as well as God, who cannot be made: He is to be, (in reſpect of this Office) under God, lower than God, between God and all things made by God; otherwiſe, this Great End, which was to greaten *God* as *God*, by ſhewing viſibly and demonſtratively, that infinite diſtance between God and all his Creatures, had not been attained: for ſuch a Perſon as was God only, as well as himſelf, had been equal unto him: But God, to ſhew his Greatneſs, deſigned ſuch a One as ſhould be alſo under him, and yet God; and withal, a Sovereign Lord of all his Creatures. And we find Chriſt accordingly ſpeaks of himſelf, *My Father is greater than I.* So then, ſome one of the Creatures muſt be taken in, to make up this Lord, to be made one Perſon with him that is God; and ſo this Lord will take his Place in the midſt, between God and all things.

For, 3*dly*. This Creature (whom ever this Honour is to fall upon) in God's Eternal Purpoſes (for we are ſtill in the ſame Sphere of meer poſſibility) muſt be made into one Perſon, with a Perſon that is God; for elſe, ſtill he is not [*One*] *Lord*. God, you ſee, would have but *One Lord*, as God Himſelf is but One. The Text ſpeaks it both Negatively, *Not many Lords*; and alſo Affirmatively, *One Lord*: two compleat Perſons of them can never make one, and theſe two muſt be made one Perſon. A King and Queen, though one in Marriage, (the neareſt Conjunction) never did, nor never can, make one King, or one Prince, (as *Philip* and *Mary* with us did not). And again, if we would ſuppoſe, that many Creatures, and not one only, had been taken up into Union with ſome Perſon that was God; yet ſtill there would have been *Lords many*. But God will have ſuch a Lord as is perfectly One, who therein ſhall be the perfect Image of his Sovereignty and Monarchy over all Things; and therefore will have but One, to whom all Things elſe, without exception, are to be ſubject.

4*thly*. Which of the Three Perſons in the God-head, and what ſort of the Creatures, was fitteſt to make up, in a way of Perſonal Union, this *One Lord*?

1. As to the Perſon of the Trinity, it muſt not be the Father; it was no way proper for him, that was the Fountain of the Perſons, and of the whole Creation, to undertake any Office what-ever, and ſo not to become this *Lord*, which is an Office under God, as the Text expreſly affirmeth. Who then? God the Son is next, who in that he is the Son, is, by a proper natural Right, Lord of all Things; for he is the Heir unto this his Father, in that he is the Son; and it is the common Law, even from God to Creatures downwards, *That the Heir is Lord of all*, Gal. 4. 1. 'Tis fitteſt then that he, the Son, ſhould have this Office and Title of *Lord* transferred on him; and none ſo fit to be the appointed Heir of all Things, *Heb.* 1. 2. who, in his Perſon, is naturally next God the Father, *the begotten Heir of all Things*, who is not *made*, but *begotten*, *and the only Begotten*, namely, of this *One God the Father*; John 1. 3, 14, 18. compared, *All Things were made by him, and without him was not any Thing made that was made. And the Word was made Fleſh, and dwelt among us, (and we beheld*

his

his Glory, the Glory as of the only begotten of the Father) full of Grace and Truth. No Man hath seen God at any time, the only begotten Son, which is in the Bosom of the Father, he hath declared him. And so truly, a Person to whom of special right this Honour, as conferred, doth belong: This Title of ***Lord*** was not to be severed from the Natural Heir; not so, as that one Person should be the Natural Lord by Inheritance, and another made Lord, and Christ, by Decree and Appointment, upon this account also, that still there must be but one Lord. And therefore he who had a natural Right to be Lord, as Heir of all Things, and he who was made so by Decree, and Appointment, must meet in one and the same Person. Chap. 8.

And as for the Pretension of the Third Person, the Holy Ghost; so it was in God's Design, that he that was to be this Lord, was to have such a multitude of Elect to be united to him, as he must be a Person, who was able to give and send the Spirit himself to make that Union, and to effect all for him, and compleat all from him; John 16. 15. *All things the Father hath, are mine; therefore I said, that he* (the Spirit) *shall take of mine, and shew it to you.*

And again, the Intendment of erecting this Office of Lordship, being, that God might have an outward Representative of himself, or a visible Administration of all Things, and to whom the whole Creation should owe their Subsistence, and their All; and accordingly he was to be owned and honoured by them, and at the same rate that God is: Hence therefore, for this Honour, God comelily singled forth, and constitutes, this *Son* to be that Person that was next himself, as Fathers use to do their Sons. God the Father *so loveth the Son, that he sheweth and revealeth all of himself to him*, John 5. 20. *and hath committed all Judgment to him*, visibly to be administred by him; and that with this professed Purpose and Intent, *That all Men* (yea, and Angels, and the whole Creation) *might Honour the Son, as they Honour the Father*, John 5. 20, 23. So then, the Son is he that is made this Lord under our one God the Father.

We have seen, which of the three Persons was fittest for this Lordship. Now,

2. As to what sort of the Creatures, (we are still, as was prefaced, in the supposition of all Things as yet to be decreed, and so considered by God in the foresight of his simple Intelligence) should be meetest to be taken up in this high Priviledg of one Lordship.

It so pleased our Great and Wise God, as to single forth the *Nature of Man*; Not in order only to the Work of Redemption of us Men, (that is, but one Branch of this his Work and Office) but in order to his being *Lord of all Things*, he took that *Nature of Man* to chuse; yea, it is said, That so *it became him*, (namely God) *for whom are all Things, and by whom are all Things*; so to do: in *Heb.* 2. 10, 14, 15, 16, 17, 18 Verses, *For it became him, for whom are all Things, and by whom are all Things, in bringing many Sons unto Glory, to make the Captain of their Salvation perfect through Sufferings. Forasmuch then as the Children are Partakers of Flesh and Blood, he also himself likewise took part of the same: that through Death, he might destroy him that had the Power of Death, that is, the Devil; And deliver them, who through fear of Death, were all their life-time subject to Bondage. For verily he took not on him the Nature of Angels; but he took on him the Seed of* Abraham. *Wherefore in all things it behoved him to be made like unto his Brethren; that he might be a merciful and faithful High Priest, in things pertaining to God, to make reconciliation for the sins of the People: For in that he himself hath suffered, being tempted, he is able to succour them that are tempted.* And although God did thus design and determine, in a more eminent respect to Man's Salvation, (which was the occasion of what he there speaks of this, That he took on him, *Not the Nature of Angels, but the Seed of* Abraham); yet it is withal said, That that great *God, of whom, and for whom are all things*, (which is the Preface to that more eminent part for which Christ was ordained, namely, *Man's Redemption*) had together in his Eye at once *all Things*, and *all Ends* and *Designs* of his what-ever, as that Phrase [*for whom are all Things*] imports; whiles he speaks of his ordaining him to be a Redeemer for Man; and accordingly it became him to extend to, or rather grasp in, a respect unto

BOOK III.

all Things in his great Deſign; which this my Text collated and brought unto that, confirms and diſcovers, in ſaying, *One God, of whom are all Things; and one Lord Jeſus Chriſt, by whom are all Things.* And over and above that [We] (thoſe Elected and Redeemed Men) ſhould be *by* [*Him*] alſo.

And how fit it was, That the Perſon of the Redeemer of *us Men*, ſhould himſelf be *Man*; this you all acknowledg. But I further add, If a Lord be to ſet up over all Things, that is, the whole Creation, What Sort or Species amongſt the whole Creation, ſo fit as the Nature of Man? True indeed, that Nature, for its Rank is a *little lower* than the Angels; but that mattered not in this Buſineſs; For this dignity of Lordſhip, depended not on the *dignity* of the Creature, that was to be aſſumed: But the Dignity, or the ſubſtantial Worthineſs and Grandeur of the Perſon, was to ariſe from the dignity of the Son of God who ſhould aſſume it. The Nature aſſumed, contributed nothing of Worth, but had that wholly communicated to it; only it brought a Fitneſs, and a Meetneſs with it into this Union, for this Office, above all other Natures whatſoever. And that was it, which God had a regard unto herein (beſides his good pleaſure) to chuſe that Nature above all other, as is plain by that in *Heb.* 2. And certainly, this comely Capacity doth every way fall fuller upon the *Nature of Man*, than upon any other: for who of Creatures ſo fit to be made Lord of *all Things*, by that God *for whom are all Things*; but he that is the *Sum and Contract of all ſorts of Creatures that ever God ſhould make.* Yea, and perhaps of all ſorts of Creatures *poſſibly* to be made, even from the Angelical Nature upwards; than which (they being meerly Spirits) nothing could be higher of *Kind* upwards, between God and them; and then downwards to the meaneſt Atom, or duſt of the Earth; or if you will, to the *Chaos*, out of which all was made, you cannot thruſt in a new Species or Kind, between any two of the whole Order and Deſcent of them: No new middle Link, between any two Links of that Chain of Creatures from top to bottom; and what we ſee are made, Man is the Abſtract and Epitome, and contains all in him. If therefore we could ſuppoſe that all the Creatures had had a Tongue, and ſo a Voice in the Election of their one *Lord*, they certainly would have pitch'd upon that Nature to be their Lord, in which they all had ſuch an Intereſt, and have caſt it, That *all Things epitomized*, ſhould be this *conſtituted Lord:* And God, who is wiſe in Working, and excellent in Counſel, conſidered this, and fitted them all with ſuch a Lord, as themſelves, if to chuſe, would (for this reſpect) have choſen.

This was ſo happy a Match, and ſo well thought of, as being that which perfectly ſuited this general Adminiſtration, as it was no ſooner thought of, but inſtantly it was concluded and agreed on by the Three in Heaven, and particularly conſented to by the Son himſelf; Who (as *Peter*'s Phraſe is) was *preordained before the Foundation of the World was laid.* All Things elſe depending on this, God's firſt Reſolve about him. No ſooner was it agreed, but inſtantly God the Father, and the God-head in the other two, embraced and *poſſeſſed him*, (as the Expreſſion is, *Prov.* 8. 22. *The Lord poſſeſſed me in the beginning of his Way, before his Works of old*) poſſeſſed him as a rich and compleat Treaſury and Magazine of all his Counſels, laid up with him; and alſo a moſt able Miniſter and Agent, for the execution of all his Works. Chriſt, who is both the *Wiſdom* of God, and the *Power* of God executively; his Univerſal Inſtrument, *by whom*; a compleat Subject, *in whom* to manifeſt all his Glory: And *verſ.* 30. of the ſame Chapter, *I was as one brought up with him*, as 'tis tranſlated; it is a word ſo full of Significancies to our Purpoſe, as nothing could be more comprehenſive. The word [אמן] in the Hebrew ſignifies, any one that was *Nutritius*, the Nurſe, or Nouriſher; as unto whom God had committed all his Works, as Men do their Children unto a Nurſe; to cheriſh, bring up, and govern, to all his Ends he had deſigned them for: Yea, as the word alſo ſignifies, to be his Artiſt, Architect, or Maſter-builder of them in their firſt Creation; who took the Fabrick of the whole Univerſe upon him, to contrive and frame the rearing of it, with the moſt exquiſite Skill, to the moſt beautiful Faſhion that might be. For theſe things, and many more, doth that word ſignify: So as God preſently ſaid with himſelf, I have found a Servant that ſhall perform all my Pleaſure, a choſen

See ALapide *on the word, which alſo* Mercer *doth acknowledge and enlarge upon, in* Prov. 8 30. Hæc omnia poteſt vox Hebræa ſignificare.

chosen Shaft, a meetful universal Engine, Adequate to all my Purposes and Thoughts, a sufficient Ground-work and Foundation for any manifestation of himself he should desire to make. So as I need not to go out of *him*, or leave *him out in any thing* I have a mind to do. And all this, over and above, or besides, his being my Delight in his Person unto my self, whom alone and simply I delighted in for himself alone, which there follows, *I was his Delight*, &c. Thus was he appointed Lord of all, as fitted and suited, both to God and his whole Creation, and the Designs thereof; which to be meant of him, as God-Man, I have (I hope) elsewhere made evident. Chap. 9.

And this is no other than that which I afore observed, to be generally the Sense of the *Jewish Cabalists*, who speak on this wise of the *Messias*; *That he is a Treasure, in which God, or* Jehovah, *hath hid all the Riches he means to communicate unto us. And further, to be the great Steward, and Governour under God* Jehovah, *Nourishing, Cherishing, and Dispensing all:* With which this Scripture in the *Proverbs* agreeth.

CHAP. IX.

That all Things do depend upon Christ as One Lord, *as* God-Man, *as well as upon the Father, as One God. God's Eternal Purposes concerning the whole Creation were made in Christ, as* God-Man. *By him God made the World. The more peculiar Dependance, which the Elect have on Christ,* God-Man, *as their Head. They hold of him the Tenure of a Spiritual Being, above what they had by Creation, and of all Supernatural Blessings and Benefits.*

1 Cor. 8. 6.

——*By whom are all things, and we by him.*

WE have seen what the import of this high Title, *One Lord*, is; and that in this Place it denotes an *Office* put upon him as God-Man, and the fitness of that Person alone, for this *Universal Office*, or *Dignity*.

I am as yet but upon Generals, which lead on to many Particulars that are to follow, and at large to be discoursed, and beaten out: I intending, God assisting, to dilate upon all, or the most Particulars; wherein Christ, considered as God-Man, is found subservient unto God his Father, in and for the giving being to, and effecting of, all his Works *ad extra*; or which are out of Himself. But the present Purpose on this Text is to touch rather upon two Generals, according as Christ's Lordship is divided.

First,

BOOK III.

First, His Relation unto all Things what ever they be that are distinct from the *We.* All Things in Nature or Providential.

The second is, What concerns the Elect either in their Supernatural *Being* and new Constitution of them; in a Word, what they are, they are *by Him*, the whole of them, and what Belongs to them Supernaturally.

I come to the First. For we must remember that this *Mediation-Work* between God and Man, is but one part of his Lordship, although the greatest for moment and Glory: but it further contains a Commission from God, to *be a Lord over all Things:* as *Peter* speaks, *Acts* 10. 36. as that which is another part of it. And again, a Lord not only over all things to rule, and govern, and order them for God, and under God, when they shall be *once made*; but with a Commission from God, for the making of them, by virtue of that his Office which was given him, long afore the Creation it self; that although the Second Person did only personally then subsist, yet he bore, or sustained the Personage of God-Man, in the very Creation it self: All these you have full in the Text, in that Title *One Lord.* And then his Lorship is parted into two Administrations, and Commissions; one towards *All Things*, the other towards *Us:* And that towards *All Things*, extending to their very *Beings*; *by whom are All Things:* Even by whom all Things are, what they are, or any way shall ever be, from the first Foundation-Stone of Being, unto the full perfection of them.

And these being wrapt up here but in Generals; I shall therefore do no more, but for the confirmation of this first Head, give one General Proof, comprehensive of *All Things:* And which ascends far higher, than to prove Christ's being only instrumental to the execution of All; but further, that God's Eternal Purposes concerning all Things, were made in Christ as the Forge, or Machine, in which they were all formed. And this, if proved, we must needs acknowledg the dependance of all Things upon this One Lord, to be great indeed; when God's very Purposes of them shall be found to be in Him. And therefore still, that Himself was purposed first; and this Dependance is Superior, and Metaphysical (as I may so speak) unto his being the Executor, or Administrator of them all; for his Purposes are the Supream Cause, and Original of all Things. And therefore in that sole Instance, I shall over and above make good, that all Things are *through him* indeed.

I shall now in this general Part of my Discourse, alledg but one Scripture for this Head: And add, for the proof of the Creation of all Things to have been through him, a neighbouring Text thereunto, bordering upon it: Which will be sufficient in this Metaphysical Part to have performed, as touching this Head.

1. God's Eternal Purposes concerning all Things, were made in Christ, as God-Man.

God's Eternal Purposes concerning the Creatures, or his Works that are out of, or without *Himself*, are immanent Acts of God's, remaining in Himself. And yet God so honoured this our One Lord, as not to purpose any Thing which was to be out of Himself, *ad extra*, without the contemplation of his being God-Man, on whom (as such) all Things should depend. In *Ephes.* 1. 9. it is expressly said, *Which he purposed in himself:* involving therein his very Purposes of working all Things whatsoever, as well as his Purposes of Grace to his Elect; as appeareth by comparing *vers.* 11. *In whom also we have obtained an Inheritance, being predestinated according to the Purpose of him who worketh all Things after the Counsel of his own Will.* And in like manner, *Chap.* 3. 11. of the same Epistle, it is said, *According to the Eternal Purpose which he had* [*made*] (so in the Original) *in Jesus Christ our Lord:* Which Purposes there, as to the Object Matter of them, do in like manner involve, and take in all the various goings forth of God, of what kind

kind soever, even the whole System of God's Works, wherein and whereby the *manifold Wisdom* of God had, before-hand, contrived to manifest God by; for that is the Matter immediately afore treated of, in the Verse fore-going, *vers.* 10. *To the intent that now, unto the Principalities and Powers in Heavenly Places, might be known by the Church, the manifold Wisdom of God.* And unto this it is, that those words cited out of *vers.* 11. do relate; that is, the whole Oeconomy and Dispensation of God in the Works of Creation, Providence, Government of this World, and of his Church hitherto under the *Old Testament*; being now set together, with the Work of Redemption performed by Jesus Christ, and under the Times of the Gospel begun to be discovered; and thereby being all viewed, in one prospect, by the Angels, who before had but by peace-meal been the curious Observers of all; and each all along, observing, and laying still, each in their Hearts, as they had passed, and been acted; but then it came to pass, by the discovery of the Gospel, that the infinite, various, or manifold Wisdom of God in the whole, broke forth in the Person of Christ, to their admiration and astonishment, that all had been purposed in him, even all these Purposes what-ever, of one as well as of the other. It is there said, That they were *made in Jesus Christ*, as he is our Lord, *vers.* 10, 11. *To the intent that now unto the Principalities and Powers in Heavenly Places, might be known by the Church, the manifold Wisdom of God; according to the Eternal Purpose which he purposed in Christ Jesus our Lord.* So as this was it which became the Matter of the wonderment to them, to see and behold how both theirs, and our Lord Christ, was made the Centre of them all; and that the Works, yea, the Purposes of them in God's Heart, about *Creation*, *Providence*, and all sorts of works, wherein the manifold Wisdom of God had so appeared; all Dispensations to the Jews, (the Church of Old) and now the Calling of the New Church, the Gentiles, were founded all in this one God-Man Jesus Christ.

Chap. 9.

See Zanchy & Grotius in loc.

For the concluding of this, there are three Things particularly and eminently observable to my purpose, out of those words, and their coherence.

The first; That all those several sorts of Purposes, are termed but *one single Purpose*; for so in the Original it is in the singular Number, all being but one Act in God, and all made in one and the same Jesus Christ; and as one single Purpose; though comprehending a whole Systeme and Lump of Purposes.

2. The Phrase [made] is used concerning this one big Purpose; [*Made*] (which is the Phrase) *in Jesus Christ.*

Observe, I say, concerning it, that whereas in the former Chapter, *vers.* 9. you read, that *God purposed all in himself*; yet here, that he made the same purpose in Christ, even as when it should, and did come to the execution; it is said, *That all things are by and through this one Lord*, as well as of one God: As they are coupled jointly in execution, so in Purposes: Only as the Apostle, in another Case, says of him, The purpose of making and ordaining Christ himself, in whom all else are, must necessarily be excepted. And this notes out, that they were made in him, as he was made Lord and Christ; as *Peter*, Acts 2. 36. *Therefore let all the House of* Israel *know assuredly, that God hath made that same Jesus whom ye have crucified, both Lord and Christ.* They were verified all in Christ, as the French phrase is, of the Sanction to their Laws: So all God's Purposes taken up in God's own Heart and Bosom, are said to be made in Christ, they had their ratification in Christ, God brought them to a firm subsistence and ultimate resolvedness, in and through his Christ as a Lord. For, seeing all things purposed, were to be brought into Existence by him; therefore the Honour God gave him in his very Decrees, was, that the very Purposes of them, are said to be made in him; without whom, they would, as to the effect and issue of them, have been in vain: He being present, and by, and undertaking to effect them all; therefore they are from the very first purposed in him. So as all God's Eternal Purposes depended on this Lord.

The third Thing I observe is, That to shew this Universal Dependence of all God's Purposes on his one Christ, he answerably mentions all his Titles.

1. Of

BOOK III.

1. Of Saviour, in that his Name of [*Jeſus*]. 2. Of [*Chriſt*]. 3. Of [*Lord*].

Which three do comprehend a Reſpect and Foundation unto all his Purpoſes, of what ſort ſoever. The words afore mention all three; *In Jeſus Chriſt our Lord*, which iſſues fully to the Point in Hand, and falls in with the words here to the *Corinthians*, my Text.

Thus of God's Purpoſes, which were the Matrix, the Womb of all Things.

II. Chriſt is the Medium of God's Creation, *&c.*

But more particularly, let me here add one Inſtance, which yet may ſerve for all other; and I add it here, becauſe it neighboureth ſo near this form, as I could not well leave it out here: And it concerns the Execution of all Things begun by the ſame Chriſt, as the former did, the purpoſes of all Things in Jeſus Chriſt. And ſo we have Proof, and Inſtance in both Kinds, both in God's Purpoſes, and in the execution of them out of the ſame Chapter.

When God ſhould after (as he did) come to effect or put in execution all, or any of theſe the purpoſes of his Heart, ſtill this ***Lord*** preſents himſelf as fit and able to ſubſerve him in the execution thereof, as an Univerſal Agent or Inſtrument; In the virtue of whom he effected them all, and brought them forth to act.

For Inſtance;

The firſt Purpoſe of God that was put into execution, and which was indeed the Ground-work, the *Materia Subſtrata*, or Subject Matter of all other Works that were to follow, in execution, was that of *Creation*; the putting of all Things into Being, (as the ultimate or *bottom-Subject*, the Matter which his Decrees were to have to work upon); of this it is expreſly ſaid, in *Epheſ.* 3. 9. and indeed is added by the Apoſtle, as the eminent Inſtance of all the reſt; *Who created all Things by Jeſus Chriſt*, not one thing excepted, but was created by him.

And again, If when God, ſetting his Hand to create, would make more Worlds than one, (as he hath made two, *viz. Heaven* and *Earth*) in the virtual Influence of this Lord, God-Man, it was, that theſe Worlds were made; Heb. 1. 2. *Whom he hath appointed Heir of all Things; by whom alſo he made the Worlds.* And herein, likewiſe again, this Lord is the Maker of all, and every thing in each and both theſe Worlds; ſo, *Col.* 1. 16. *Viſible or Inviſible, whether Things in Earth or in Heaven.* All which is to be underſtood of him as God-Man. But of theſe Things afterwards, upon that *Col.* 1. 16, *&c.* more particularly.

III. The Church of the Elect have a more ſpecial dependance upon one Lord Chriſt, as God-Man, 1 *Cor.* 8. 6. *And we by him.*

I ſhall lay down only ſome Generals, that ſhew the Tenure that the Church of the Elect hold on the one Lord Chriſt, as God-Man.

Two Things are imported in theſe words, *And we by him.*

1. A Super-creation Being, and Exiſtence given us in Him.
2. Super-creation Bleſſings, and Benefits by Him, which appertain to that *Being* in Him. Which Bleſſings are of two ſorts.

1. Of Redemption, as Sinners, through this one Lord; as he is *Jeſus*, that we hold of his Merits.

2. Of Bleſſings abſtractly conſidered, from thoſe of Redemption; that we hold of him as he is Chriſt the Lord; through our Relation to, and Union with his Perſon.

We

We have had a general view presented to us, how all things, that is, the whole Creation do, and did depend upon our Lord Christ, even in God's very purposing of them. Chap. 9.

It is therefore meet I should next speak the like generally to this other *Part*, the *Tenure* that the Saints, the Elect of God have, and do hold of Christ: To the end, that this part of this Structure, may correspond with that which is foregone; which had but in general treated the dependance that *all things* have upon him.

And it is this latter is infinitely the more eminent of the two; and yet both necessary to shew the Compleatness of Christ, as God-Man; as in his Person, so in his subserviency to God, in all his Works whatsoever.

——*And We by Him.*

1. The *We* here, are God's Church of Man-kind, selected out of *all Things* which he created, and here separated from them, as a Company standing out apart by themselves, and who were separated and appointed by his Father to be a *Body* unto him as an *Head*. Now if we consider them in their first Creation-state, so they are to be counted among the *all Things*; and as such *efficiently* depending on him as *one Lord*; the Creator, *&c.* of them: But when here he adds, and *We by Him*; this imports their being a Chosen Generation, a peculiar People to God, the Chosen of God out of all Things else: And his being a peculiar special Founder unto them of a Supercreation-State, and a dependancy upon him for the whole of it, as he is Jesus Christ the Lord; which they have from him, *de novo*, and by a newer kind of Title, than that of Creation. A State, and all Things belonging to it, wholly supernatural unto that which was by Creation.

And here again, like as was said in way of Premise, to that former first Head, of the dependancy of *all Things* upon Christ; Our Thoughts and Contemplations must mount up again to that supream Age, or highest Point of Eternity: The top of that vast Sphere and Circle that comprehended us, and all Things; considered as yet decreeable by God, and but in decreeing: And considered, that there lay afore our Great God in his Divine Understanding, a Platform of far higher, and momentous Designs than those, and beyond those of the first *Creation and Providence* towards all Things, together with Man, after his Kind, in common with them; namely, of calling in, and bringing *a certain first Fruits*, (as the Apostle *James*'s word is, *James* 1. 18. *Of his own Will begat he us, with the Word of Truth, that we should be a kind of First-Fruits of his Creatures*); of that his intended first *Creation*, to *consecrate* them to himself, through a Supercreation-Union, and Communion with himself: A state which was to be utterly superlative in all the Things belonging to it, comparatively unto that State of, and by their first Creation; and all, and every thing whatsoever that appertains thereto: A State, in the ultimate End and Perfection of it, such as in Heaven, after the Work of Redemption is finish'd, the Saints and Angels shall enjoy to all Eternity: And in bringing us to which, he carries us through variety of Means preparatory, or conducing thereunto; and all, and each of them supernatural also. He, in his Infinite Grace and Wisdom, found his only begotten Son, Christ, God-Man, to be *the Person:* Yea, and in his Person as such, every way accomplished, adapted, and furnished, to accomplish this Design so fully and compleatly, as that whatever be designed by such a gracious Decree, proceeding out of Soveraignty, and such a Love that should so far transcend that Love, which by Creation he bore to us; (a pure Supercreation-Grace I stile it) whatever (I say) should enter into the Thoughts of such an exceeding *Riches of Grace*, to bestow on them he would *so love*; This great Lord, his Christ, was adequately fitted, and enabled to be the Founder of. This God-Man was a Person after God's own Heart, to the very utmost extent of his gracious Purposes, and Counsels; and in his Person empowred to accomplish, at the first instant of his undertaking it, of whatever God could think of for them, or had a Mind to give them.

BOOK III. Now all, and the whole of this Supercreation-State we have by Him, are reducible unto two principal Heads.

First, *What we are*, or rather, *That we are*, or are endowed with a new Supercreation-Being.

Secondly, The Endowments which that *Being* is inveſted withal, or the Supercreation-Benefits that appertain, and belong to it.

And both theſe, and all of theſe, *we* are *by Him*, he is the Foundation of All we *are*, or *have*.

1. He is the Founder of a new Supercreation-*Being*, which is the ſubject of all Benefits beſtowed: As God's giving *Adam* a Natural Being after his Image, that was the ſubject, and recipient of all the Bleſſings he enjoyed; and a Thing diſtinctly to be conſidered of.

We commonly ſay when a Subject hath been raiſed up unto a great Eſtate, Honours, Offices, whereunto he hath a legal Right, given him by his Prince, in whoſe Power it alone was to inveſt him therewith, we uſe in like manner of Speech unto this here, to expreſs it; That *what he is, he is by him:* And therefore call him, *His Creature.* Which is but Tranſlatitious; when yet he had not his very Being from his Prince, but from his Parents it was he came to have that Exiſtence, which is the Subject, or the Perſon, unto whom all theſe Priviledges do belong. But this our Chriſt, is not only the Founder of our Right to all thoſe Supernatural, Supercreation-Benefits; but God hath alſo founded for us in him, a Supercreation-Being, and Exiſtence; (and not only that actual Exiſtence we have from him) when we are made new Creatures: A Workmanſhip created in Chriſt Jeſus, more truly than the Child may be ſaid to be formed, and faſhion'd in the Mother; and the Foundation of his Being, lay in her Womb: And it is this new Creature, ſuperinduced o're the Natural Perſon, which is the *Subjectum* of the firſt Creation: which in Scripture is termed *the Man.* Col. 3. 10. *Put on the new Man, after the Image of him that created him:* namely Chriſt, the Creator of it; *That's the Man*, and *the Him* in the Apoſtle's Account. And obſerve the Language the Apoſtle uſeth, when he ſpeaks of himſelf, 2 Cor. 12. *I knew a Man in Chriſt*, &c. *verſ.* 2. *Of ſuch a Man I will Glory*, but *of my ſelf I will not Glory*, verſ. 5. And yet it was himſelf he ſpake of; but he reckoned not himſelf by the Creation-Roll, but what he was in the King's Book; no nor of the new Creature neither would he Glory, but as it was in Chriſt: and ſo it had a Being. But further, we had a Supercreation-Exiſtence given us in Chriſt, afore the World was; which was the Foundation of the new Creature, and which makes us thus capable of all thoſe Benefits, which were then alſo, and therewith given. And Supercreation-Benefits, muſt have a Supercreation-Being, or State of Being given them, ſuperior to our firſt Creation-Being, and the Benefits thereof; which in God's Decrees we were appointed unto, as well as naturally to exiſt: by virtue of which we come to have a Title unto thoſe Bleſſings. For if our firſt Creation-Members were all written in *God's Book* of his Purpoſes, ſo all the Members, which are the various Graces, the new Man or Creature conſiſts of, they were all written in God's everlaſting Purpoſes: Yea, and all the Bleſſings that belong to this new Creature, are altogether therewith given us in Chriſt; as is expreſs in 2 *Tim.* 1. 9. *Who hath ſaved us, and called us with an holy Calling; not according to our Works, but according to his own Purpoſe and Grace, which was given us in Chriſt Jeſus before the World begun.* The Work in God's calling us, is the forming the new Creature in our Hearts; ſtiled therefore there, an *Holy Calling*, as working Holineſs: And this Foundation-Bleſſing is ſaid to have been given us in Chriſt, according to his Purpoſe of Grace in Chriſt, that was afore the World began; and they could not be ſaid to have been given us in Chriſt, unleſs we were conſidered ſome way or other in Chriſt then. God did not take up naked Purpoſes of Grace, and Good-Will to us, with a firm Intent and Reſolution to beſtow thoſe Bleſſings on us: Though his Purpoſes are as Mountains of Braſs, as the Prophet ſpeaks, *Zech.* 6. 1. But he was pleaſed to fix, and ratify them in his Chriſt; and in like manner [*Us*], and our Perſons he founded then in Chriſt,

and

and considered in Christ. God had as then his Christ present with him, and by him; and reckoned of us as Members of him, and elected us as such. And God thought not his bare Purpose of Election of our Persons, enough to satisfy Christ, who at that present undertook for us; nor to comfort us, when we should come actually to exist in this World, and to lay hold of his Grace; nor was he contented, if I may so speak, with Christ's bare Concurrence, as Second Person, in choosing us as well as the Father himself did; but further to strengthen his own Heart in those his Purposes towards us: as in the 8*th* of *Proverbs* it is said, our Christ was with him, strengthening, and supporting his intended Creation to him: He thereby engaged himself unto Christ, then present, for us: Yea, and constituted, and set up Christ, as a Representative of us, and common Person for us; and Christ accepted us, took us in to Himself, and owned us as his; and pieces of himself. And in these respects the Elect had a *Being* afore God; such as was far more than what was simply given them in God's Decrees, or Purposes of Grace, or Good-Will, or bare Choice on God's part; but his Choise did find a Foundation of their Existing: For this his Christ was there present with him, actually existent, and at his Request to bear the Person of God-Man; and therein to estate us all, at the instant of his Choice, as far as he should name them to him, to be his Body, Spouse, Members; and he from that instant also to bear, and represent their Persons afore his Father: and so to give them a representative Being in himself, which other Crertures then had not, but were left singly to their own Fortunes, Stations. And in these respects it is that Christ as God-Man is stiled the Everlasting Father, *Isa.* 8. Father of us; namely from Everlasting: bearing us then in his Heart, as a Mother doth her Children in her Womb. So as by means hereof it came to pass, that the Elect were not as Branches hanging in the Sun-beams of God's single Purpose of Grace only, to produce, and bring them forth into actual Existence by its single Influence; but such as have withal a Soil, a Root they were planted in, the Person of Christ: He and we being σύμφυτοι, as Twin-Plants, planted together in God's Heart from the first. Hence that high Foundation of Election, which is called *the Election of Grace*, is said to be in Christ: He hath chosen us *in Christ* afore the World began. And though God chose the Persons, yet compleated he his Choice of them in Christ, and gave us a Being in Him, as in an Head, and then gave them this *Being* in Christ; but chose them in Christ, from the first cast of his Thoughts to choose them. God never considered us as single Persons out of Christ, (though in this respect that he determinately, and distinctly foreknew, and pitch'd upon each of our Persons;) but chose us one in and with his Son, as an Head, or common Person, taking our Persons, and undertaking for them; He never abstractedly considered, or viewed us apart from, or without Christ, but as one in Him, and with Him; constituted and made one Head and Body at once: And this afore-hand gave them a Subsistence of another kind, than what by Creation they were to receive. Insomuch, as their State in Him is termed a *Being*, a new Being, and Existence; as the Subject upon which Being first constituted, the Benefits do fall. *Of Him ye are in Jesus Christ*, says the Apostle, 1 *Cor.* 1. 30. Lay that as our Foundation of Christ his being made Wisdom, Righteousness, Sanctification, and Redemption to us; which are the Benefits that belong to that Being: In him ye are, or have a Being, says the Apostle. And before God Christ had it, from that time wherein we were given to God by him. And we began so far to be, as we were considered *in Him*, and that was at our Everlasting Election; and he to be sure had an actual Being, and bore an actual representation of us: And this laid a Corner-stone of a higher Being supernatural, even from Eternity, than what our first Creation came unto.

This Supercreation-Being having been thus setled, I come to the second Head proposed, *viz.*

II. *A General Consideration of the Benefits wholly Supercreational.*

These Supercreation-Blessings we hold of Christ, are of two sorts, and distinct.

1. Such as are Supernatural, even in respect of our first-Creation Estate, unto which for that cause I give the stile of Supercreation-Benefits; which do far exceed in value the first stock of Creation-Blessings: Such as that of Adoption of

Sons, Heirs of Glory; an unchangeable Love of God to us, and of an immutability of our Love, and of perfect Holiness in us unto God again.

2. The second sort of Benefits are those that are Supernatural in respect unto our sinful, corrupt, miserable Estate we are fallen into, and delivered out of: Such as are Pardon of Sin, Justification, and a Restauration of that Original Holiness we lost, and had once in *Adam*; together with that high superinduction of the Image of Christ in his dying, and rising; which involves in it the Original Holiness we had once in *Adam*, conformable to the Holy Law. These I call purely Redemption-Blessings, and may wholly be called Supernatural, as aforesaid.

And these two sorts of Benefits, as they are apparently distinct in themselves; so answerably they have a distinct Foundation in Christ. For

The first sort have their Foundation in his very Person, through a given Relation of us to him, and him to us; and these are abstractly considered from Redemption, or the Benefits belonging thereunto, and purchased thereby: So as God giving us unto him, and he accepting us for his Body, and to be one with us for ever; even by virtue of this Relation there is a wonderful Sphere, and round of Blessings, which have a Foundation thereby, and might have had, if God had so pleased, if Men should never have fallen: And although Man falling, God decreed that other sort of Redemption-Mercies; yet so, as these first sort were originally decreed, as being more glorious; without the consideration of the Fall. And though (as I acknowledg) they were upon Man's Fall, purchased all anew, upon the account of Redemption; yet the Interest of his Person, and our very Relation to his Person, (as aforesaid) was in the Original Decree of God about us, and continues to be the main Foundation, with a distinct consideration from those of Redemption, of our right unto those Blessings, although also purchased by Redemption, so as for us to have a double Title to them.

The second sort of Benefits are wholly by virtue of Redemption, and flow from the Merits, and Influence of the Acts thereof; and wholly so arise from an acquired Interest of his Obedience, Death, Resurrection, *&c.* And again, although the Merit that purchased these Benefits, do wholly arise from the Worth and Dignity of his Person; as namely his Death, and Blood, that it was the Blood of God; and the Obedience of him that was offered up by the Eternal Spirit, the Godhead in Him, and is therefore called the Righteousness of God; yet these Benefits are not founded, and conveyed meerly from our Relation to his Person, abstractedly considered from his Redemption; as if that Relation to, and Union with his Person, could have produced, or procured these Redemption-Blessings, as I stile them, without a Superadditional Merit acquired, over and above, and beside that of the Interest of his Person.

CHAP.

CHAP. X.

How all Things depend on Christ, God-Man; *and what Influence he hath into them; further proved and illustrated, by that Text in* Col. 1. 16. *Some Cautions premised for the understanding it aright. What is meant by those Expressions,* In Him *and* by Him *are all Things.*

Col. 1. 16.

For by him were all Things created that are in Heaven, and that are in Earth. visible and invisible, whether they be Thrones, or Dominions, or Principalities, or Powers: All Things were created by him, and for him.

NOW is to succeed that other Title of Glories, due to our Lord Christ, considered as God-Man, namely, in his Relation unto the Works and Counsels of God, and the influence he hath into them, the dependance they all have, either actually or virtually, upon that personal Union of the Son of God with our Nature; and this is the second Thing in order in the Text, or a second Crown of Glory, which our Apostle here setteth upon our Lord's Head, (who is yet moreover, above, and besides all this) an Head unto his Church, *&c.* as *vers.* 18.

That these Things here are spoken of him as God-Man, and not as Second Person only, I shewed in the first Chapter of this Book, in the latter part of it, wherein I opened and sorted the Particulars of this Text, into their due method.

The only difficulty that here occurs, (e're we proceed any further) is, That seeing the Son of God did not assume that Man Jesus into one Person with himself, until 4000 Years after the Creation; how can the Work of the Creation be attributed to him, considered as God-Man, that *by him all Things were created?* And so, why should it not still rest upon this Account, that by him, simply considered as God's Son, and Second Person, all Things were made.

Towards the clearing of this, I cast in these ensuing Particulars.

I. That there is a double Influence which Causes have into Effects; one *Virtual*, the other *Actual.* Not to instance in other Causes, (if any such like to this might be found); it will be enough to give a parallel-Instance in Christ himself, whose Actions performed by him, when come in the Flesh, had yet a *virtual influence* into many Things that were done long before, either the Actual Existence of him in the Flesh, or the performance of those Actions; yea, the virtue whereof reach'd to the beginning of the World: Thus by virtue of his death, *Adam*, and *Eve*, and *Abraham*, and all the Fathers were saved. Not to prove this by Induction, but by the Lump; *Peter* having spoken of all the Fathers under the Old Testament, *Acts* 15. in the last words of *vers.* 10. immediately

diately ſubjoins and pronounceth this as common to the Jews, and themſelves now in the Times of the New Teſtament; *We believe, that through the Grace of the Lord Jeſus Chriſt, we ſhall be ſaved even as they*, verſ. 11. that is, they and we both alike are ſaved, by the Grace of the Lord Jeſus Chriſt. Yea, and further, this their Salvation is attributed to his Death; which though once, as a Sacrifice, offered up in the End of the World, *Heb.* 9. 26. yet was offered up *for Sins paſt*; Rom. 3. 25. *Whom God hath ſet forth to be a Propitiation, through Faith in his Blood, to declare his Righteouſneſs for the Remiſſion of Sins that are paſt, through the forbearance of God.* And that under the Old Teſtament, ſaith, *Heb.* 9. 15. *And for this cauſe he is the Mediator of the New Teſtament, that by means of Death, for the redemption of the Tranſgreſſions that were under the firſt Teſtament, they which are called might receive the Promiſe of the Eternal Inheritance.*

And as there is this double Influence, ſo anſwerably, a double Exiſtence may be conceived of him.

A Virtual Exiſtence, which is affirmed of him in that Speech, when he is ſaid to have been the ſame Chriſt Yeſterday as well as to Day, to all Believers; Heb. 13. 8. *Jeſus Chriſt, the ſame Yeſterday, to Day, and for ever.* Yea, and his Death, in reſpect of the virtue of it, hath exiſted from the beginning of the World; as that Speech, *Rev.* 15. 8. evidently imports, *The Lamb ſlain from the beginning of the World.*

Let us firſt ſee what the Text will ſpeak in favour of this Interpretation; yea, let us but compare Phraſe with Phraſe, as things are ſpoken of him in this Text, he is ſaid to be *the Firſt-Born from the Dead*; and 1 *Cor.* 15. 20. *The Firſt-Fruits of them that ſlept*; in ſo much as, *verſ.* 23. of that Chapter, the priority of Order in riſing again, is given to Chriſt, *But every Man in his own order, Chriſt the Firſt-Fruits, afterwards they that are Chriſt's.* But is it ſo, that Chriſt, in reſpect of an actual Priority, was the firſt of all the Elect that riſe again; ſo, as none of them afore him, though you know *Lazarus*, and divers others at his Death, roſe out of their Graves? and yet, ſtill he is the Firſt-Born, the Eldeſt Son, whom that Womb of the Earth gave up, the Firſt Fruits that Soil brought forth, which therefore muſt neceſſarily be underſtood of a Virtual Exiſtence and Priority; and ſo, as becauſe by virtue of him, all others do and have riſen again. Then you may, by theſe and the like Parallels, eaſily conceive how this Aſſertion is to be underſtood, that *all Things were created by him*, as God-Man, and as that one Lord, or Chriſt; as alſo, that there is not a neceſſity to aſcribe all ſuch Things ſpoken of him, or to put the account of his being Second Perſon alone, as abſtracted from the conſideration of his being Lord, and Chriſt, becauſe ſaid to be done by him afore the Humane Nature exiſted.

And ſo the plain ſenſe of this Aſſertion is this, That the Son of God, perſonally and actually exiſting as the Son of God, with God, afore the World or any Creature was made; he undertaking, and covenanting with God, to become a Man, (yea, that Man which he hath now taken up into one Perſon with himſelf) as well for this End, as for other Ends more glorious, God did in the virtue and fore-knowledg thereof, and in the aſſurance of that Covenant of his, proceed unto the creating all Things which he hath made; and without the intuition, or having this in his Eye, he would not have made any Thing which he hath made.

II. The ſecond Particular is, the adding ſome Cautions touching the underſtanding of this Aſſertion.

1. It is not to be underſtood, as if I meant, that God had not ſufficient Power, or abſolute Sovereignty, to have created, unleſs the Son of God had become Man, God was God, bleſſed for ever, and all-ſufficient in himſelf, without this Deſign about Chriſt: ſo as it adds no new Power to him, which he had not in himſelf afore. Thus take that Power which is in God to ſanctify us now, when fallen into Sin, and which is in the Holy Ghoſt to effect it in us, is one and the ſame eſſential Power, which is in God as God, out of which he made Man at firſt, and created him in Holineſs, and no other; and Chriſt's Redemption,

Redemption, or dying for us, adds no new degree of essential Power to God, or the Holy Ghost, whereby to enable him to sanctify us, as if else he wanted Power to do it. No; And yet we say, as to the exetring or putting forth that Power, that it depends morally on Christ's having died, as without which it would not have been put forth; as also for that his Death purchased the Power, and also the Mercy that was in God, to have it demonstrated, in raising up Men dead in Sins and Trespasses; and so we say it is to be attributed to his Death and Resurrection virtually, which also the Scripture affirms, *Phil.* 3. 10. *That I may know him, and the Power of his Resurrection, and the Fellowship of his Sufferings, being made conformable unto his Death.*

2. As to the Point in hand: I assert not neither, so high and so great a dependance of this Creating-Power upon the Personal Union, as is of sanctifying us upon Christ's Redemption, for by his Death he purchased that Power. But so it is not here, as if that his undertaking to assume Man's Nature, had purchased this putting forth God's Power to create; but the dependance thereon refers to God's Will: and so is *ex Hypothesi*, that he would otherwise never have gone about to create, he would never have been pleased with any Creature, or all Creatures, he could have made without this; and so in him, and from him, as so considered it was, that God condescended thereunto, as the Reasons of this Point annexed to the proof of it, will give the account of.

3. When this is attributed to Christ, as God-Man, it is not exclusively to be understood, as if as Second Person, he did not concur to create as well as the Father, and the Holy Ghost, because he virtually concurred as God-Man. No; for look as in Redemption, the Son, as Second Person, concurs as well as the Father and the Spirit, as it is one Act in common of the three Persons, yet so as over and above Christ, as God-Man in one Person, doth in especial effect it: So here in Creation, he hath, over and above his common Concurrence as Second Person, in this, and all Works else, a special Honour attributed to him, as God-Man, from his virtual Hand in it.

III. It will much conduce to the right stating of this Point, as I assert it, to take notice of the Aberrations from, and yet dark Gropings after this Truth.

1. *Arrius*, he would have Christ to have been a great Creature in the Form of God, and as a God by Office, and like unto him in all Things, existing afore the World was, as the Medium or Means by whom God made all Things, and that without the intervention of such an Immense and Divine Creature, he would not immediately himself have created any thing. But then *Arrius* withal denied that this Christ was also God essentially, and of the Substance of his Father, and so asserted him to be but a meer Creature. *See* Rivet in Gen.

2. Others of late have in like manner thus endeavoured to set out the Person of Christ to us; that he was put forth by God out of himself a meer Creature, and under the Covenant of Works; yet so, as in his Person he was the Spirit, the seminal or prolifique Virtue of all the Creatures that could, or should be made, being the whole Mass of what God had in him to afford to make Creatures out of, distinct from himself; as Man hath to afford, what, if let out of himself, is the Foundation or Matter of a Son, or Children from him: and that this great Son of his, thus put forth, finding himself distinct from God now put forth, and so as a meer Creature mutable, as under the Covenant of Works, as all are by the Law of Creation, and that so he would die and perish, if he remained alone and thus out of God; he therefore, by the supernatural Guidance, and impulse of God, willingly died to that Creatureship, and the State and Condition thereof, and giving that up to an Oneness with God in Spirit, he rose and ascended up to a Being in the Form of God, and one with God in Spirit; and in this respect was termed, the *Lamb slain from the beginning of the World*; and then did create, as God, and as being in the Form of God, and put forth Angels, and this World, and all Things out of himself, and thereby is become the Head of the First Creation: and by his appearing in Flesh, in that

that Man at *Jeruſalem*, did, by the like Example acted by him, teach us Men to die unto our being Creatures, which hath been commonly termed by them, deſtroying of Fleſh, *&c.* and then to riſe up in Spirit unto that Being in the form of God, and one in Spirit with God, even as Chriſt himſelf afore the World had done, and thereby preſerved himſelf from Ruin: and this is the Covenant of Grace, ſay they; thus Chriſt became the Head of the New Creation, as he was Author of the firſt.

3. That great and excellently Learned Man, Sir *Francis Bacon*, in a confeſſion of Faith, which I had in Manuſcript, under his Hand, about forty ſix Years ago, and ſince printed 1641, but without his Name, his words are theſe.

'I believe that God is ſo Holy, Pure, and Jealous, as it is impoſſible for him 'to be pleaſed in any Creature, though the Work of his own Hands; ſo that 'neither Angel, nor Man, could ſtand, or can ſtand one moment in his Eyes, 'without the beholding of the ſame in the Face of a Mediator: and therefore 'before him, with whom all Things are preſent, the Lamb of God was ſlain 'afore all the World; without which Eternal Purpoſe of his, it was *impoſſible* 'for him to have deſcended to any Work of Creation, but he ſhould have en-'joyed the bleſſed and individual Society of three Perſons, in the God-head only 'for ever. But that out of his Eternal and Infinite Goodneſs, and Love, pur-'poſing to become a Creature, and communicate with his Creatures, He or-'dained, in his Eternal Counſel, that one Perſon of the God-head, ſhould be 'united to one Nature, and to one particular of his Creatures, that ſo in the 'Perſon of the Mediator, the true Ladder might be fixed, whereby God might 'deſcend to his Creatures, and his Creatures aſcend unto him.

And in his fifth Paragraph it follows;

'That by virtue of this his Eternal Counſel, touching a Mediator, he de-'ſcended, at his own good pleaſure, and according to the Times and Seaſons to 'himſelf known, to become a Creature; who by his Eternal Word created all 'Things, and by his Eternal Spirit doth comfort and preſerve them.

There are two Things in his ſtating this, which I do not readily aſſent unto.

1. That Chriſt was conſidered by God as the Lamb ſlain, and from the foreſight of his Death; and the Second Perſon undertaking to become the Lamb ſlain, it was, that God deſigned to create, even as through and for his Death, as afore conſidered, he ordained to redeem Man, conſidered then as fallen: But this needed not as to Creation, there being no ſuppoſition of Guilt in that which was nothing, which all Things afore their Creation were; and beſides, though his taking our Nature, was deſigned and proved to our Redemption from Sin, yet ſufficient alone to move him ſimply to make and create meer Creatures, was that other Reaſon which he gives, that one Perſon of the God-head ſhould be united to one of his own Creatures; in whoſe Perſon, ſo united, God's Holineſs and Purity would fully be pleaſed to deſcend to create other fellow Creatures for him and his Glory. Let Chriſt's Blood then ſtand to reconcile Sinners, or thoſe that were in danger to ſin; and let his bare undertaking to be united to a Creature, be a ſufficient relief againſt the meanneſs of meer Creatures, and by their Defects to ſet forth his Glory. The Creature alone conſidered, had not been worth the making, without this Deſign; Chriſt's Perſon alone was an abundantly well-pleaſing Medium, or Mediator of Union to the Elect, and of ſtability unto the frailty and unworthineſs in Creatures.

2. The ſecond thing (which may ſtumble ſome) in this Aſſertion is, that he ſays, It was impoſſible for God, without this Counſel or Decree (namely, of Chriſt's Incarnation) to have deſcended to any Work of Creation, *&c.* Which Expreſſion, unleſs underſtood of an Impoſſibility, *ex Hypotheſi*, by way of Suppoſition, (that God would not have been pleaſed with any, or all Works his Power could make, unleſs this Perſonal Union of ſome Creature with God, had been added and undertaken) would have a Danger in it, and a great Abſurdity. Only as of a Wiſe Man it is ſaid, He cannot do that which his Wiſdom

and

and Will, guided by Counsel, thinks not meet for him to do; so the same may be affirmed of God; which also seems, by the tenure of his Speech, to have been his Scope. Chap. 10.

But the State I would put this Assertion into, in distinction from this, and in perfect opposition to those fore-mentioned Errors of others, is,

That indeed, according to the Scriptures, and the very Foundations of our Religion, God needed not any meer Creature to help him to create, but it is his own immediate Power that doth it, as the Book of *Job* and *Genesis* tells us: Therefore (to obviate that Objection) our Christ is truly and by Nature very God, of the same substance with his Father, begotten by him, and equal to him; and that afore the World was; as also at the Creation, he existed as God, with God his Father, afore any Creature was, or any way assumed by him.

His subserviency to God, in the Creation, is set forth in this *Colos.* 1. 16. in three Particles.

I. Ἐν αὐτῷ, * In him.
II. Δι' αὐτοῦ, By him.
III. Εἰς αὐτὸν, For him.

* So in the Original; Ὅτι ἐν αὐτῷ ἐκτίσθη τὰ πάντα τὰ ἐν τοῖς οὐρανοῖς καὶ τὰ ἐπὶ τῆς γῆς, τὰ ὁρατὰ καὶ τὰ ἀόρατα εἴτε θρόνοι, εἴτε κυριότητες, εἴτε ἀρχαὶ, εἴτε ἐξουσίαι· τὰ πάντα δι' αὐτοῦ καὶ εἰς αὐτὸν ἔκτισται Col. 1. 16.

I. *In him*, As the Exemplary Cause; so some Schoolmen of old interpreted it: for it is not *in him* all the Creatures can be said to be as in a Head, for that is the peculiar and proper Priviledg of Elect Men and Angels that are Homogeneal to him: He is a Lord to every Creature, but not an Head, therefore the exemplary cause is intended. And this was one Reason, among many others, why God in his Decree, about what Creature the Second Person should assume, pitch'd upon Man's Nature, rather than that of Angels, because Man's Nature is the compendium of all, and so fitted to be (as in Christ it was) exalted the Exemplar, the πρωτότυπον, the Pattern of the whole Creation. The Poets feigned a piece out of every Creature to have been taken, to make up Man, the perfection of them all, in his Reasonable Soul, which is a Spirit that can subsist of it self; he agrees with Angels, in his Body, and the Lives thereof, Sensitive and Vegetative, with Beasts and Plants, *&c.* Now therefore God set up Christ as the Pattern of all Perfection, (for so that Humane Nature, united and quickned by the God-head, must needs be even above the Angels themselves, though having a Body, and more excellent than they) and drew in scattered Pieces, the several Perfections met in that Humane Nature in the rest of the Creation from this Pattern; And in Man's Creation (whose Nature it was he was to assume) this seems to have been considered by God, in that Speech then uttered, *Let us make Man according to our Image*, which in Christ as decreed to be God-Man, and in which, as such, he is stiled, *The Image of the Invisible God*, as hath been shewn, (which some, both Antient and Modern, Divines have interpreted of Christ, as to be made Man, notwithstanding *Austin's* Objection). Even as that Speech used when Man was created, [*Man was made a Living Soul*] is interpreted by the Apostle, 1 *Cor.* 15. 45, &c. to have an Eye to Christ, as the Type or Shadow hath to the Body, so likewise that Speech uttered before concerning his Creation, *Let us make Man after our Image*, that Man refers to whom God was to be united to, and is, as if God had said, Whom we in our Decrees have set up as the Pattern, and expressest Image of the Invisible God-head, common to all Three Persons, to the utmost livelines ordained to be set out, in him who was set out. Therefore the first in Intention, and Decree, and therein before this Man *Adam*, and all Things, and of whom this Man *Adam* is but a shadow.

II. The second Phrase is, δι' αὐτοῦ, *By him all Things were created*; so *Ephes.* 3. 9. where speaking of the Mystery of the Gospel it self, (whereof Christ was the great Founder, and apparent Author in all Mens Eyes) he adds, how the same Christ had also *created all Things*, he having been some way the Instrument, as he is [Christ] God-Man, anointed, of the Creation, as well as actually of Redemption. And the coming of it in there, so by a meer occasional Addition,

Book III. imports, as if this Chriſt indeed had been concealed, and came not into the World, but then when the Goſpel was to be revealed and manifeſted, (of which he there ſpeaks as a Myſtery hid); yet unto him, as thus to come into the World, was the World beholden for their Creation; and this Glory of Chriſt, God concealed, until the full revelation of him, in the great Work of Redemption; that ſo all his Revenues of Glory might come in together. Yea, if he were at all to be made a Creature, it was his due Perſonal Priviledg, to have been firſt himſelf made, and himſelf to have been God's Inſtrument in it, and to have uttered thoſe words ſtill which were ſpoken by God, (yet as on purpoſe relating to him, as *Cameron* well obſerves) *Let there be Light*; *Let there be Sun*, *Moon*, &c. Even as it was his due, when he aſſumed our Nature, to have been filled with all that perſonal Glory which he hath now in Heaven; but that for accompliſhment of other Ends alſo it was ſuſpended; namely, that he might firſt become Sin and a Curſe for us: So, I ſay, it was his due to have exiſted in his Humane Nature firſt, (ſuppoſing ſuch a Decree that he ſhould aſſume); and then he, as God's Word and Inſtrument, to have created all Things, as he wrought Miracles when he was on the Earth; but God having a further and more glorious End, ſuſpended that (as he did his Perſonal Glory due to him when he came) and contrived his coming after the Fall, in order to Redemption. He yet gives him that Glory of Creation virtually, and that he created all Things by him, and by virtue of his Incarnation; and in createing (to ſhew he ſhould have done it as his λόγος, a Word to be made Fleſh) he accordingly acts his Part, as in *Gen.* 1. *God ſaid*, *Let there be Light*, and the like; which but for this very Myſtery needed not have been. Yea, ſuch ſeems to have been his ſubſerviency to God herein, that *John* contents not himſelf only to have ſaid, that *all Things were made by him*; but further adds, *and without him nothing was made that was made:* Unto the interpretation of which place hereto annexed, I refer the Reader for a further Explication and Confirmation of this Truth.

And the Reaſon of this is, partly to honour his Son, to make that his Act of undertaking to aſſume our Nature, (whereby the Son ſhould be made leſs than his Father, even in the greateſt height of Glory that could be put upon him; and yet he did this to manifeſt the God-head to the utmoſt) the Foundation of the Creation, as he did his Incarnation in frail Fleſh, together with his Sufferings, the Foundation of our Salvation, (for upon the Decrees of God's Will, we will ſuppoſe the connexion of theſe to depend); but yet partly withal, becauſe it was not meet, nor did it become the Great God to make any meer Creatures, though never ſo glorious, but upon Chriſt's undertaking firſt himſelf to be a Creature; and that for two Reaſons.

Firſt, For if God glorify himſelf by Creation at all, he will glorify himſelf as God, the utmoſt way that may be, or elſe he doth not like himſelf: God is curious in the Works which his Hands mean to make, and will manifeſt his God-head unto the utmoſt. Now all that could have been held forth and manifeſted of the God-head, in and to meer Creatures, had fallen ſhort, had not been to the utmoſt; therefore if God ſatisfie himſelf, it muſt be by that which is the utmoſt, or he would have torn all Projects of Models of Worlds in pieces, and never have put them in execution; for ſtill he ſays with himſelf, I ſhall not do my beſt and utmoſt, if there be not an Union of ſome Creature into one Perſon with us, nothing elſe would have ſatisfied his vaſt deſires of being glorified.

And, ſecondly, The Holineſs of meer Creatures would not have come up to a contentment of his; as the manifeſtation of the God-head in the Creation of meer Creatures, would not have given full contentment to his Power and Wiſdom, ſo no meer created Holineſs to his Holineſs. He finds folly in the Angels poſſibility of Mutability, an Imperfection, but there is none in God incarnate. Now therefore if his Son will undertake to be a Creature, he is ſo pleaſed herewith, as he can be content to condeſcend (as the *Pſalmiſt*'s word is) to look down upon the making Works of a lower Nature. Which all ſerve alſo to illuſtrate

illustrate this highest Work of all by their several Subordination thereunto, in their several Ranks and Orders. Chap. 10.

It is strange, that in the Text there should be three Phrases used concerning the Creation, in relation unto Christ: The Creatures are said to be created in him, and created by him, and created for him.

In him, as a Head, they are not; the Creatures cannot be said to be created, as the Elect are said to be chosen in him, that's proper to those Creatures that are homogeneal to him. In him, therefore may well be understood virtually, as in *Ephes.* 2. 10. we are said to be his Workmanship, created *in him* to good Works; so the old Creation is also in him in a virtual respect. That place in *Prov.* 8. 30. I was brought up *with him* (speaking of Wisdom); I remember *Junius* translates it actively, *Educat*; I was he that did foster the Creatures, he did foster the Purposes of God in the Creation of the World; he was *Educans*, nursing up, and fostering of the old Creation in his purpose. In *Ephes.* 3. 9. the Apostle saith, that it was given to him to preach the unsearchable Riches of Christ, and to make all Men see what is the Fellowship of the Mystery, which from the beginning of the World hath been hid in God, who (saith he) created *all Things* by Jesus Christ. He speaks of the Mystery of the Gospel. Now that Jesus Christ was the Founder of the Gospel, that was apparently known, it was in all Mens Eyes; but he addeth, by the same Jesus Christ he created all Things, that is, by Jesus Christ, as anointed God-Man; and to me the words come in thus, (for it is an addition by the way) that though the Gospel only began to reveal this Christ, and he did not assume Man's Nature till the Times of the Gospel, and for Evangelical Ends and Purposes, for the Redemption of Man took frail Flesh; yet, saith he, know this, the World was beholden to him for its Creation; and this is one Glory of his that is not to be laid aside; and the Revelation of it saith, He is by the Gospel. He brings it in here with the other, that Christ might have all his Revenues of Glory (which in the 8*th* Verse had been stiled *His Riches*) come in together.

CHAP. XI.

That Christ as God-Man *is the Creator of all Things, proved by Scriptures. The first Proof out of the former Text reassumed.* 1 Cor. 8. 6. By whom are all Things. *Some further Explanation how this is attributed to him as* God-Man, *in Answers to some Queries concerning it.*

I Alledge in the first Place, that preliminary Text, I took of 1 *Cor.* 8. 6. Shewing thereout, That the One God, had set up Christ as the *One Lord* under Himself, a Lord unto all his Creatures. I then proved that Title of *Lordship* there given him, was not meant of his *natural Lordship*, as he *is God*, or singly as Second Person, but as *God-Man*. For evidence of which, I must refer the Reader thither.

That particular Improvement which I now make of that Passage in that Scripture, *By him are all Things*, is to set it in the Front to the rest of Scriptures that follow, to lead on to the proof of the Point in Hand, founded upon this.

That if this Title of [*One Lord*] be given him as *God-Man*, and in respect of an Office he sustains afore God, as was there proved, the Inference is strong, That *then he was as such, first and chiefly forelaid in God's Designs* and everlasting Purposes, as a Midst or Foundation unto *ALL*, as upon whom *All Things* in common for Creation, and *we* in special for our Supernatural Estate, had a dependance, and not meerly as Second Person. And it is of *All Things* as well as of the State of the Elect. For,

1. If *All Things* be *by Him*, as the *Lord*; then he, under God, is a Founder of them, as the Lord of them. For that which is by another, must needs be acknowledged as such, to be before that other. Nor is it said only, That all are *for Him*, as if in that respect only, he were their Lord, (which yet is true) as *Adam*, his Type, was Lord of all the visible World, and yet the World was not by him: But here, he is such a Lord, as by *whom*, or *through whom all Things are*. And not only of them when they once are, but through whom they *are*, and have their Being: And so he is their *Founder* as well as their *End*. Nor is he said simply to be Lord *of All*, as *Acts* 10. 36. and Lord *over All*, *Rom.* 10. 12. But here it is further, One Lord *by whom All*.

2. It is as indifferently spoken of Him, That *All Things are by him as One Lord*, as that We (the Church) *are by him*. Now all will, and do acknowledg, that We, and all that belongs unto our Salvation, do and doth depend on him as God-Man, and as our Lord; and that that is the intent of that Speech, in that same 1 *Cor.* 8. 6. *And we by him:* In that respect therefore, in their kind and proportion, all Things else; for both are there set together and yoaked in one and like Parallel Expression.

3. And indeed, 3*dly*, The Dependance of all Things on him, meerly as God, and Second Person, is afore included in that preceding Speech: *There is One God, the Father, of whom are all Things.* And Christ, considered as Second Person, is one God with the Father; as our Divines upon this Place do affirm, against the *Socinian* Objection. And the Father is set for the other two Persons, both the Son and Spirit; as in *Joh.* 17. 3. *And this is Life Eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent.* And here the Son

Son is evidently implyed, in saying, *One God the Father*, spoken in relation to Christ as the Son; and because they are both thus included, therefore it is that the Spirit is not mentioned at all: when yet upon him is the same dependance that is upon the Father; yea, and of the Son and Spirit it is that all things are, as well as of the Father. Chap. 11.

To conclude: What is that great Truth the Apostle sets the primitive Churches a work to pray about, and that the generality of the then Heathen World might come to the knowledg of, but this very thing thus stated? *God would have all Men to be saved, and come to the knowledge of the Truth: [for there is One God, and one Mediator] between God and Men, the Man Christ Jesus.* 2 Tim. 2. 4, 5. And doth not this Corinthian Text speak just in the same parallel Language, *One God*, and *One Lord?* So then it is not Christ, simply considered as Second Person, the Apostle here intends, as the One Lord here; that sence would be too narrow in comparison of this other that comprehends the whole of our Christ, both as God, the *subsstratum* of his Person, and also Man, and the whole of his Office in the relation he stands thereby unto God, to us, and all the whole Creation.

There is a Query or two may be made.

Query 1. Is not Christ's Lordship rather thus to be understood, *That as God indeed, he hath a natural right over all things; because as God he made them?* (And the Title of God's Dominion over All, is founded on this, That he is the Maker of them) and so, *that Christ's Official or Commissionated Lordship over all as Man, is but only for him to be the End or Ruler of them*, which *Psal.* 8. 4. compared with *Heb.* 2. 6. gives him; *But one in a certain place testified, saying, What is Man that thou art mindful of him? or the Son of Man, that thou visitest him?* What is Man? Thou madest him to have dominion over the Work of thy Hands, &c. *i. e.* when they are once made by him, considered as he is God; and therefore in that respect of his being Man, is not to be extended to their Creation, or to his being Author of their very Beings themselves.

I answer; That if *Lord* here in the Text, be meant of that Commissionated Lordship he hath as God-Man, as hath been proved; that then, as truly as that all things are said to be of one God, as God, in respect of their Creation; so truly are all things said to be by this *one Lord*, though in a distinction from God. *All Things* is a reaching word, and comprehends the very Beings of Things; and we see, that in as full an extent and latitude, it is spoken of Christ, that All are by Him, as the former is of God, that all are of Him; only with this note of difference [of Him] so *of God*, but [by Him] so of that *one Lord*, shewing that God hath that Dominion originally, but Christ derivatively, as a Commissionated Lord, as He *by whom* God doth all things, that yet are of God himself. Now, when it is here said of God, *All things are of him*; all readily understand it, that all things have their Beings of Him, and their very Creation from Him: Therefore also, when it is said of Christ, *All things are by Him*; it is in like manner imported, that they all depend on this Commissionated Lord for their Beings and Creation also. And the Scriptures fall in with this phrase and manner of expression, whilst they frequently say of Christ, *All things were made by Him*, and that *God by Him did make the Worlds*; whilst they particularly express Christ's share of Efficiency in their Making and Creation. This is the common language with what is here.

Answ. 2. The Assertion is not, That as Man, singly considered, this is attributed unto him, but as *God-Man*. Singly and alone *as Man* he hath no such Lordship at all, either over all the Creatures to rule them, much less to create: for a meer Man was not capable of it, (as was said): Nor, on the contrary, is it true, That as he is God, singly considered, he only can create; but that as *God-Man* he can create also, (especially having been therewith commissioned thereto as such, by God) even as well as *forgive Sins:* which he takes on him as God-Man to do. The Jews in a like manner objected, Mark 2. 7. *This Man speaks Blasphemies: Who can forgive Sins but God?* 'Tis true, None could but He that is God: But it was not true, that it was not so a Property of God, considered singly as God, only that a Man that was one Person with God, or *God-Man*, could

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could not be partaker of it, as his Perſonal Priviledge by virtue of that Union, or have a virtual influence thereunto, as well as God. And to put an end to that Controverſy; Chriſt gives this real Demonſtration of it, v. 9, & 11. *Whether is it eaſier to ſay, Thy Sins are forgiven thee; or to ſay, Ariſe, take up thy Bed, and walk? But that ye may know,* [*THE SON OF MAN*] *hath power on Earth to forgive Sins.* Yea, Chriſt, as God-Man, doth greater Works every day than create Worlds: He creates *new Creatures*, and thereby cauſeth *all old things to paſs away, and all things to become new.* And he will *create new Heavens, and a new Earth; and change our vile Bodies, that they may be faſhioned like unto his glorious Body, according to the working of his mighty Power, whereby he is able even to ſubdue all things unto himſelf. Phil.* 3. *ult.* Which are all ſpoken of Chriſt as God-Man, even Him whom viſibly we *look for from Heaven*, as it is there in the verſe afore.

Anſw. 3. Nor are theſe things attributed to Him meerly by way of communication of Properties; whereby what is proper only to the Divine Nature ſingly as God, is attributed to the Manhood; but theſe all by way of influence and virtual efficacy are attributed to him as God-Man, as truly as the Works of Redemption, Mediation, and Forgiveneſs of Sins, all which are *ſecundum utramque Naturam* attributed to Chriſt, in reſpect of *both his Humane and Divine Natures*, as we affirm againſt the Papiſts.

Anſw. 4. To affirm this, is (as not any of thoſe other afore-mentioned) no way derogatory unto God. It is proper indeed to God to create by his own ſole Power originally, all the eſſential Power is ſolely his, and the Man Jeſus can add nothing of Power thereunto; yet derivatively the Perſon of the Son as God-Man, may be and was impowered thereto, over and above what ſimply as God and ſecond Perſon, his Power was for: As by way of difference it is ſaid, *All things are by Him* as Lord: But of God, That *All is* [*of Him.*]

Anſw. 5. Nor is it true, that the ſole foundation or riſe of God's being Lord over all, is, That he is Maker of all things; and that therefore this is peculiar to God as God: For he was *Lord over all* before they were made, in that he could make them, &c. His Lordſhip as God, is founded on a Sovereignty in himſelf; And accordingly doth learned *Cameron* ſpeak upon this occaſion of Chriſt himſelf; *Dominium illud eſſentiale, &c. This eſſential Dominion (namely as God) belongs not only to Chriſt, for the cauſe or ground that he is the Creator of all things, but upon that height and Sovereignty of the Divine Nature; which is ſuch, and ſo high and lofty in kind above that of all the Creatures, That although the World had not been made by him, (which yet we cannot ſo much as feign the ſuppoſition of) He had yet been the Lord of all things, namely as God.*

Query 2. That ſeeing he exiſted not as Man at the Creation, nor until four thouſand years thence after; as alſo by *Peter*, the firſt date of his being *made Lord*, as God-Man, is made upon his Aſcenſion into Heaven, *Acts* 2. v. 34, 36. How then can his having created *All*, be aſcribed unto him as God-Man, the Lord?

Anſw. 1. This hinders not his virtual Influence (as God-Man) into the Work of Creation, no more than his not having exiſted as Man, did hinder his virtual Influence (and that as God-Man) into the Work of Redemption all along under the Old Teſtament, in which Chriſt is ſo often ſtiled the *Redeemer*. And further; By the ſame Reaſon (if this Allegation ſhould avail) he ſhould not have been made [*the Chriſt*] no more than *the Lord* neither, until he had aſcended; for both are there equally joined, *Him hath God made* [*both Lord and Chriſt*]: But as Chriſt, and Jeſus alſo, he is *the ſame Yeſterday*, in the Old Teſtament; and *to Day*, in the New, as well afore his Aſcenſion as after, and for ever, *Heb.* 13. 8. and therefore as *Lord* alſo.

Anſw. 2. The actual execution by the Man Jeſus, (He now actually exiſting as ſuch) was indeed firſt more openly and publickly entred upon, and manifeſtly declared before Angels and Men, upon his Aſcenſion; but was afore ſecretly executed and performed (in all the Works and Parts belonging to it) by the Son of God, who was the Perſon then exiſting; and yet not as then by him

him, as singly considered, as meerly Second Person, but as having been appointed and commissionated thereto by the Three Persons in God's Decrees, and himself having also undertaken to be Man, and therewith he sustaining that Personage, he performed and issued forth all Acts afore his Father, *sub eo nomine*: observe how the second of the *Acts* speaks, *Let all the House of* Israel *know assuredly*, (by this open and visible Demonstration given) *that God hath made that same Jesus whom ye have crucified, both Lord and Christ.* Chap. 11.

Answ. 3. Nor doth he say, that when he ascended, (the visible Effects of which, *ye now see and hear*, says he, *vers.* 23. were the Evidence for this, that God had made him Christ, and Lord; which Effects the Apostle refers them there unto) that then first, God made him the Lord, and Christ, or that then first he had entred upon that Office; but he produceth it as an undeniable Testimony, that *God hath made him so*, &c. and that *he was the Person*, whom God had made; but when first made, is not there said.

Answ. 4. Those words [*hath made*] do as well, and as effectually speak, and involve, his having been *appointed* to it, as now to note out the actual execution of it, by the Man as actually ascended. *Appointed* is put to express *being made*, and *è contra*: So *Heb.*3. 2. treats of Christ; *He was faithful to him that* [*appointed him*; the Greek is, that *made him*]: And his being appointed Lord, will allow us, and send us to an higher Date, even to *afore* the *Creation*, yea, even to Eternity; Heb. 1. 2. *God hath in these last Days spoken unto us by his Son, whom he hath appointed Heir of all Things, by whom also he made the Worlds.*

The Subject of these Elogies, is not singly the Second Person, but the whole of Christ as now made Man, and by whom he *had now in the last Days spoken to us* as such. And yet, because he had said, That *in the last Days* this was done, and not till then; to preoccupate the very same Objection we have been answering, he goes on, *Whom he hath appointed Heir of all Things*, &c. As if he had said, Although our Christ, as Man, actually existed not untill 4000 Years after the Creation, (at which Period it was the last Days began, or perhaps rather at his Ascension); yet he was long afore that *appointed the Heir*, that is, *Lord of all Things* that were so long actually extant afore him as Man; yea, he was so appointed long before the very Creation of them; and therefore he sets this *his being appointed* first, and afore that of their Creation, [*by whom also he made the Worlds*]; yea, and because as God-Man he was appointed the Lord of them, therefore it was also, that God commissionated him to make them, as being considered God-Man, to make his Title of Lordship, even as Son of Man, proper and direct, and adequately full to him. So then, God appointing him to all this, and the Son of God then existing, and consenting to, and taking this *Office* of *Lord* on him, and Person of God-Man, and Christ acting accordingly in all that was done, as the Lord and Heir of all, there needeth no more to verify this we are upon, namely, *That as God-Man he made the Worlds*, and *virtually* as *Man*, as *well as efficiently* both as God and Man, in the sense it hath been explained in.

CHAP.

CHAP. XII.

That Chriſt, as God-Man, *is the Creator of all Things, proved from* John 1. 1, 2, 3. *Whether,* ὁ λόγος, *the* WORD, *import not as the Second Perſon, exiſting as God with God, in the Beginning, ſo withal connotating that Perſon, as ſuſtaining, before God, the Perſonage of* God-Man, *by whom as ſuch all Things were created. An Interpretation of* Prov. 8. *from Verſ.* 22, *to* 32. *with a Parallel between that Scripture, and this of* John 1. 1, 2, 3. *a brief Expoſition of the firſt Chapter of* John, *continued unto the* 14*th Verſe.*

John 1. Verſ. 1, 2, 3.

In the beginning was the Word, and the Word was with God, and the Word was God. The ſame was in the beginning with God. All Things were made by him, and without him was not any Thing made that was made.

IN the proſecution of this Aſſertion of Chriſt (as God-Man) his being inſtrumental to all God's Purpoſes, and Decrees, and Works; as namely, the Creation, Providence, *&c.* I ſhall further add what the fore-part of this Chapter, which ſpeaks of the Creation by him, under the Title of the *Word*, may contribute hereunto: Wherein it will be meet to enquire, Whether that Title, *the Word*, be to be underſtood of him, meerly as Second Perſon, or alſo as bearing the Perſonage of God-Man.

In diſcourſing of the Perſon of our Lord Chriſt, I fell upon that Title of his, whereby *John* here ſtiles him the *Word:* and then diſcourſed, how it imported, both his being,

1. The Image of God the Father, which he is as Second Perſon.
2. The Image, the Manifeſtation of God unto us in an Humane Nature.

Which two are ſuitably conſiſtent; the Word in both thoſe Tongues the Scripture was written in, ſignifying the inward Image, or *Conceptus* of the Mind framed within it ſelf, and alſo that which is uttered in *Speech*, which is the trueſt Interpretation or Index of the Mind, and the moſt immediate lively Image and Manifeſt of what the Mind conceives within it ſelf, to others.

Many of our Modern Proteſtant Divines, have (as I then obſerved) altogether declined the firſt ſenſe, and betaken themſelves to the latter, namely, That Chriſt is called the *Word*, as in relation to his being manifeſted in an Humane Nature, and therein to manifeſt the whole of God unto us; for as manifeſted in our Nature, it was only, that he was to manifeſt God to us. In the Old Teſtament, beſides thoſe other Titles of *Shiloh*, *Meſſiah*, *Son of God*, *The Seed of the Woman*, *Adonai*, *The Lord*, &c. this, of his being the Word, was known

known and used among the Jews; Nor otherwise, had the Greek *Septuagint* so often used it, when Christ was spoken of, naming him ὁ λόγος, the *Word*, as it is found they have done. That it is not appropriated to him only as Son of God, and Second Person, is manifest, as in the Discourse of the Person of Christ I have shewn. That in the New Testament he is stiled so, as Son of God, united to that Humane Nature; and as such, is evident from *Rev.* 19. 13. *And he was clothed with a Vesture dipt in Blood, and his Name is called, The Word of God.* For 'tis spoken, when he came to do Execution as God's Deputy. Chap. 12.

Now *John* gives him that Title here, long afore he had assumed it, even in the beginning, and at the Creation, which was the first Appearance, or Manifestation, that can be supposed of him, seeing Creation was the first of Works God himself ever did act of himself. What I have commented from those other former Scriptures, hath put me upon a further Enquiry, *viz.* Whether the Title be not given him then, in respect of God's having set him up, and himself undertaken, and as then acting the Person of God-Man, (in the sense hitherto driven) one day actually to take Flesh; but in the mean time, under the Name of the *Word* performing this part; I proceed to it by degrees.

1. It seems fair to me, that if he be thus termed the *Word*, after the assumption of our Nature, and as acting in it; why should not his being termed the *Word* before his Incarnation by *John*, have relation to his undertaking that Office or Person afore? Now 'tis evident, that he is termed the *Word of God* in this sense, as subsisting in an Humane Nature, and therein executing the Decrees and Counsels of God, as King of his Church and Nations; thus expresly, *Rev.* 19. 11, 12, 13, 14, 15, 16. *And I saw Heaven opened, and behold, a white Horse, and he that sate upon him, was called Faithful and True, and in Righteousness he doth judg and make War. His Eyes were as a flame of Fire, and on his Head were many Crowns, and he had a Name written, that no Man knew but he himself. And he was clothed with a Vesture dipt in Blood, and his Name is called,* **The Word of God.** *And the Armies which were in Heaven, followed him upon white Horses, clothed in fine Linnen, white and clean. And out of his Mouth goeth a sharp Sword, that with it he should smite the Nations; and he shall rule them with a Rod of Iron; and he treadeth the Wine-press of the fierceness and wrath of Almighty God. And he hath on his Vesture, and on his Thigh, a Name written,* **King of Kings, and Lord of Lords.** And we know also, that he acted virtually as Man, afore he came into the World as Mediator, and so as God-Man, and appeared as a Man; for in such an appearance, he the Angel of the Covenant conversed with the Fathers; for the Angels that came into *Sodom*, the Inhabitants took for Men. Among the Jews also that Stile of the *Word*, as that of *Wisdom*, *Prov.* 8. (which is all one) was the usual Title taken up among them, to express the Mediator by; It was the Name he was called and known by as such. One eminent Evidence of this, is that of the *Chaldee* Paraphrast, who hath enstiled him the *Word*, as Mediator; and thereof as God-Man in the Paraphrase and Translation of that Promise made to *Abraham*, *Gen.* 22. 15, 16. *By my self have I sworn, in blessing I will bless thee; and in thy Seed shall all the Nations of the Earth be blessed.* The *Chaldee* turns it, *By my Word have I sworn.* Now compare with it, *Heb.* 6. 17. the Apostle's paraphrase on that Oath, is this; his words in the Original import, That God did *intermediate* by Oath; the Margin it self varies it, [*interposed*]: So then, put both together, the Effect is this, That God, in making the Promise to *Abraham*, swore by that Word of his, his Son, that was to be the Mediator and Interposer, *&c.* to make that Oath good through his interposition; who being one in Essence with God, God is therefore also said to swear by himself. Or perhaps, rather thus, That the Son of God being that Person that appeared to the Fathers, did swear by himself, as to become the Word, and by Oath undertook to mediate; and to that end to become, as *Heb.* 2. 16. the Seed of *Abraham*, and to bless that Nation. But still, out of either sense, is collected this, That Christ as Mediator is the *Word*.

Secondly; At other times he is spoken of as Mediator, (and so God-Man) under that Title: So in that great Promise to *Abraham*, God interposed by his Word: So to *David*, for his *Words* sake (as *Daniel*, Chap. 9. 17. for the Lord's sake);

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ſake); And theſe were the two great Perſons in the Old Teſtament, to whom, and in whoſe Name the Promiſes were made. And,

Thirdly, I found, that here this Title is given him in reſpect of his being ὁ λόγος, and ſo that to be eſteemed the firſt Title of all other, in relation unto God's Works *ad extra*; and that by him as Second Perſon, all was created: and comparing it with thoſe other Scriptures, I conſidered, Whether it might not be given him, in relation to his having undertaken to be Man, as well as meerly the Son of God.

Fourthly, I found that Title of *Wiſdom* (which is near a-kin, if not all one with this of *the Word*) to be underſtood of him as God-Man, as ſet up in God's Decree, with his own undertaking that Perſonage: So in *Prov.* 8. and that under that Title, He is there ſpoken of as ſet up with God long before the Creation. I compared that Scripture with this, and found them parallel in many reſpects.

I then, fifthly, found Chriſt applying that Title unto himſelf as Son of Man, as ſending out Prophets, which *Wiſdom* is ſaid to do; and in the *Proverbs*, *Wiſdom*'s calling upon her Diſciples under the Name of Children, *Prov.* 8. 32. *Now therefore hearken unto me, O ye Children: for bleſſed are they that keep my Ways.* And Chriſt referring to it, ſays, *Wiſdom is juſtified of her Children*, Mat. 11. 19. and that Speech doth verily ſuppoſe him God-Man. Alſo he is found delighting in the Sons of Men on Earth, which *Pſal.* 16. 23. is ſpoken of Chriſt, as Man. *My Righteouſneſs extends to the Saints on Earth, with whom is all my delight*; which are almoſt the very words in *Prov.* 8. 31. *Rejoice in the habitable part of his Earth, and my Delights were with the Sons of Men.*

Sixthly, When I came to the Creation, as in *Gen.* 1. from whence this Title is given him, as by comparing *John* and *Moſes* appears, I conſidered, whether God by a Word within himſelf, did ſpeak it as *in Corde*. Now ſo he had ſaid, *Let there be Light, and that from Everlaſting*; and therefore why may we not ſuppoſe it to have been uttered at the beginning of every days Work? and that Voice being a Creature, Whether that cloathing with words at creation, ſhewed not, That Chriſt was to be clothed on with a Creature, to ſpeak God's Mind unto us Creatures, and that he had ſo undertaken, as being that Wiſdom who had ſuſtained it in God's Purpoſe, and now appeared to execute it.

The Interpretation of the words, *John* 1. verſ. 1. *In the beginning was the Word, and the Word was with God, and the Word was God.*

Theſe words do willingly, and without conſtraint, offer up this one import of them, That he that was known as the expected *Meſſiah*, by the uſual Name of the Word of God, both as the Image of God to himſelf, and as who was ordained to be the Wiſdom of God, the Manifeſtation of God to us, the great Interpoſer and Mediator in an Humane Nature, to come one day into the World; his Perſon was exiſting in the beginning, and was God, and with God. Thus for his Perſonal Exiſtence; which having affirmed, as to this exiſtence of his Perſon,

Then, *verſ.* 2. he adds, *The ſame was in the beginning with God.*

This being in view but a repetition of the former, and indeed meant of the Exiſtence of his Perſon, is no other in the ſenſe of it: I enquire therefore, Whether this Expreſſion, *The ſame was in the beginning with God*, be not diſtinct from the former in this, That *qua* λόγος, or *as the Word*, as ſuſtaining that *Perſonage*, (as I have often diſtinguiſhed it) That *eo Nomine*, & *Perſona*, He was then with God? He was this ſame Word in the beginning with God; and not only, That he that was the Word, was from the beginning with God. He had ſaid afore, *verſ.* 1. That he was in the beginning, and that he was with God. To what end repeats he this? Say I, to this eminent meaning, which as yet *John* before had not ſpoke out, namely, That as the Word, he had exiſted in the beginning, and was with God as ſuch; and ſo read it thus, This ſame Word ſpoken of, was with God in the beginning; or, he was this ſame *Word* from the

the Beginning, the Existence of his Person, and his being God, and with God, the first Verse holds forth; but his Existence also with God *tanquam*, as the Word, or Mediator, this the second holds forth; and that as a Preface unto that which follows, concerning the Creation. Chap. 12.

Vers. 2. *The same was in the Beginning with God.*

1. It imports, that the Second Person, besides his personal Existence, spoken of *vers.* 1. and Relation of a Son which he stood in towards God; did then between Him and His Father, sustain, and took on him another Relation, or Person of the Mediator: and not only undertaking it, but further, even then entring upon the Office of it, and acting the part of it, sustaining the Place and Reputation of it.

2. He was so in God's repute or esteem, as we use to say, one is *so or so, with another one*; or, he is *All in All with him.* Such Speeches import not only a real Existence, but also a *being such or such in real Repute and Esteem with another.* Thus, that Second Person (who also personally then existed, and was *with God*, and in God, and one with him) was in God's real repute and esteem *the Word*, and sustained that Name, and Relation, *The Word was with God*; that is, *He was with God, the Word.* God had that account or honour for him; and in their actual Converses, God own'd him *as such*, and himself took it on him to be *such*, afore God, and with God: in which Sense the Man Jesus praying for the Possession of that Glory he hath now in Heaven, urgeth that he had it with God afore the World was, when yet the Man actually existed not, *John* 17.5. It is the same Phrase there and here. And there it is necessarily to be understood of the Glory of *God-Man*, which he had in God's Decree and Designment; and the Second Person then existing and taking the Name and Thing upon him, God convers'd with him under that Title, *&c.* For it was that Glory which during the Term of his Humiliation, after the Man had been actually united to the Person of the Son, was suspended until now the time of his Praying. And therefore he prays to have it as then bestowed in the real Possession of it, according to the Model which was in God's Heart and Design about it before the World was; That so he might be existently and really possessed of it in and with God, as he had been ordained to it, and bore the repute of it with God. This to be the meaning of that his Petition, and of that Phrase *with God*, I have at large elsewhere handled upon that Text. And when I say in repute with God, I understand it thus, it was among the three Persons, and their Converses afore the World was made; as if three Men, who purpose to erect a Company, or to found a Colledg, should in their Contrivements, long before they set upon the Work, take several Relations on them, and Offices aforehand, which they mean executively to bear, when that Corporation is erected, or the Adventure begun; one of them being reckoned Treasurer or Purser to lay out all; another Master, or Governour, *&c.* and according they before-hand esteem and call each other such, in their Speech of, and to each other; and in the very first founding that Colledg, the Treasurer lays out the Money out of his Purse as Treasurer, and so manageth it afterwards.

3. The Words are to be understood that he did then Virtually exist as such, as being considered the Foundation of those Works that follow Creation, and the like. Thus in the like Phrase of Speech he is said to be, *The Lamb slain from the beginning of the World*, *Rev.*13.8. that is, from the Fall, for so the Phrase [*from the beginning*] there is taken; the meaning of which is, that Christ's Death was considered from that time, as virtually existing as if it had been past; in that upon the consideration of that his Death, God saved *Eve*, yea in that respect Christ did exist as Mediator, during all the Days of the Old Testament; Jesus Christ the same to Day, Yesterday, and for ever: In like manner may Christ be said then in the beginning to be the *Word*, as virtually under that consideration, being the Foundation of the World, and all God's Works therein. So then, it was not only an Existence in God's Decree, as in like manner that Glory he is said to have had with the Father afore the World was, is not spoken simply in Decree, for the like Speech is no where said of any Elect-Man or Angel, nor is *Joh.* 17.

compatible to them, as if they had a Glory with God afore the World was; no it was peculiar to Christ: and the reason of the Difference is evident, because the Person then existing actually (as Men and Angels did not) might well undertake and bear this Person apart, as in the Old Testament, *de facto*, he did before he was incarnate. So besides, the essential Glory as second Person (which he there speaks not of) he had the Honour, Repute, Renown and Glory with God, as the Mediator and Saviour of his Church, which now in his Prayer the Human Nature challengeth to be bestowed upon him as his antient Investment and Endowment, the second Person having before the World was, by an Agreement and Complot with his Father, undertaken to assume Human Nature, and all that while bearing, and sustaining, and acting that Person his Father did, as between themselves, repute and converse with him, as such; and gave him reputatively a Glory, a Name between themselves, correspondent to that Glory, which now (when God-Man glorified in Heaven) he actually hath bestowed upon him; which is thus expressed by him [*the Glory which I had with thee*] which yet had been his due, actually to have received, from the first Moment of his assuming Human Nature, but he had laid it down both before God and Men; taking *the form of a Servant*, and becoming *of no Reputation*, (as it is *Phil.*2.7.) neither with God, so far as God's outward Dispensation held forth; nor with Men, during the Time of his Humiliation; during which, he had given up even that Glory, in the respect he had had with God before the World was. Hence therefore, he having finished that Work of Humiliation for Man's Sin, (which was but part of the Work, which as God-Man he was to do by the way, whilst in the World) he now desires God to give him actually and visibly, before Saints and Angels, that Glory, and cause it to break forth in that Human Nature he had assumed, which reputatively between themselves he had given him before the World was, when he had undertaken it, and bare that Person of God-Man, which Glory was but his due Inheritance, whenever he should take our Nature. And this I truly take to be the genuine Sense, and fairest meaning that can be given of these Words of Christ, Joh. 17. 5. *Now, O Father, do thou glorify me with thine own self, with the Glory which I had with thee before the World was.* Namely, that which then he had in real repute, in Relation upon his bearing that Person, before God, which now he had assumed, and now seeks to have actually and visibly bestowed upon that Nature, which he had according to his ancient undertaking assumed.

It is well known unto those who have met with that Question, Whether Christ, as a Redeemer, was the first intended in God's Decrees, or whether considered as Man simply, in order to other glorious Ends, were not the Primitive great Decree, which hath been agitated both by Papist and Protestant Writers; it is well known, I say, that those which are for the latter, do insist, and urge much, that of *Proverbs* 8. Where *Wisdom*, that is Christ, for so Christ expressly takes it on himself, in those Words spoken of himself, by himself, *Wisdom is justified by her Children*, Prov. 8. 22, 23, 24, 25, 26, 27, 28, 29, 30, 31. *The Lord possessed me in the beginning of his Way, before his Works of old. I was set up from everlasting, from the beginning, or ever the Earth was. When there was no Depths, I was brought forth: when there were no Fountains abounding with Water. Before the Mountains were setled; before the Hills was I brought forth: While as yet he had not made the Earth, nor the Fields, nor the higheſt part of the Dust of the World. When he prepared the Heavens, I was there; when he set a Compass upon the Face of the Depth: When he established the Clouds above; when he strengthned the Fountains of the Deep: When he gave to the Sea his Decree, that the Waters should not pass his Commandment: when he appointed the Foundations of the Earth: Then I was by him, as one brought up with him: and I was daily his delight, rejoicing always before him: Rejoicing in the habitable part of his Earth, and my Delights were with the Sons of Men.*

These things (say they) cannot be understood of Christ simply, as Second Person, or as a Redeemer.

1. Not as Redeemer, which supposed this World first to be decreed to be Made, and Man to be Created, yea and Fallen; but as God-Man, and considered as such, as subservient to other Ends of God, as well as Redemption, in the utmost

utmost Latitude of God's vast Purposes, which he made in Christ, besides those of Man's Redemption, and the beginning of all his Ways, *ad extra.*

2. Not as Second Person singly considered, for he is there made the Object of God's Decrees; which as God's Son simply considered, he did no way come under: But only as God-Man, 1 Pet. 1. 19, 20, 21. *But with the precious Blood of Christ, as of a Lamb without Blemish and without Spot: Who verily was fore-ordained before the Foundation of the World, but was manifest in these last Times for you; Who by him do believe in God that raised him up from the Dead, and gave him Glory, that your Faith and Hope might be in God.* And yet *Wisdom*, or Christ as here spoken, is made the Object of a Decree of God's, *I was set up from everlasting, and the Lord possessed me in the beginning of his Way:* that is, he so designed and decreed me afore all his other Ways, and as the Foundation of them: Or as the *Revelation* hath it, *The beginning of the Creation of God*, Rev. 3. 14. *And unto the Angel of the Church of the* Laodiceans, *write, These Things saith the Amen, the faithful and true Witness, the beginning of the Creation of God.*

Now compare but this *Prov.* 8. with this of *John* 1. from the second Verse; besides, that the Titles are in Effect and Significancy the same in the Original Languages, the *Word*, and *Wisdom*, you will find, that *Solomon* speaks but the same Things of him there, that *John* doth here; he calls him by the same Name, (that is, the same in Sense and Meaning) for *Wisdom* and ὁ λόγος *the Word*, are all one, and both respect us; that which is there in *John*, said of the *Word*, That *He was in the Beginning*, is *vers.* 22. of the 8*th* of *Proverbs* said, *The Lord possessed me in the Beginning of his Way:* And so it may explain what is meant by [*In the Beginning*] here; namely, of the Creation, alluded to there: For the Ways of God are his goings forth towards the Creatures, which are called *Opera ad extra*; and therefore is not meant of his Eternal Generation: for so, Christ is not the beginning of God's Ways. That Speech is all one with *Col.* 1. 15. Where he is called, *The First-Born of every Creature*, being in God's Decree of Creation, the First, the Corner-Stone, and Beginning of the rest: So as it must be meant of Christ, as God-Man, and not simply as Second Person. Again, That which is here said, [*was with God,*] is there said [*the Lord possessed me;*] they dwelt together: He was with God as possessed of him. And vers. 30. *Then was I by him*; and from *vers.* 23. to *vers.* 30. He rehearseth the particular Works of *Creation*, by Parcels; as here they are in this one Sum, *All Things were made by him.* And *vers.* 30. that which is translated [*I was brought up with him,*] as a Nourishing, or one nourished Passively taken, is rendred by *Junius* Actively, [*educans*] as one Nourishing; that is, by my Power supporting the Creatures, and God's Decrees about them, and his Purpose to Create. And that which is here said, that he was [*The Life of Man,*] is there said, *vers.* 31. [*Lætificans,*] that is, *Blessing*; or *with Blessing, making joyful the Sons of Men:* So *Junius* out of the *Hebrew* reads it; and *Cartwright* also, with others: So as the one Place may interpret the other.

Nor doth this Interpretation, weaken or derogate any thing, from alledging these Texts as strong Proofs, for the actual Existing of the Second Person, as Son of God, begotten by him from Everlasting. For, look as the Greatness of a *Personage*, doth argue the Greatness of the *Person* in his Birth, (when such or such an Office or Dignity goes by Birth.) So here, all this said hitherto, doth necessarily suppose and argue our Christ to have been God; (as *John* affirms) and Natural Son of God: And that he did then also actually exist, as bearing and sustaining this Dignity and Office afore God, of being his *Word* and *Wisdom.* Insomuch, as if this Natural Greatness of his Person, were not as the *Substratum*, first supposed, and laid down, all these Assertions we have insisted on, would fall at once to the Ground, as having no Basis or Foundation to stand upon: If there were not a Person of Original Worth for such a Place and Employments. And accordingly, the Apostle, *Heb.* 1. argues and infers from the one to the other; and also this 1*st* of *John*, That *He is God.*

To come then to that which is eminently and summarily intended in his being called the *Word*, in respect of his then sustaining and assuming the Person of God-Man, in relation to all God's Works, Ways, and Counsels, whereof *John* gives

gives inſtance in the Creation; and the like, *John* 1. 3, 4. *All Things were made by him, and without him was not any Thing made that was made. In him was Life, and the Life was the Light of Men.*

We find, 1 *Cor.* 1. 24. that Chriſt is ſaid to be, *The Power of God, and the Wiſdom of God:* Both which are ſpoken of him, not as they are eſſential Attributes in God's Nature; for the Perſon of Chriſt, is as a Perſon diſtinct from the Attributes, which are common to all Three; and ſo, he is not ſtiled the Attribute of *Wiſdom*, but they are thus ſpoken of Chriſt manifeſtatively, and inſtrumentally, and executively, and as he is from God, and made uſe of by God towards us, and in things that concern us, to be the whole Scene and Manifeſtation of God's Wiſdom and *Subſtratum* of his Counſels concerning us, and ſo alſo the executive Power by whom God effects all he doth. And that this is the meaning, is evidently interpreted by that which follows *verſ.* ult. *God hath made him to us Wiſdom*, &c. And although it be a Maxim applyed to that particular of preaching the Goſpel unto us Men, which is the Wiſdom and Power of God to our Salvation; yet it is a general Maxim brought in to confirm that Particular. Such Generals the Apoſtle often uſeth to alledg upon particular Occaſions, as in *Rom.* 8. 29. our Predeſtination to be conformed to Chriſt's Image, is brought upon occaſion of Afflictions; ſo then Chriſt, in relation to what he is as a Medium between God and us, who are Creatures, is both the Wiſdom of God, and the Power of God. Neither is it ſaid of him ſimply as Second Perſon, but as Chriſt, God-Man, for ſo only he is made theſe to us.

Now theſe two, which as there ſpoken of Chriſt, in what he is to us as Saints, (which is the ſtrict ſcope of the Apoſtle there) ſerves yet ſummarily and particularly to expreſs, what he is as he is termed ὁ λόγος, or the *Word*, by *John*, (as that Title relates to the manifeſtation of God by him, and inſtrumentality of him to us) both that he is the Wiſdom of God, and the Power of God.

1. That it expreſſeth him to be *the Wiſdom of God*, and is congenial with the proper import of the Word ὁ λόγος, *Ratio*, *Conceptus*, the Mind or Counſel of God about the Creatures, or to be manifeſted to the Creatures; thoſe that are verſed in the Languages the Old and New Teſtament were written in, will univerſally acknowledg, and the correſpondency that Title of *Wiſdom*, Prov. 8. with this of *John*, is an abundant confirmation of it.

2. And that the executive Power of God, as erected and put forth in the Creatures, is therein fitly comprehended alſo; and thereby intended, that Obſervation evidently demonſtrates, which *Cameron*, and many others, have made, by comparing *Moſes*, Gen. 1. and this firſt of *John* together, which many things parallel lead to: That whereas *Moſes* in the Creation mentions *God* the Father, and the Spirit, two of the Perſons. That he vails the Son under that ſo often repeated Speech uſed of the Creation, that, *God ſaid, Let there be Light*; *God ſaid, Let there be a Firmament*, which could not be without Myſtery; and what other than that Chriſt was that *Word* by whom God created all Things; whom therefore when *John* ſpeaks, referring to *Moſes*'s *in the beginning*; and of the creation of all Things he terms ὁ λόγος, the Word; God's Power was erected and put forth by his Word, *Pſalm.* 18. 4, 5. *He commanded, and they were created:* As, *where the Word of a King is, there is Power*, Eccleſ. 8. 4. So God's Word, and his executive Power, are all one. When therefore Chriſt is termed the *Word* of God; the meaning is, he is the Power of God, in being his Inſtrument and Agent in all he doth, or means to do.

I ſhall therefore diſtinctly inſiſt on theſe two;

1. How Chriſt, as thus God-Man, the Word, is the Wiſdom of God.
2. How he is the Power of God.

And then proceed to add an Interpretation of the fore-part of this Chapter, unto *verſ.* 14. which is all of Chriſt.

I. He is *the Wiſdom of God*; and that in a double reſpect.

1. In reſpect to the Manifeſtation of God unto us; for Chriſt conſidered as God-Man, and through his aſſuming Humane Nature, was to be the ſum of that Wiſdom or Revelation, by which the God-head would make it ſelf known, that whereas

whereas the Persons and Nature of the God-head were invisible, they should be uttered or revealed in him, as the λόγος, or the *Word* of God; and so he, by taking on him this Person of God-Man, became God's *Wisdom*, or best Image to express his Mind by, λόγος *est mentis Imago*, the Image of God's Mind and Thoughts. Now as that Christ should be God-Man, was the first great and most comprehensive thought of God to express himself by; so he assuming, or taking upon himself so to be, did accordingly become λόγος, *or the Image of God* who was *invisible*, but in him made visible, as hath been explained *Col.* 1. 15. This I take to be *John*'s meaning, as appears by *vers.* 18. of this first Chapter, *No Man hath seen God at any time, the only begotten Son, who is in the Bosom of the Father, he hath declared him.*

And, secondly, His being thus constituted the Wisdom of God, as God-Man then with God, imports how all God's Counsels, Thoughts, and Purposes which God took up, and from all Eternity was contriving of towards his Elect, they all depended and hung upon this as their Foundation, that he would become λόγος, the Word, or God-Man, to manifest God. Thus in *Ephes.* 3. as to that part of his Counsel, the Gospel; the whole Model of it, from first to last, *vers.* 10. is called, the *manifold Wisdom of God*; *vers.* 11. is said to be *purposed from Eternity in Jesus Christ*; because he from Eternity took on him that Person of being the Christ; and so in him considered as such, did God proceed to frame all his other Counsels, the whole frame of them depending upon that one Engine; thus God elected us, and bestowed all Things upon us before the World was, even in *Jesus Christ*, (Ephes. 1. 4.) as then bearing this Person of God-Man. And thus all the Promises which the written Word of God contains, were made for us unto Christ, as really bearing that Person; and 2 *Tim.* 1. 9. *They were given us in Christ before the World began:* So that Christ then, as sustaining the Person of God-man, (with promise one day to become Man) between him and his Father, was the Original *Word* or *Wisdom* to be revealed to us, and so more truly called λόγος, than the Word written, by how much the Original in God's Breast deserves the Name, better than the Extract or Copy. Notable to this purpose is that place, *Tit.* 1. 2, 3. where the Apostle first says, That *God promised Eternal Life before the World began.* A Promise is a Word given forth, and is more than a Purpose with ones self, for it is to another; there was a Promise made to Christ as then with him: Now as meerly Second Person, he is capable of no Promises, but only as he is God-Man. It is the Son of God as he is Jesus Christ, in whom all Promises are, *Yea*, and *Amen.* 2 Cor. 1. 19, 20. *For the Son of God, Jesus Christ, who was preached among you by us, even by me, and* Silvanus, *and* Timotheus, *was not Yea and Nay, but in him, was Yea. For all the Promises of God in him, are Yea, and in him, Amen, unto the Glory of God by us.* Secondly, The Apostle in that place to *Titus*, adds, That *God hath in his due time manifested* [*his Word*] *through preaching.* By *Word* is meant, that Original *Word* then given before the World began, which was founded on Christ, and his Undertakings for us: and further, as he did then sustain a Person, to whom the Promises for us were made, as a publick Person bearing our Persons, so was he likewise the Thing promised, and in both these respects called λόγος, the *Word*; and so is termed by *John*, 1 *Epist.* Chap. 1. vers. 1. the *Word of Life*; in *Titus*, it is termed, the *Promise of Eternal Life*; (for all Promises and Counsels of God were rooted in him, *Ephes.* 1. 4.) and so most properly called ὁ λόγος, then but still as God-Man considered, thus he was the *Word*, in respect of the Elect; even as he was the Wisdom of God.

II. But, secondly, He was the *Word* also, as he was the Power of God, in a general relation to all the Creation. This follows here, *John* 1. 3. *All Things were made by him, and without him was not any Thing made that was made.* And therefore, 1 *Cor.* 1. 24. as he is called the *Wisdom of God to be revealed to us*, so *the Power*; which though there specially brought in to the preaching of him in the Gospel, and the efficacy thereof, yet is a general Maxim applied, and specified to that Particular. *The Power of God*, that is, as undertaking to execute, and actually executing all that God ever meant to do, and in this respect as undertaking to be God-Man, and as bearing that part, he is termed *God's Arm*, *Isa.* 53. 1.

and

and *Iſa.* 27. 5. Without him God could, or at leaſt, would do nothing, no not firſt begin to Create, and he was then the *Word*, as taken for the *Power of God*, in a double reſpect.

1. As his bearing this Perſon, was in God's Mind, that which did uphold God's Purpoſe to Create, and this before the World was; ſo Prov. 8. 30, 31. *I was by him*, then before the World was, *educans*, *foſtering*, and *lætificans Terram ſuam*, (as *Tremelius* reads it) gladding his Earth, his bearing the Perſon of God-Man, one Day to be by him aſſumed, was it that made the Creatures exiſt in God's Purpoſe; God elſe would never have thought of them, but for his Sake, as God-Man: therefore he is ſaid to be *the Firſt-born of every Creature*, for whom, and by whom all things were made.

Yea ſecondly, when God came to make the Creatures, he did it by him as ſuſtaining this Perſon: the Scripture ſays, *God created all Things by Jeſus Chriſt*, Eph. 3. 9.

John having thus enſtiled him the *Word*, *verſ.* 1,2. Then goes on to ſhew how from him, as ſuch it is, that all Things are, *All Things were created by him:* Yea it is added, *Nothing was made without him, that was made*; meerly to ſhew the inſtrumental general Dependance God had of him in this Work: He was his *All in All*, as we ſay of one that is a right Hand to another, [*He does nothing without him.*] Such was Chriſt to God; not that God had not Power Eſſential to have Created without him: For it is by that Power that Chriſt did it, but that this Power God's Will would never have put forth, but for his aſſuming to be God-Man; even as although God hath Eſſential Power to ſanctify a Sinner: And Chriſt adds no ſuch Power to God, or his Spirit, which they had not before, but becauſe God without Chriſt would never have put forth that Power: therefore he is ſaid to be the Power of God therein. Now therefore, he is ſaid to create as God-Man, not only becauſe he undertook or promiſed to become a Man, and ſo in virtue of that, God put his Power forth. But further, God created by him, as ſuſtaining that Relation, and bearing that Title with God, (as in the Similitude afore-mentioned) one of a Society choſen Treaſurer, lays the Corner-Stone of a Colledg, out of his own Purſe. And many Interpreters, and others, do obſerve, that the Evangeliſt calls him ὁ λόγος, in reference to that of *Moſes*, *Gen.* 1. That whereas *Moſes* in the Creation, had made mention not only of God Creating, but as by a *Word*, *God ſaid*, *Let there be Light.* God the Father he had been mentioned as the Creator, in thoſe firſt Words, *In the beginning God Created*; and the Spirit, as *moving upon the Waters:* But the Second Perſon [*the Word*], is couched, perſonated, and ſignified, in *Dixit*, that [*God SAID.*]

The greateſt Objection againſt this is from *verſ.* 14. For if his being conſidered ὁ λόγος, *the Word*, had imported his being *God-Man*, how comes it after to be ſaid, That he was *made Fleſh*; for that argues he had been ſpoken of as Second Perſon only afore, the *Man-hood* not included?

Anſw. 1. That Word [*Made*] imports evidently, His having now actually aſſumed Man's Nature; and ſo in diſtinction from his having hitherto but ſuſtained that Perſon afore God, in Contract with God; which now in the fulneſs of Time, He, according to his Contract, did perform: and until this Performance *de facto*, he had born the Title of *the Word*, which he ſuſtained at the Creation, and from thence on ſtill until this Aſſumption. But now, though he bears it ſtill, yet ever after, *John* ſpeaks of him as Jeſus and Chriſt, *&c.* For now he was actually made Man in *frail Fleſh.*

The 2*d Anſw.* lies in that other Word, *Made Fleſh*, that is, *a frail Man*, taking a *Tabernacle* of Fleſh; not a glorious Body as was his due, as he was λόγος, *the Word*: and ſo it carries this with it, That whereas his due, according to that firſt deſigned Glory and Repute, which he had had with God before the World was, was to have had a glorified Nature, ſuch as now he hath in Heaven; inſtead of this the Evangeliſt expreſſeth it, That he took frail Fleſh, he took that Nature in Frailties at the firſt, and *dwelt with us in a Tabernacle*, (as the Word is) which was to be taken down. And though he had had a Glory with God anſwerable

swerable to his Place of God-Man, as his Due; yet he never shewed it (says the Evangelist) to us, but once, and that was when he was transfigured; at which Time *we saw his Glory*, (saith the Apostle) in that Nature such as could be in none, but *the only begotten Son of God:* Which *Peter* also brings as an Evidence of his being the Son of God; as *John* likewise here doth, who was also an Eye-Witness of it. The Glory of *Elias* and *Moses* was not such, for they saw theirs at the same Time; but this was so transcendent as they could easily discern with Difference, this to be the Glory of God's only begotten, and so to differ from that of theirs; as the Glorious Lustre of the Sun, in comparison of lesser Stars. And though Christ always manifested not such a Glory (and indeed but once); yet he always shewed himself *full of Grace and Truth*, says he, in all his Converse with us. *Full of Truth*, namely, in those glorious Revelations of his Father made by him, *vers.* 18. *And full of Grace*, that is Holiness, even a Holiness transcending *Adam*'s, or any Creature's. Neither was this Fulness a *plenitudo Vasis sed Fontis*, and a Fulness to be communicated to Men; *For lo, we all have received of his Fulness, and Grace for Grace.* He presents all the Apostles as coming from a Dole, with their Laps filled with Grace, so to encourage others to go to Christ. Afterwards in the 17*th* Verse, comparing him with *Moses*, he opposeth *Grace* and *Truth*, to *the Law of Moses:* And then by [*Truth*] there, he means, that Christ was not a Figure, as the Law was, but the Substance of all Types. So *Heb.* 10. 1. Where *Verum non opponitur falso, sed figuræ:* And he is there called *Truth*, because he made good the Covenant and Promises, which the Law did not. Thus *Rom.* 15. 8. He was a *Minister of the Truth of God to confirm the Promises.* And then he is *full of Grace* too, which the Law was not, That had neither Justifying nor Sanctifying Grace annexed, but Christ had both. Chap. 12.

And 3. When the Days of his Flesh are over, (as now in Heaven they are) then the same *John* seeing him in the Vision of a Glorious Conqueror, and coming and appearing at last to destroy all the Enemies of the Church: and bringing in the thousand Years. Then he appears as ὁ λόγος. Again, *Rev.* 19. and according to the Glory he had from everlasting in God's Designment and Repute. Rev. 19. 11, 12, 13. *And I saw Heaven opened, and behold, a white Horse; and he that sate upon him was called Faithful and True, and in Righteousness he doth judg and make War. His Eyes were as a Flame of Fire, and on his Head were many Crowns; and he had a Name written that no Man knew but he himself: And he was clothed with a Vesture dipt in Blood: and his Name is called, The Word of God.*

I shall now proceed in a brief Exposition of the following Verses of this first Chapter of *John*, unto *vers.* 14. as they relate unto the *WORD*; what follows in *vers.* 4. is to be understood in the same Coherence and Dependance with the other of Christ as God-Man.

Vers. 4. *In him was Life, and the Life was the Light of Men.*

The Evangelist descends from the Creation in General, unto the giving of Life, both of Reason and Holiness, unto Men, at their first Creation, whiles they were in Innocency.

First, [*In him was Life.*] He speaks not of that Essential Life in himself: For that which follows in the next Words, where he calls him *the Life*, is so to be understood. But when here he says [*in him was Life,*] the meaning is, he was a Fountain of Life to us, being first Life in himself. It is one Attribute of Christ's as he is God-Man, yea as he is Man taken up into that Union, to have Life independently in himself, even as God the Father hath; Joh. 5. 26. *For as the Father hath Life in Himself; so hath he given to the Son to have Life in Himself;* and therefore he is called *the Life*; namely, to himself first: and so *in Him is Life*, for us.

Secondly, [*The Life was the Light of Men.*

1. [*The Light,*] That is of Holineſs, or God's Image, which is called Light, in oppoſition to Darkneſs, which is *Sin*, (as *verſ.* 5.) The Life of Grace is ſo called; and in Scripture, Light is often put for Life, and Darkneſs for Death.

2. [*Of Men,*] That is of Men in their Primitive Eſtate of Innocency. For 1. He joins it with the Creation of all Things. 2. He uſeth the Word [*Was,*] as noting a State paſt. Now *Adam*'s Holineſs was from Him; for he was made after God's Image. When Man was Created, all the Perſons of the Trinity acted their ſeveral Parts; and the Son acted the part of God-Man: and ſo the Father eying him as ſuch, and as him who was in that reſpect the Image of the God-head: He thereupon ſays, *Let us make Man after our Image:* Chriſt's Human Nature being the πρωτοτυπον, and Exampler. And ſo he breathed in that Breath of Life, and Holineſs, which he had at his firſt Creation.

Verſ. 5. *And the Light ſhineth in Darkneſs, and the Darkneſs comprehended it not.*

When that Light of Holineſs in Man was extinct, and Man by the Fall became *Darkneſs*, that is, full of *Sin*; then all that *Light Moral*, or the Light of Conſcience in Heathens, (which is that Truth ſpoken of, *Rom.* 1. 18.) and the Light of the Law, (which the *Jews* had) to convince them of their Darkneſs, all this Light that *ſhined in this Darkneſs*, was from Chriſt: It ariſeth not from any Sparks of the Old Light which was before the Fall, and now left in Man's Nature, but all Light being extinct, this is put in by Chriſt as the Word and Mediator. And therefore, becauſe he ſpeaks of Man's preſent Condition, he ſaith in the preſent [*Shineth,*] and in that reſpect Chriſt is ſaid, *verſ.* 9. to be *That Light, which enlightneth every Man coming into the World.* That Phraſe [*coming into the World,*] argues that he ſpeaks of what is infuſed by Chriſt from the Birth: For the *Jews* call Man as born into this World, *Veniens in Mundum.* And he ſays, [*every one,*] to ſhew that he excepts no Man. So Chriſt *Mat.* 18.37. uſeth the Phraſe; [*For this Cauſe was I born, and came into the World.*] So that it is all one as to be *born*; and therefore he ſpeaks of a Natural Light from our Birth, which is all from Chriſt: he pityed Man's Nature ſo corrupted, and put into it all the Light and Comfort which Men now have. So as, not only all the Light of Holineſs, which *Adam* in Innocency at firſt had, was from him conſidered as God-Man: but all the Light ſince the Fall, which the wiſe Heathens or Jews had, was from him, conſidered as the *Lamb ſlain.* They all did light their Torches at this Sun, and Fountain of Light. Yea, not only all Natural Light in Men fallen, but all the Light of Grace, and Holineſs, that hath ſhone in the Hearts, Lives, and Gifts, of the beſt of Men ſanctified, it was all borrowed from hence. To this purpoſe he inſtanceth in *John the Baptiſt*, for all the reſt.

Verſ. 6, 7. *There was a Man ſent from God, whoſe Name was* John; *The ſame came for a Witneſs, to bear Witneſs of the Light, that all Men through him might believe.*

He was the moſt known and univerſally acknowledged holy Man in thoſe Days and Times, whom all the *Jews* eſteemed as a *burning and ſhining Light*, Joh. 5.35. Yet it is ſaid of him, that *He was not that Light, but was ſent only to bear witneſs of that Light*, verſ. 8. *John* was but a particular Light ſhining in *Judea*, and in that Age only; as a Lanthorn hung out in ſome Street: He was but as the Morning-Star to this Sun. But Chriſt was, and is an Univerſal Light (as is the Sun) in all Ages, and in all Places, and to all Saints. Yea, as *John* was not *that Light*; ſo if all that Grace, and Light, that ever was in all Saints, were gathered into one, yet all would not make *that Light*; who enlightned *John* and all Mankind univerſally, as the Sun doth the Stars above, and Terreſtrial Bodies below.

Verſ.

Verſ. 9. *That was the true Light, which lighteth every Man that cometh into the World.* Chap. 12.

And ſo he is called the *true Light*, that is, which is naturally, and of Himſelf ſuch, (ἀυτὸ φῶς, as *Plato* called him,) not ſhining with a borrowed Light, as *John*, and all elſe do, and who in that reſpect are not *true Lights*; for Truth is oppoſed to what is obtained *aliunde*, and which is not natural. As you call that *falſe Hair* which is not, and that *true Hair* which is ones own. So Chriſt is called the *true Son*, 1 *Joh.* 5. 22. that is, the *Natural*, we being but *Adopted*. And all this is what Chriſt did, and 'twas before his Incarnation.

Now having proceeded thus far in this Chapter, as proper to the Subject I have in Hand; I will briefly go over the reſt of the Verſes, from *verſ.* 10. to *verſ.* 15. Wherein he ſhews his coming into the World himſelf, as before he had ſhewn, how he had done all in the World before he came into it. And therein,

Firſt, He deſcribes the manner of his coming: As,

1. How he was in the World as one unknown. Verſ. 10. *He was in the World, and the World was made by him, and the World knew him not.* Like *Ulyſſes*, who came as a Beggar diſguiſed to his own Houſe: So obſcure was Chriſt's coming into the World.

2. He [*was*,] implying that he is now gone out of the World again; as having (as it were) ſecretly paſt through it.

Secondly, He ſets out the Entertainment of him in this World. And herein,

1. He tells what bad Entertainment the moſt afforded him, with the Aggravation of this their Sin.

2. The good Entertainment that ſome gave him: To illuſtrate all which, he covertly compares the World unto a Houſe wherein Men are the In-dwellers, but Chriſt the Owner of it, and all Things in it (as *v.* 11.) and that by a double Title.

1. Of Creation, Verſ. 10. *The World was made by him.*

2. Of Purchaſe, inſinuated Verſ. 11. *He came unto his own, and his own received him not.*

Now when he came into this his Houſe, and *was* in it, or converſed in it (as *verſ.* 10.) His Entertainment was,

1. That ſome did not ſo much as *know* him, v. 10.

2. Others, tho they knew him, yet *received him not*, as *v.* 11. They ſhut him out of Doors, not receiving him into their Hearts, which the Evangeliſt ſets down as an Aggravation of the Sin of Unbelief; his Scope being to perſuade to, and work Faith, or receiving of Chriſt into Mens Hearts, by ſhewing from what an one Chriſt is and was to us, what an inhumane Sin Unbelief is, both againſt the Law of Creation, and Bonds of Nature, and alſo of Grace. It is to refuſe him whoſe own we are, as having made the World and us at firſt, and when we were fallen, bought us, and upheld us. So as the very Benefit of Creation, and the Propriety that Chriſt hath in us, as a Lord of us, and of all we have, doth oblige us to believe in him, and to own him at leaſt, (*even the Ox knows his Owner*) otherwiſe it becomes an Aggravation of our Sin, as ſhutting Chriſt out of his own; for the Word [*receiving*] verſ. 11. (being put for believing) is all one with *owning* him as a Lord and Saviour; as a King is ſaid to be received in his own Dominions, when he is ſubmitted to, and acknowledged, and owned for their King. I know ſome interpret the *World*, to be *all Mankind*; and *his own*, (mentioned, *verſ.* 11.) to be the *Jews*; and *his being in the World*, to be in reſpect of the Light he gave of himſelf to the Gentiles. But for this latter, ſure by his making the World, the Gentiles could not know him, tho the Godhead they might; and that natural Light which He gave, was only of the Godhead, not of his Perſon, as God-Man, nor yet of the Myſtery of the Trinity, there being no Footſteps of it in the Creation. And I take it, *his own* is meant alſo and as well of the *World*, as made and purchaſed by him, as of the *Jews*, his own Country-Men: Therefore he ſays, [τὰ ἴδια,]

as ſpeaking of proper Goods, not Kinſmen, *his own*, that is, his Houſhold-Goods and Servants.

Secondly; Then follows the Entertainment of him by the Good, and the Privilege which he gave them. Even as great Perſons, entertained well, uſe to beſtow Rewards; and as a King uſually dubbs thoſe Knights, or creates them Earls or Barons, who have given him Royal Entertainment: So did Chriſt to thoſe who *received him.* By which the Evangeliſt does further ſet out Chriſt, ſhewing what he is to his Elect; as before, he ſhewed what Chriſt is, and was to all the World. The Benefit given is Adoption to be *Sons of God*, verſ. 12. *But as many as received him, to them gave he Power to become the Sons of God, even to them that believe on his Name:* which he endeareth as the higheſt Favour that could be: So 1 Joh. 3. 1. *Behold, what manner of Love the Father hath beſtowed on us, that we ſhould be called the Sons of God.* Chriſt he was *born* the *Son*, *verſ.* 14. but to *Us it is given* [*to them he gave, &c.*] And in being Sons, we become Heirs, and Co-heirs with himſelf of the World which he made, and of all that is called his: So Rom. 8. 17. *And if Children, then Heirs; Heirs of God, and Joint-Heirs with Chriſt: if ſo be that we ſuffer with him, that we may be alſo glorified together.* *He gave them* [ἐξουσίαν] that is, both the *Dignity* and the *Power* to *become the Sons of God.* So it is taken for *Power*, *Col.*1.16. *Principalities and Powers:* And it is alſo put for *Dignity.* Thus *Rom.* 13. 1. becauſe a Magiſtrates Place of *Power* hath *Honour* likewiſe annexed to it, therefore the Word is put for *Honour.* And ſo, becauſe this *Honour* of being *Sons of God*, hath *Power* annexed to it, even over all Creatures; (as they are Heirs, and Co-heirs with Chriſt, and ſo Kings of the World) therefore he rightly calls it ἐξουσία, to import both, *Power* and *Dignity:* and both contained in that Priviledg of Son-ſhip. Only he ſhews by what means Chriſt doth convey this to them; which is by their [*being Born not of Blood.*] Verſ. 13. *Which were born, not of Blood, nor of the Will of the Fleſh, nor of the Will of Man, but of God.* (*Say not you have* Abraham *to your Father*); this Dignity goes not by Greatneſs of Birth: [*Nor of the Will of the Fleſh.*] Not of a Man's own Will, *It is not to him that willeth,* [*Nor of the Will of Man*;] that is, of other Men: Holy Men cannot beget their Children Good, or make them ſuch; the meaning is, that no Friend, no Means could confer this Priviledg, but only Chriſt.

CHAP.

CHAP. XIII.

How Christ God-Man *is subservient to God in all the Works of his Providence. He upholds, and supports all Things. He governs the World, and rules all Affairs in it. After his Government is expir'd, at the end of the World he will judge all Creatures, both Angels, and Men.*

Col. 1. 17.

He is before all Things, and by him all Things consist.

THus we have seen the subserviency of Christ as God-Man, to the Work of Creation, and the highest Ends thereof, the Manifestation, and the Communication of the God-head the highest way. The next thing to be considered by us, is his serving God in the Works of his Providence, the upholding, governing this World, whilst it stands, and his Judging it at the last; unto all these Ends also doth Christ God-Man subserve.

First, For the upholding all Things that is evident in this Text of *Col.* 1. 17. *By him do all Things consist*; He is the Corner-Stone that keeps the Building and all the parts of it together, *Heb.* 1. 2,3. it is said, *He upholds all Things by the Word of his Power*, and it is spoken of him not simply considered as Second Person, but as God-Man, for so he is Heir *appointed*, not as Second Person, but so Heir naturally without a Decree, and that as such he should uphold all Things by the Word of his Power, is proper to him; and therefore it refers to it, for to the Heir it belongs to have a care of, and to see to his Inheritance, that it fall not into Ruine, and Decay. God, as it were, leaves it to him, seeing he hath given it him for his Inheritance, to keep it up in repair at his own proper Costs and Charges. And thus he upheld it virtually in the State of Innocency, for *Joh.* 1. 4. he is called *That Light* that then was *the Life of Man*, even afore Man fell into Sin and Darkness, as well as after, as *vers.* 5. (as God made and created the World then upon the virtual Supposition of his coming into the World, though to a further End also) for the World was then upheld by virtue thereof, it was the Hoop held all together, God should not have cared else for any Creature; for to me those imperfect pieces of his Workmanship are alone not worthy enough of his Power and Wisdom, if this had not been to come, which he had purposed and decreed, as well as the making of the World. And since Man fell it is granted by all, that it is by virtue of his Redemption to come, that the World stood and was kept from falling about *Adam*'s Ears: Christ took the shattered Condition of the World, as *David* did, and upheld the Pillars of it, and, as a Lord, promised to buy it, and did so, 2 *Pet.* 2. 1. because he had Elect to be brought forth in their Successions out of it; and therefore vouchsafed all those Mercies which wicked Men enjoy, and payed God a Price for his Patience towards them; he had this into the Bargain of his Redemption of his Church, God else in justice would have destroyed all.

Secondly,

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Seconly, Whilſt the World ſtands, he governs it, eaſeth God of that Burthen, and is his *Prorex* for him: All Judgment is committed to the Son, Joh. 5. 22. *For the Father judgeth no Man; but hath committed all Judgment unto the Son:* And the Government is upon his Shoulders, Iſa. 9. 6. *For unto us a Child is born, unto us a Son is given, and the Government ſhall be upon his Shoulders: and his Name ſhall be called, Wonderful, Counſellor, The Mighty God, the Everlaſting Father, the Prince of Peace.* He entred upon the Kingdom when Man fell, for by virtue of the Covenant of Works given by the Father, at the Creation, it muſt have been deſtroyed; but he undertook it, to order things ſo, that a greater Revenew of Glory ſhould in the end ariſe to God, out of the Confuſions and Sins of Men in the World, and in executions of Puniſhments, and by Providences meeting with Men according to their own Ways, then ſhould have riſen to God out of the State of Innocency in a direct way; and what infinite Wiſdom, Power, Providence, Juſtice, Patience, *&c.* even all ſorts of glorious Perfections doth he ſhew forth in this Adminiſtration, and Ordering Things, and the Affairs of this ſinful World. This Lord raigneth, though the Earth be never ſo unquiet, as the Pſalmiſt ſpeaks, *Pſal.* 99. 1. *Rev.* 5. 2. there is a Proclamation made, who would take that Book out of the Hand of him that ſate upon the Throne, and that Book is a Commiſſion to execute the Things decreed and written therein, and the taking of it was an undertaking ſo to do; and Chriſt the Lamb having ſeven Horns of Power, and ſeven Eyes of Providence, ſent out into all the Earth, by which he both views and governs all, he undertook it, and is God's King and the Executioner of all God's Decrees.

And then, Thirdly, When he hath thus governed the World with a greater Advantage unto God, then this Man Chriſt Jeſus will judg it alſo at the laſt, and give all Men their Accounts, *Acts* 17. 31. *He hath appointed a Day in the which he will judg the World, by that Man whom he hath ordained.* The Decree or Ordaining Chriſt God-Man ſerves for this alſo; the Father, *Joh.* 5. 22. is ſaid to judg no Man, that is, viſibly, *ſub perſona judicis*, but hath committed all to this Man Chriſt Jeſus, who at preſent is *ready*, ſays the Apoſtle *Peter*, to judg the quick and the dead, having all the Accounts of the World afore him, 1 *Pet.* 4. 5. God would not employ a meer Creature in this Work, it was too great an Honour; and yet it was meet it ſhould be done viſibly and audibly, and to the Satisfaction of all Men's Conſciences, both concerning themſelves, and others. God would have a Perſon in the Trinity, manifeſt in a Creature like unto us, to do it, armed with Power and Authority, becauſe he is God, that every Knee ſhall bow afore him, both of Things in Heaven and Earth, and under the Earth (which to a meer Creature had been too much;) and yet a Man, that ſhould deal with Creatures in judging them in their own way, in a rational and audible way convince them, and viſibly ſentence them, ſo as they ſhould be able to ſee and hear their Judg as Man, and yet fear and dread him as being God. And this is an high and great Service, which Chriſt as Man ſhall do for God, for a Man in a vocal manner to be able to clear the Accounts of the World, which, how entangled are they! and punctually to give every Man his due in Righteouſneſs. A Man that ſhall be able to convince all God's Enemies of all their hard Speeches they have ſpoken againſt him, as *Enoch* the ſeventh from *Adam* propheſied, able to give a full and ſatisfactory account of all God's Ways and Proceedings, which Men cavel at, to juſtify God's Decrees, which Men quarrel with, and think much at, and his Children whom Men deſpiſe and bear down: One able to bring to Light the Secrets of all Hearts, ſo as all Men ſhall judg of every Man, 1 Cor. 4. 5. *Therefore judg nothing before the Time, until the Lord come, who both will bring to Light the hidden Things of Darkneſs, and will make manifeſt the Counſels of the Hearts: and then ſhall every Man have Praiſe of God.* One able to ſearch the deep Things of God, and bring forth his Counſels, (for the Books are then opened, *Rev.* 20. 12.) and lay open the Depths of his Wiſdom, in ſuffering this and that to fall out; this Man to be puniſh'd, and another, a greater Sinner than he, to eſcape; this Kingdom to be ruin'd, and another, as ſinful, to flouriſh; and to make that glorious Comment upon the obſcure Text of this World's Providence, which

which we understand not; and to do this out of the Original Draught and Counsel held in Heaven, why this or that was done or not done so or so, or not so, and to do this openly and vocally as a Man; and when he hath sent all Men convinced, non-pluss't, *speechless*, (as the Word is in the Parable) confounded to Hell, to give up his Kingdom, and himself visibly be subject to God his Father: 'Tis a Mighty Service this. Chap. 13.

But yet, Lastly, After all this, He is the Founder of that other World into which he brings his Children, given him by God, which is his Inheritance for himself and them, and their Happiness is expresst by this, *To be ever with the Lord.* And *Joh.* 17. 24. Christ in his last Prayer, says, *Father, I will they be where I am, and see my Glory*; and till then that Personal Fulness (of which I spake at first) that is in God-Man, Christ Jesus, is reserved by God, as a subject of that Depth and Glory, to take up, together with his own Perfections, the Thoughts of Men and Angels for ever. Our Happiness will lye in seeing God and Christ as he is; (for unto both doth that Speech refer, 1 Joh. 3. 2. *Beloved, now are we the Sons of God, and it doth not yet appear what we shall be: but we know, that when he shall appear, we shall be like him; for we shall see him as he is.*) And if the sight of Christ, God-Man, be not the highest means of the Happiness of the Saints, (because the Scripture mentions also God his being *All in All*;) Yet I am sure it is a main part of it: Rev. 21. 23. *And the City had no need of the Sun, neither of the Moon to shine in it: for the Glory of God did lighten it, and the Lamb is the Light thereof.* The Glory of God and the Lamb are the Light of it. And so *Stephen* saw the Glory of God, and Christ at God's right Hand, *Acts* 7. 56. So that when these two great Volumns, this of his *Word*, and that of his *World*, which now in this Life are put into our Hands, to read the Characters of his Glory in by Faith, when both these shall be folded up and clean laid aside, then will the Person of Christ, God-Man, as the Glory of the God-head, shining in, and communicating it self to us, through that Human Nature the God-head dwells in, be set forth to us, to entertain us for ever with the sight of the Glory of God in the Face of Christ; and all our present Thoughts and Knowledg we have by Faith, will become vain and be made unprofitable and vanish, 1 Cor. 13. 8, 9. *Charity never faileth: but whether there be Prophecies, they shall fail; whether there be Tongues, they shall cease; whether there be Knowledg, it shall vanish away. For we know in part, and we prophesy in part.* And that Face will make an Heaven to us, when Redemption shall be forgotten through the present Glory viewed and possessed, and Sins remembred no more, but the Glory of God, and the Personal Glory of the Lamb, shall be our Light and Happiness for ever.

Use. 1. Let us admire Christ that thus serves to all, not our Ends only, to save us, but which is more, to all God's Ends and Purposes, and to accomplish all the Desires of his own Heart; what an infinite Perfection must this needs be? Nature and Art (says the Philosopher) makes but one Instrument to serve in a proper and direct way, but for one purpose; but this is a Person whom God hath set forth for all Ends and Purposes whatsoever. If you should see an Instrument in Musick serve at once to supply the Use, and afford the Musick of all Instruments; or a Mathematical Instrument so made, as all Conclusions in all Arts and Sciences might be demonstrated on it, and it to serve for all uses, in Arithmetick to cast exact Accounts, in Geometry to measure all Quantities, in Geography, Astronomy to give you the exact Proportion of all the Earth, and Stars in Heaven, how would you wonder and admire at it! Oh wonder then at the Person of Jesus Christ; *Great is the Mystery of Godliness, God manifest in the Flesh*, 1 Tim. 3. 16.

Use. 2. If Christ, that is our Mediator, is so useful unto God in all his other Businesses, and serves all his other Ends as well as this: This may then help our Faith, by persuading us, that God cannot but be infinitely well pleased with the saving of Sinners by him, and that believe on him (he being as good, if not better at that, than all those Purposes forementioned): for the Person (in whom we are graciously accepted) being pleasing to God so many ways besides this, must

BOOK III

must needs move him the rather to accept his Work in this, and us for it. As for Inſtance, If a King willing and inclined to pardon a Traitor, if beſides a Work of Mercy done, it could be demonſtrated that the Means whereby that is to be done, would bring in a Mighty profit to the King, ten thouſand Talents of Silver; as in another caſe *Haman* ſaid to *Ahaſuerus*, *Eſter* 3. 8. Or as if when *David*'s Heart was of it ſelf ſet to pardon *Abſolom*, only he would do it with Honour; if *Joab* (the Projector of his Reconciliation) could have propounded a Project, not only to have fetc'd *Abſolom* in again, and reconciled him to *David* upon the King's own Terms; but ſo as withal, he ſhould have all his other State-Ends compaſſed whatever he could deſire, as to ſhew forth his Majeſty, Power, Greatneſs, gratify all his Subjects, overcome his Enemies, hereby have his Kingdom governed in Peace and Righteouſneſs, and have his Enemies ſubdued, overcome, and all his Revenues encreaſed; would not all the World ſay, that ſurely, the propounding this would mightily help forward the obtaining *Abſolom*'s Pardon and Reconciliation? And ſurely ſo 'tis here, the Work of Reconciliation in Chriſt's Hands (who ſerves God in all theſe and many Ways more) muſt needs *proſper* (as *Iſaiah* ſays) and ſpeed: And therefore, in the firſt of *John*, and in the firſt of the *Hebrews*, and in this Chapter, *Coloſſ.* 1. all his uſefulneſs to other Ends, all his fulneſs to other Purpoſes, is prefaced and mentioned firſt, and then purging our Sins away by his Blood, and making Peace by the Blood of his Croſs are ſpoken of all thoſe other conducing unto this. And therefore, ſome Schoolmen, upon the conſideration of theſe Things, give this Cenſure of it, *Tanto aliquis modus aptior eſt ad conſequendum aliquem finem quanto per ipſum plura comparantur.*

Uſe. 3. It may invite us to come to him, as beſides the work of Reconciliation, God had the Accompliſhment of many other Ends in him, ſo may we: Beſides pardon of Sin, and Peace with God, we may have all other overplus Ends acquired and accompliſhed. The Angels who are in Favour with God already, and ſtand not in any need that way, what would they give to have that near Relation to him which we have? You may come to him for Pardon firſt, but when you are come his Perſon will further take you. Fulneſs much invites, it is the aim of all our Deſires to have a fulneſs of Riches, of Honours, of Pleaſures, a πλεονεξία, as the Apoſtle calls it, *Eph.* 4. 19. that is, a having ones Fill, ſo the Word which is tranſlated *Greedineſs* ſignifies. Now in Chriſt, and in Chriſt only it is to be had, in whom is Fulneſs, and all Fulneſs, *Fulneſs* for parts, of all ſorts, and *All Fulneſs* for Degrees; which is never ſpent, for it dwells in him; *Fulneſs* for evermore, as the *Pſalmiſt* ſpeaks: *Open thy Mouth wide*, ſtretch thy Deſires to the utmoſt compaſs, as *Pſal.* 81. 10. may Chriſt ſay, and *I will fill it.* The Mind of Man is nothing but emptineſs of it ſelf, it is as the Stomack is, a Vacuity and Want, ſharpened with Deſire and Hunger; (*Empty Man*, as *Job* calls him, *Job* 11.12.) unto which God hath fitted all Things, as ſuitable to its Deſires one way or other, there is no Creature but it may take ſome pleaſure in: But alas! the Creatures are Empty too, *Vanity*, that is, Emptineſs, as *Solomon* calls them, *Huſks* (as in the Parable) *without a Kernel*, and *Adam* made them more vain and empty, *Rom.* 8.20. *Subjected them to Vanity:* and at beſt they ſerve but for ſome one particular Want and End, and not all Ends and Purpoſes; Riches ſerve againſt Poverty, Honour againſt Shame, but Chriſt he ſerves to all End and Purpoſes. God would have nothing full but Chriſt, that our Souls might reſt in nothing elſe, and have him our Center. It pleaſed him that *all Fulneſs* ſhould dwell in him, and he hath fitted him to our Wants; all we want he hath, and all he hath we want. And his Fulneſs is not ordained ſimply to dwell in him, but to be communicated, as the Sun's Fulneſs of Light, which though it reſides in the Body of the Sun, and it carries it with it whither it goes, and leaves nothing but Darkneſs behind it, yet where it comes it is communicative, it diffuſeth all its Light, and Heat, and Influence, and ſo doth Chriſt. Therefore where, all Fulneſs is ſaid to dwell in his Perſon, ſo elſewhere it is ſaid, *He filleth all in all*, as *Eph.* 1. *ult.* as *Adam* emptied all, ſo He fills all, and is never diminiſhed; His Fulneſs it is not *plenitudo vaſis* but *fontis*, which is always full: Not as the Fulneſs of the Sea, which might be emptied, but as the Fulneſs of the Sun, or of Fire, which multiplies it ſelf, and loſeth nothing it ſelf neither.

Uſe. 4.

Chap. 13.

Use. 4. If Christ be thus full, then let those that love him fully, delight in him, and to that end contemplate all his Fulness. How will one that is in love with another, think over and over again all the Perfections in them they love, to confirm their Choice? So should we: And not only so, but take our full Delight and Contentment in him. And that Christ serves to all Ends else, besides those of our own, of being saved by him, will, if meditated upon, exceedingly encrease our Joys and Delights in him. A Wife that had a Husband eminent in all Perfections, which Perfections yet she had no great skill in, yet the thought of them would make her love him when once he is hers; when he is not only a good Husband unto her, but also a good Commonwealths Man, of eminent place in his Country, an excellent Souldier, Horseman, *&c.* Skill'd in all Learning, *&c.* these because they commend and endear her Husband unto others (though she hath not the Benefit of them directly) do yet endear him unto her the more, that all these are in her Husband: So this should do Christ to us.

Use. 5. See the love of Christ to us, that having all Fulness in him, was willing to empty himself for us. We were not only empty but bankrupt to God, and to redeem us and fill us again, he was fain to empty himself; it is the Apostle's Phrase, *Phil.* 2. 7. the Word we translate *Of no Reputation*, is in the Original, *He emptied himself*, that is, left himself nothing of all his Fulness: So Dan. 9. 26. *Messiah shall be cut off, and shall have nothing*, so it is in the *Hebrew*, as well as that which is translated *Not for himself*, and so varied in the Margent of your Bibles. He that had all that Fulness, and fills all in all, had nothing left, no Comfort in God or any Creature. If you should see the Sea ebb into some other World, and see not a drop of Water left, how would you stand astonish'd at it? How much more at Christ? He might say as *Naomi* said, Ruth. 1. 20, 21. *The Lord hath dealt bitterly with me:* I came from Heaven full, but he brought me to Earth empty, emptied of all. For us to leave and abate any thing of our Fulness, how loth are we! To leave a full Land, a full Diet, a full Table, a full House, fully furnish'd, a full Condition, and lower our Sail, though for Christ: Oh but Christ did, he left Heaven and all the Fulness of it, and removed to Earth, where is nothing but Vanity; and he who was Lord of Heaven and Earth, for our Sakes became poor, and left himself not worth a Foot of Land, not a House to hide his Head in. By what a small abatement is to our Spirits, let us think what so infinite a Debasement, an emptying was to him.

Use. 6. See his Love yet further, that though he be in himself thus full, yet that his Love is such as he thinks himself not full or perfect without us, but reckons himself defective till he have us knit to him, and about him. As Christ said to him that had kept all from his Youth, *One Thing is wanting:* so I may say of Christ, that still one Thing is wanting. Why, what can he want that hath all Fulness? Even any one of his Members, and he would not think himself compleatly happy without them, for *Eph.* 1. *ult.* though he be he that filleth all in all, yet the Church is his Fulness; *Which is his Body, the Fulness of him which filleth all in all.* His Glory would not content him in Heaven, if he should want any of our Company there. *Joh.* 17. 24. He prays therefore, that they may be with him where he is, to behold his Glory; *Father, I will that they also whom thou hast given me, be with me where I am; that they may behold my Glory which thou hast given me: for thou lovedst me before the Foundation of the World.* As *Haman* said, when he reckoned up all his Riches, and Honours, and Glory, his Places and Favour at Court; what good will all these do me, says he, so long as *Mordecai* contemns me? So Christ in his Heart says, If I have not all mine Enemies down, my Children about me, his whole Tale and Number, if but a *Benjamin* or a *Joseph* were wanting, Heaven would be less to him. The first *Adam* when he had all Creatures about him, needed a Companion of all his Delights; and so Kings that have full Pleasures, yet love to have *Consortes Imperii:* So doth Christ, and till then reckons himself imperfect; and therefore, *Heb.* 10. 13. he is said to *Expect*, *From henceforth expecting till his Enemies be made his Footstool:* Expectation argues Defect. Now he had been alone in Heaven, if he had not died, *John* 12. 24. the

BOOK III

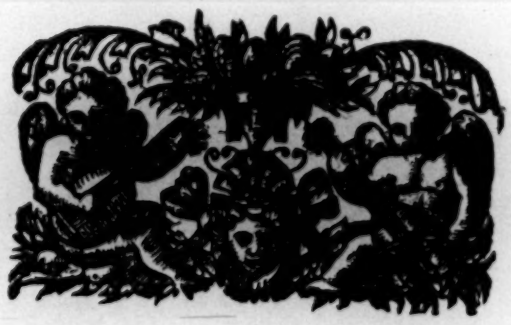
Corn abides alone if it dye not; *Verily, Verily, I ſay unto you, Except a Corn of Wheat fall into the Ground, and die, it abideth alone; but if it die, it bringeth forth much Fruit.*

Uſe. 7. Let us applaud our own Happineſs in ſuch an Huſband, and keep to him alone, and not dote upon any Vanity. Why? Becauſe, as the Apoſtle argues againſt vain Learning, Philoſophy, *&c. Col.* 2. 8, 9, 10. *Beware leſt any Man ſpoil you through Philoſophy and vain Deceit, after the Tradition of Men, after the Rudiments of the World, and not after Chriſt: For in him dwelleth all the Fulneſs of the Godhead bodily. And ye are compleat in him, which is the Head of all Principality and Power.* That all Fulneſs being in him, *in him ye are compleat,* you need no other Learning, no other Wiſdom; for verſ. 3. *In him are hid all the Treaſures of Wiſdom and Knowledg,* in compariſon of which all the Wiſdom of the World comes to naught. Like a Kingdom that hath all Commodities (as *China:*) Or a great Man that hath all about him of his own: So have you in Chriſt, you need go out to nothing for any thing. You go to ſeek for Light with a Candle, when you have the Sun in your Hand; whilſt having Chriſt you ſeek to be happy in any thing elſe: You need borrow nothing, nor be beholden to any Creature, your Huſband hath all Fulneſs. We needed not the Law to direct us, if we knew his Story, and could ſpell out all the Paſſages of his Life, by whom the Law was tranſcendently fulfilled in Inſtances of a higher kind; if the Lives of all the Saints, of *Paul, Abraham, &c.* and all the Law and Bible were burnt, all might be renewed in his Story, if that were enough known; they only ſerve to us to help us to underſtand him; we needed no other Motives than what may be drawn from him, and his Love, if our Hearts were holy enough and conformed to him. In a Word, if Chriſt ſerve fully to all God's Ends, (who hath vaſter Plots than we) and is adequate to them, then much more to all ours, who have but low Contrivements. Let us therefore love him, and ſerve him, and make him our End, and think our ſelves compleat in him.

FINIS.

OF THE
CREATURES,
AND THE
CONDITION
OF THEIR
STATE
BY
CREATION.

BY
THOMAS GOODWIN, D.D.



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OF

OF THE CREATURES, AND THE CONDITION OF THEIR State by Creation.

BOOK I.

That the Creatures are not God, but the Works of his Power; They were not Coeternal with God. The Infinite distance between him and them.

I COR. VIII. 6.

——*One God, of whom are all things.*

CHAP. I.

The Creatures are not God. The Absurdities of those Ranting Opinions which assert it, Expos'd.

THERE hath risen up from out of the bottomless Pit, in this Age, a prodigious Opinion, which hath been vented and maintained with more daring Impudence than Men of themselves could have assumed, had not the Devil inspired and blown up their Fancies thereunto; *viz. That all things* (which God hath made) *are indeed but pieces and parcels of God himself:* And that, that

 which

BOOK I.

which is called by the Creation, is but a Turquoiſing of God, or God Tranſlated, as you do a great and large whole Cloth, when you cut it forth into Garments of ſeveral faſhions, as ſome of them have ſpoken; whereas it is the Creatures, that are the *Garment that waxeth old*, *Heb.* 1. But God is without ſo much as a *Shadow of turning*: if in his love to us, (whereof that place ſpeaks) much more in his Eſſence, which is the ground of the Unchangableneſs of his love. They ſay, the viſible appearance is indeed, as of Creatures, but really, materially, and ſubſtantially, they are all but God; ſo as I may rightly expreſs this Opinion of theirs; They would make a Tranſubſtantiation of the Great God, ſuch as the *Papiſts*, (though they in a contrary way to this) make a Tranſubſtantiated Chriſt. For, what ſay they, but that the Creatures, or Elements of *Bread*, and *Wine*, are changed into the ſubſtance of the *Body and Blood of Chriſt* ſubſtantially, yea, into *Chriſt* himſel, Soul, and Body preſent, and lying vailed under the appearance of *Bread*, and *Wine*. But theſe men would have the Divine Eſſence of God Tranſubſtantiated into the outward appearance of ſeveral ſhapes of Creatures, the ſubſtance of which is God; lying as they would have it, hidden under that outward viſibility. Thus they curſedly crumble the indiviſible ſimple Nature of God, into little fragments, and parcels; whereas that infinite vaſt diſtance between him and us, is, *That we are the Clay, and he the Potter*. They would have God to turn part of himſelf into Clay, and become that Clay; and then the reſt of himſelf, to become the Potter over himſelf, and to Metamorphoſe himſelf into ſhapes, as the Heathens did their Gods: And to pleaſe himſelf in making himſelf (as Children do their clay) into clay Pies, or the ſhapes of Dogs, or Lambs, and the like, as their fancies lead them: And yet forſooth, they would ſeem to allow him the main Bulk of his God-head, to live abſtracted from the Creatures, and ſeparate from their Creature-exiſtence, and appearance. For I do not find, that they affirm the whole of God, to be no other than what is ſhrowded under the appearance of the Creature, and adequate to it: Yet they do make up ſome part of him, diſperſed into Creature appearance, (as hath been ſaid) and ſo as both make up together but one God, partly viſible, and partly inviſible; even like as *Peter* ſays of the Earth that now is, That it partly ſtands out of the Water, and partly in the Water, 2 *Pet.* 3. 5. and both making but one Globe, ſo here they frame One *GOD:* Whereas the Scriptures ſet him forth, as a *Being Eternal, Immortal, Inviſible, the only Wiſe God*, 1 Tim. 1. 17: *Who dwelleth in light inacceſſible, whom no man hath ſeen, or can ſee*, 1 Tim. 6. 16. And again, *Iſaiah* 42. 8. *I am Jehovah, and my Glory I will not give to another*. Now, that other is not, nor can be any other but the Creature; for it is only God, and the Creature that have any Being, or pretence thereto; when therefore God ſays, *He will not give his Glory to another*; the meaning is, He will not, in any ſort allow, or endure the Glory that is proper unto him as God, to be given unto his Creatures, any of them, in any reſpect; much leſs hath he himſelf given that glory to them, that they ſhould be God with himſelf, who are a different, yea, infinitely different ſort of Being from him: And again, in *Iſaiah* 40. 15. Having ſaid, *That all the Nations before him, are as nothing, and are counted to him, leſs than nothing, and vanity*; the Prophets Inference from thence is this; *To whom then will ye liken me?* His next and immediate Scope is, to confound their imaginations and outward lineaments made of him in Graven Images: But then, his Argument for this runs higher, and reacheth deeper; My Being is ſuch, and ſo Tranſcendent, that you cannot match me with all Nations, or the Souls of men; much leſs therefore, draw any outward ſhape in Graven Images; for, *Who hath ſeen his ſhape at any time?* Therefore alſo His *Being, Wiſdom, Power, Holineſs*, is of another kind than ours: The Souls of Men made Wiſe, and Holy, cannot match him. As therefore, God is called the *only Good*, and *only Wiſe*, and *only Immortal*; ſo by the ſame reaſon, [*only Is*] or hath [*a Being*]. And therefore the Glory of his Nature is, That 'tis Incommunicable; take his Eſſence, we cannot attain to dwell in it, as he dwells in himſelf, that Inhabiteth Eternity. 1 *Tim.* 1. 16.

Who

Who only hath immortality, dwelling in the light, which no man can approach unto, whom no man hath seen, nor can see: Much less therefore can reach to the participation of Him in his Being, and Glory, so as to be Himself. His Being is proper to Himself, and intire with Himself.

Chap. 2.

The Devil of this Opinion, that the Creature is God, or at least a piece of him, hath haunted the World in former Ages, as well as it walks now. The Philosophers had it up; the Poets amongst the Heathen, and Hereticks among the Christians, downwards in all Ages. My Brethren, consider what *Paul* hath uttered, *Rom.* 1. 25. speaking of the Heathen, he saith, *They changed the Truth of God into a Lie* (that is, the essence and being of God) *and worshipped and served the Creature more than the Creator, who is blessed for ever, Amen.* In which Speech at once, he puts a bar and Wall of separation between God's being, and that of the Creatures; and also Adores the infinite blessedness of that his being intire within it self, as is not communicable to the Creature; and also speaks in opposition to the worshipping of Creatures as God, upon any account, much less; as if they were essentially God. The *Jews* indeed, they would narrow God, by confining him to their Temple; and therefore God vindicates himself against that restraint, by this, *Isa.* 66. *I made all things: And where will ye find me an house?* But the Heathen, they fancied God was like the Creatures, and under that notion, worshipped him in the Creatures, And in opposition thereunto said *Isaiah* also, *To whom will ye liken me?* speaking of Heathenish Idolatry. And *Paul* had an eye to both, *Acts* 17. 24. 29. *God that made the World, and all things therein, dwelleth not in Temples made with hands:* And again Vers. 29. *We ought not to think, that the Godhead is like unto Gold, or Silver, or Stone, graven by art and Man's devise.* The Idolary of the Heathen did rise no higher (whatever the Opinion of some of them was) than this, that *they changed the Truth* (or essence) *of God, into this Lie*, by worshipping the Creature as like unto God; and yet thereby (whilst they know it not) *they worshipped the Creature more than God:* If God found fault with these, how must his jealousie rise up in fury against those, that not only make the Creature *like to God*, but make every Creature to be *God himself*? To these he might not only say (as to them) *to whom will ye liken me*, But who, more impiously do make Creature the same that I am? This is an Idolatry which the generality of the Heathen practised not.

Hermes Trismegistus l. 5. ad filiam Tatium. Nihil est in universo mundo quod non sit ipse. Deus est totum quod vides, totum quod non vides. Seneca. August. l. contra Secundinum Manichæum, speaking against the opinion of the Manichees, argues thus. *Si Dominus ejusdem substantiæ Creator & Creatura essent, non reprehederentur qui servi erant Creaturæ potius quam Creatoris, quoniam cuique servi issent ab eadem Naturâ & substantia non recessissent; Cum vero reprehenduntur ab Apostolo, & detestabiles habentur qui & servierunt Creaturæ potius quam Creatori, satis ostenditur, illius & hujus diversas esse substantias.* Again in *Gerson's time*, *Gerhard. Quidam se imaginati sunt per contemplationem ita uniri Deo, ut reipsa ipsorum natura in abyssali profundo submergantur, puta humanitas annihiletur, & toto transeat in Divinitatem.* Which also the *Anabaptists* which are called *Mennists* in *Holland*, have held of the humanity of Christ. Also *Servetus*, as *Calvin* hath it, held *Deitatem in omnibus Creaturis esse substantialiter*: So *Calv. Tract. Theolog. pag.* 609. and 657. Also *Sebastianus Franck*, *In trunco, Deum esse Truncum, in Porco Porcum, in Diabolo Diabolum*: *Libertin*: *Calv. cap.* 13. speaking of *Lucretinus* (one of them) *sum Deus* (saith he) And since then, *Wigelius*: And of old, *Dionysius*, *Esse omnium est ipsa Divinitas*, *Omne quod vides, & quod non vides*: *Lucan. l.* 3. *Jupiter is est quodcunque vides, quocunque moveris.*

Are not we (as was said,) *the Clay*, and *He the Potter*? And are not those two distant enough, if we take but the distance between a Man that is the Potter and his Clay, when yet the Man himself, who is that Potter, is made as well as his pots are by him? (You find the comparison *Jer.* 18. 6. and *Rom.* 9. 20.) But, to make God the Potter, to turn himself to Clay, and then to make Vessels out of himself; and then, for him to say again unto his pots, as made out of himself, *Return ye Sons of Men into God again*, (as their fancies are) Is not this a goodly Religion? A goodly Religion indeed! *Oh ye Potsheards of the Earth*, know your distance from your Creator; you are of a differing Metal: Let the potsheards of the Earth Rant it against their fellow potsheards of the Earth, as *Isaiah* hath it, *Ch.* 45. 9. and not think to vye with your Creator, as if you were pieces of him, yea, fellow-mates with him, when as you are less than nothing, *Isa.* 40. 17. They are *Nothing; yea, less than Nothing.* He hath much a do to keep himself from denying them a Name of being; and even that vanisheth whilst compared with him. And if they had bin a drop of him taken altogether, they could not have added to this Ocean; but if they be nothing, and less than nothing, then surely, they are no parts of him; of which afterwards.

BOOK I.

Again, to argue this from invincible Reaſon: If all things were God, all difference of Good and Evil would be taken away, and God ſhould ſin in all that is acted in and by the Creature, (which is that, theſe Men do aim at, to have their Conſciences diſcharged of all Obligations:) If they can once perſwade their Souls, that they are God; then as God ſins not, ſo nor do they.

Again, if ſo, then there would be no Obligation between the Creator and the Creature; nor any law which they are obliged unto: which alſo, they would obliterate out of their own and other Mens Conſciences, in ſaying, That it proceeds from the degenerate ignorance of the Creature, and their unbelief of what they truly are, that they think themſelves Subject to a Law.

Again, there could be no Redemption, the Creature needed it not; for it could never be loſt from God, it being ſubſtantially a piece of himſelf: Nor God could make no Election nor Reprobation among his Creatures; for himſelf were both that which is *choſen*, and what is *condemned*; and he would then be condemning himſelf, or ſelf-condemned: And God ſhould *hate* part of himſelf; whereas *no Man ever yet hated his own fleſh*, *Eph.* 5. 29. but the Scripture ſays in the Name of God, Eſau *have I hated &c. Rom.* 9. 13.

Juven.

Again, all the idolatry of the Nations would be juſtified by this; yea, even ſuch idolatry as the light of the wiſeſt of them condemned. *Oh ſanctas Gentes quibus hæc naſcuntur in hortis, Numina!* Condemning the *Egyptians* worſhipping Herbs for Gods: Yea, not only Herbs, but Serpents, *forefooted Beaſts and creeping things*; which the Apoſtle *Rom.* 1. 23. *And changed the glory of the uncorruptible God, into an image made like to corruptible Man, and to birds, and fourfooted Beaſts, and creeping things*; toucheth upon. Oh! *theſe are the Gods, Oh Iſrael*; and not only theſe, but the Devil himſelf, that old Serpent, for he is a Creature too. Yea, Men might worſhip their own draught, and ſo make a God of that, which God himſelf, in ſo much ſcorn, ſpeaks of the Heathens Gods, by the Prophet, A *Dunghil-God*, *Dij ſtercorarij*. It might further be ſaid that God Creates himſelf, and Creates nothing but himſelf, that *Opus eſt Artifex*: Himſelf the work of his own hand, and yet the Maker too.

'Tis true indeed, the Scripture ſays, that *all things are of him*, and *all things are thine*; as *David* in his panegyrick made to God: 'Tis alſo ſaid of him, That he is *above all, and in you all, and through all*, *Eph.* 4. 6. 'Tis alſo ſaid, that *God is all in all*; but it is no where ſaid, that *God is all things*; or, that all things are God himſelf.

CHAP.

CHAP. II.

The Creatures were not from Eternity existing in GOD.

SOme *Platonic* Divines, have fancied the Creatures to have been existent in God, and with God, from Eternity: And their Creation to have been but God's putting them forth of Himself into a visibility, who yet when they thus lay hid, were then in as true a way of Being, as now they are.

I will not enter into that Controversie, which the Schoolmen have stir'd; whether a Creature might have been from Eternity, or no.

Only first we say, that it is an Incommunicable Attribute of God, that *He inhabits Eternity*, as it imports, that he both dwelt Himself alone from Eternity, when there were none of these Made-things, to dwell in, or with him; no Heavens or Earth to fill: As also, that He is Eternity alone to Himself, and dwelt in Himself.

We do thus far acknowledge, that all things were in God's Foreknowledge and Decree; in *Esse volito*, as *Aquinas* speaks. So also in *Acts* 15. 18. *Known unto God are all his works from the beginning.* And to say, That *all things were* in God *virtually*, (as they would mince it; and distinguish upon it; is but to say, they have a Being in the Power of God, as worms have in the Sun (which it will bring forth to Morrow) and so all things that never were, and that never shall be, but were and remain meer *possibilia*, things only possible may be said to be in God. But to the Point it self.

Eternity in God, and the Creatures *being in time*, is made a Vast and broad distinction between God and them. *Psal.* 90. 2. *Before the Mountains were brought forth, or ever thou hadst formed the Earth: Even from Everlasting, to Everlasting, thou art God*: His Arms spanned both Eternities; (they are called, *The Everlasting Arms*, Deut. 33. 27.) whereas the best of Creatures have but half an Eternity, they are *to* Everlasting, but not *from* Everlasting; this is proper to God only, in opposition to the Creatures, for 'twas before they were brought forth. And their being *to* Everlasting, is derived from God, for of him it is said, 1 *Tim.* 6. 17. *Who only hath immortality*, that is, of Himself.

2. Upon the same account, it's *made the difference between Christ and the Creatures*, That he is from Eternity, not they; and this, because he is God. *Psal.* 102. 24, 25. (Which in the First of the *Hebrews*, is applied by *Paul* unto Christ) *I said, O my God, take me not away in the midst of my days, thy years are throughout all Generations: Of old hast thou laid the Foundations of the Earth*: Others Read it, [*Before thou laidst the Foundations of the Earth.*] The word *Lepanim*, or of Old, refers to the words afore, thus, *Thy years are throughout all Generations, afore thou laidst the Foundations of the Earth.* And here also is found, a general opposition to all Creatures; for as he had mentioned the *Earth*, so he mentions the *Heavens*, (as it follows) *and the Heavens are the work of thy hands*; now, the Heavens, and the Earth, comprehend all.

Again, 3ly This very same difference and distinction of the Creatures and Christ, is held forth in *John* 1. 1. compared with *Hebrews* 1. where these words of the *Psalmist* are cited. In *John* 1. *Vers.* 1. shewing Christ's peculiar dignity, and his being God, he says, *He was in the beginning*: The same Beginning which *Moses* meant, when he said, *In the beginning God Created*; which notes out Existence *afore*; and it is spoken in opposition to the World as made. So *Vers.* 10. *the World was made by him*: Which that in that first of the *Hebrews* fully clears and explains, answering both to *John* and the

Psal-

BOOK I. *Pſalmiſt*: Heb. 1. 10. *And thou Lord in the beginning haſt laid the Foundations of the Earth, and the Heavens are the works of thy hands*; that is, he was ſo in the beginning of the making of all things whatſoever, ſo as to be the Founder of them, and therefore exiſting afore them. In which place of *John*, two things are ſaid of him in difference from Creatures; 1. That he was *with God* before, which the Creatures were not, nor exiſtent in him as he was. And further, Secondly, much leſs were they God beſore, as he was, but they all were made by him. Add to this, (to ſhew it was his peculiar Priviledge above the Creation, that he thus was with God;) that in *Prov.* 8. *Verſ.* 24. *When there was no depths, I was brought forth, when there was no Fountains abounding with water; before the Mountains were ſetled, before the Hills was I brought forth, while as yet he had not made the Earth* &c. So on to the 30th *Verſe*, *Then was I with him as One brought up with him. This*, Wiſdom makes her boaſt of, as a Prerogative no Creature had; and Wiſdom, in the *Proverbs*, is put for the perſon of Chriſt himſelf; So *Luke* 11. 49. compared with *Luke* 7. 34, 35. wherein Chriſt ſpeaking of himſelf, ſays in, that 11 *Chap.* 49. *Therefore alſo ſaid the Wiſdom of God, I will ſend them Prophets and Apoſtles*, &c. And in *Luke* 7. 35. he expreſly ſays, This Wiſdom is he who was the Son of Man: *Verſ.* 34. *The Son of Man is come eating and drinking, and ye ſay, behold a gluttonous Man*, &c. *But Wiſdom is juſtified of her Children*: So plainly affirming of himſelf, I my ſelf am that Wiſdom ſpoken of, which is juſtified of my Children: And in *Matth.* 11. 19. he ſays the ſame: And that ſpeech, *The Wiſdom of God ſaid, I will ſend Prophets and Apoſtles*, &c. as it muſt refer in general, to ſome ſpeech or other, ſomewhere in the Old Teſtament uttered by one that takes on him to be a *Perſon*, as the [*I*] imports, and that perſon ſtiled [*The Wiſdom of God*] ſo particularly, it refers unto what *Wiſdom* had ſaid of her ſelf in the Book of the *Proverbs*, *Chap.* 1. from *Verſ.* 29. to the end, of *ſending forth Preachers*, by whom ſhe *utters her voice in the Streets, and cries in the chief places of Concourſe*. And when our Saviour Chriſt ſpeaks of that Union which he had with the Father, in that his prayer, *John* 17. he ſays, that *he had a glory with the Father before the World was*: And this he makes a peculiar priviledge of himſelf, as being then a perſon, who was then exiſting, and ſo were that Glory afore God the Father: Whereas if all the Elect had exiſted in God actually then, as well as Chriſt, this had not been peculiar unto him; And yet there alſo he ſpeaks of their exiſtence in God's Decree and Election, *Thine they were*, *John* 17. 6. And therefore, what he ſays of himſelf, of the glory that he had before the World was, muſt be ſpoken by reaſon of an Exiſtence beſides that which he had in Decree, which exiſtence the elect had not.

Thirdly, by this, God doth ſet forth his own Greatneſs to humble *Job*, and in him, the whole Creation; and how poor a *Job* doth he make of him! And if that God himſelf ſhould ſpeak unto theſe Blaſphemers of our days, as he did to *Job* there, how would they inſtantly ſhake and tremble; and fall to nothing, unleſs he ſupported them? You have (*Job* 38. 2, 3.) God ſteps in from behind the hangings, as one that had, undiſcerned, overheard *Jobs* rantings and ſtandings upon his points; *Who is this*, ſays God, *that darkens Counſel by words without knowledge? Gird up now thy loins like a Man*, if thou haſt any Metal, or the Spirit of a Man in thee; And to confound thee, I will ask thee but one Queſtion; *For I will demand of thee, and anſwer thou me but this one thing*; *Where waſt thou when I laid the Foundations of the Earth? Declare, if thou haſt underſtanding. Nay, Canſt thou tell who hath laid the meaſures thereof? Or who hath ſtretched the line upon it? Whereupon are the Foundations thereof faſtned? Or who hath laid the Corner ſtone thereof?* God hereby ſhook up *Job* ſo, and gave him ſuch a Ratling, and yet appeared not as he is in himſelf; but ſpeaks all this out of a *Whirlwind*, which he took to cover him: And the iſſue with *Job*, of all this, was, as in *Chap.* 42. 2. *I abhor my ſelf in duſt and aſhes*. You ſee this once, and firſt Query, which is home to the point in hand, and point-blank (as we ſay) againſt that wicked opinion, which aſſerts all things to be Coeternal with God. Theſe God choſe out of all other weapons, to overthrow *Job* with: *Where wert thou?*

Alas!

Alas! thou hadſt no being then, much leſs knowledge of theſe things. But according to this wretched Opinion, riſen up in theſe days, if true, *Job* might have anſwered boldly, *I was with thee*, and I *was in thee*, and in a happier ſtate of Union with thee, than I am in Now: Not in a ſtate of Union with fleſh and blood, but one in Spirit with thee. Ay, indeed ſays God, (ſpeaking ironically to him) *Knoweſt thou it, becauſe thou waſt then born? Verſ.* 21. Thou art very old *Job*, and of great ſtanding, and *the Number of thy days is great*, as it follows there. Chap. 2.

Now, if the Creatures, or the Souls of Men had really been exiſtent in God, and as truly as Chriſt himſelf, as to his Exiſtence, no otherwiſe than they affirm themſelves to have been; Then God might aſwell have ſaid to Chriſt, *Where waſt thou when I laid the Foundations of the Earth?* But, ſuch a Queſtion, Chriſt hath prevented, and put out of Queſtion, ſaying, *Prov.* 8. 29. *Then I was by him*; yea, and *was his Counſellour*, as *Iſa.* 40. 13. Both which are ſpoken there of Chriſt.

And whereas it is objected by thoſe Men, That in that 8 *Prov.* it is alſo affirmed, That the Sons of Men who were his Elect, did then exiſt in God, in a ſportful life in God, together with Chriſt, becauſe it is ſaid *Verſ.* 31. *That he was rejoycing in the habitable part of his Earth; and* (it follows) *my delights were with the Sons of Men:* And that therefore, though Men did not exiſt under the appearance of fleſh and blood, as now; yet they were exiſting in Spirit in him, and with him. And that they being put out of God, into the vail of fleſh and blood; Therefore it was, that Chriſt came forth from God after them, and took fleſh and blood alſo: For ſo they apply that of the *Hebrews* 2. 13, 14.

The Anſwer is clear, that it proves the clear contrary, out of the very Text: For Chriſt's Rejoycing then, is ſaid to have been *in the habitable parts of his Earth:* Therefore it muſt be meant of Men as inhabiting the Earth, and not as exiſting with him from Eternity. *Verſ.* 26. of *Prov.* 8. tells us, that they *were not then made*: Hence therefore, his rejoycing in them, muſt neceſſarily be ſpoken in reſpect of the foreſight of what they ſhould be, and ſo as exiſting afore the World but in God's Decree, in reſpect of what he would after make them to be, and thereby preſented to him beforehand, as foreviewing what thoſe Children ſhould be, whom God hath given to him, when once they ſhould come to inhabite this Earth: And ſuch, to be ſure, they were not actually then; for he expreſly ſaith, *Verſ.* 23. Theſe his delights were afore the Earth it ſelf was.

And had there been, as then, any other Exiſtence of them, but in foreſight and Decree, as the cauſe of that he delighted in them, he would much rather have mentioned that as the Object of his preſent delight, than this other which was ſo long after to come, when they ſhould inhabit and dwell here on Earth below. And if all had been in God before in being, why then all might pray as well as Chriſt, *glorifie us with that glory we had with thee before the World was* And then they might ſay of themſelves, even as Chriſt ſaith of himſelf; *you ſhall ſee the Son of Man aſcend up where he was before.*

And then likewiſe, that had not been true which the Apoſtle ſays, 1 *Cor.* 15. 46. where ſpeaking of *David's* Creation, he ſays, *that was not firſt which is Spiritual, but that which is Natural, and afterwards, that which is Spiritual:* Whereas, had they had an *Exiſtence in God in Spirit*, before the World was; then he had *firſt been that which is Spiritual, and afterwards, that which is Natural.*

And then again, that benefit of Creation, which yet we are taught to praiſe God ſo much for, had been a worſting of the Condition of theſe Elect Ones; a ſhooting them out of a Spiritual Condition, into a Natural, without any ſin of theirs.

CHAP. III.

The Infinite Diſtance between God and the Creatures, in reſpect that he is the Maker and Preſerver of them: In that alſo he is Eternal, and ſo before they had being he dwelt alone in himſelf, and poſſeſſed all things in himſelf. He is the high and lofty One, and is ſo Supreamly Excellent, as it tranſcends all other: His Name is Holy, and ſo is above the Creatures, and ſeparated from them. The true Name of Being is proper only to God; the Creatures are but the Shadows and Appearances of Being.

ISAI. LVII. 15. *and* LXVI. 1, 2.

For thus ſaith the high and lofty One that inhabiteth Eternity, whoſe Name is holy: I dwell in the high and holy place, with him alſo that is of a contrite and humble ſpirit, to revive the ſpirit of the humble, and to revive the heart of the contrite ones.

Thus ſaith the Lord, the Heaven is my Throne, and the Earth is my Footſtool, where is the Houſe that ye build unto me? And where is the place of my reſt? For all thoſe things hath mine hand made, and all thoſe things have been, ſaith the Lord: But to this man will I look, even to him that is poor and of a contrite ſpirit, and trembleth at my word.

HERE is the higheſt and the loweſt met dwelling together; the higheſt God, and the loweſt and pooreſt of his Creatures.

The Prophet had juſt in the *Chapter* afore, the 56*th*, verſe *ult.* foretold a like wonder to this, *the Wolf and the Lamb ſhall feed together*; which in *Chapt.* 11. 6. is varied thus; *The Wolf ſhall dwell with the Lamb, and the Calf and the young Lion, &c.* which, if litterally underſtood, were a wonder in Nature: But, *behold! a greater is here: The high and lofty One that inhabits Eternity, whoſe Name is Holy*, dwells with the ſinner, who is *contrite* and *broken* in *heart* for it. This is a wonder in Grace; or rather, The wonder of Grace.

The Language, the words are pen'd in, is God's, and could be no others for him: The thoughts of the Creature could not have invented ſuch a ſtile to ſpeak to him in; and God's ſcope therein is by lifting up and exalting his own greatneſs above all Creatures, withal to diſcover the height and depth of his Grace in ſo condeſcending to the meaneſt of Creatures, than which, himſelf accounts nothing more his glory.

Chap. 3.

As to my preſently Scope, it is not to inlarge upon the deſcription of a *broken heart*, or of Gods affecting, and delighting therein to dwell; or his Grace ſhewn thereby: But my preſent deſign is to inlarge upon the height and diſtance which God bears above us, and his whole Creation, conſidered as we are Creatures: Nor is my Scope ſimply to ſet forth, what God is in himſelf, but as here he is ſet out Comparatively with his Creatures; limiting my Diſcourſe herein alſo only unto what deſcription he makes of himſelf here in the Text: And the *Uſe* I ſhall put it to, will be to humble us as Creatures, even in our beſt Eſtate, and not as ſinners only.

This comparative diſtance of this height above us, is ſet forth in theſe *PARTICULARS.*

I. *I the maker and Preſerver*: And *theſe things* were made and do exiſt by me.

Firſt, *THE MAKER*] So in both places: In *Iſai.* 66. *All theſe have my hands made*; The very tenour of this ſpeech is a ſlighting them as Creatures, and being *they are but made things, and will ye compare them to me?* It is, as if an Artificer ſhould ſpeak of his works made by him, that are different from himſelf. Theſe are the Clay, and My Pots, and I am the Potter. He ſpeaks of them as a Potter would do of his Pot-ſheards ſo diſtant from himſelf, The Maker: Or he ſpeaks thus of them, with difference from his own internal acts of his mind within himſelf, whereas theſe are utterly External, and out of himſelf. *Theſe have my hands made*; as an artificer would ſpeak of his *manifactures* and works without him. And then in *Iſai.* 57. the other Scripture, *Verſ.* 16. *The Souls* (the Subjects of this my Grace) *which I have made*: In both, he ſpeaks of them as made by him; and the Souls made altogether, *i. e.* the whole of their Being; as *Pſal.* 33. 15. for Creation is *productio totius entis*: *Acts* 17, 25. *He giveth to all life, and all things*: And *Verſ.* 28. *Being* it ſelf, *in him we live, and have our being*: And *Rom.* 11. *ult. Of him are all things*; and therefore not ſo much as a firſt Matter was exiſting to his hands: But *all theſe have my hands made.*

Secondly; *THE PRESERVER,*] as giving and continuing. To give them exiſtence; as thoſe words in *Chap.* 66. 2. *And all theſe things have been; ſaith the Lord, Piſcator* renders, *per eum exiſtunt omnia*; to which, that of *Acts* 17. 28. correſponds; *In him we live, and move, and have our being*: *i. e.* as the *Original*, ſo the *Continuance* of them: He *gives life*, *Verſ.* 25. and then Preſerves it: In him we continue to have it; thus both *Paul* and *Iſaiah.*

II. *INHABITING ETERNITY*;] which he ſpeaks, Firſt, with excluſion of all things made, as things that have not, *de facto*, been from Eternity; and notes out, an eminent diſtinction put thereby between them and him. *Pſal.* 90. 2. *Before the Mountains were brought forth, or ever thou hadſt formed the Earth and the World, from everlaſting to everlaſting thou art God.* And whereas ſome Creatures, as Angels and Mens Souls, have an Eternity of Exiſtence to come, yet that is but derived: 'Tis he is ſaid only to have *Immortality*; 1 *Tim.* 6. and therefore he is called the laſt as well as the *firſt*: That though they be Eternal for time to come, yet he is after them all: Which could not have been ſaid, but in reſpect that Creatures their Eternity doth depend on him; and ſo he is the laſt, though they continue with him for ever. God hath Eternity both paſt and to come; and this is proper to him.

Secondly, the Phraſe here [*INHABITING*] *eternity*, is unuſual, and ſignificant of far more, than ſimply that God is Eternal in both reſpects aforeſaid. It imports over and beſides, 1. That he *hath dwelt alone*, and *ſhall* dwell alone for ever apart, by and in himſelf; whether afore any Creature were or ſince, it is all one as to this; For himſelf is that Eternity which he dwelt in, and ſhall dwell in, 1 *Sam.* 15. 29. *The Eternity of Iſrael* will not lie, ſo 'tis varied in the margent: And ſince the Creatures was, he is his own proper Manſion-houſe, even as he was before:

BOOK I.

1. That afore any Creature was, he dwelt alone, that is evident; For they not being or exiſting, he muſt needs have had an *Eternity paſt*, alone to himſelf, which he ſays he *dwelt* in, and no Creature with him: Not only, there was no *other God with him* (as *Moſes*) but no Creature with him (as *Solomon*) *Prov.* 8. from *Verſ.* 23. to 32. So that what was ſaid of *Iſrael*, that they were *a people that dwelt alone*, *Deut.* 33. 28. the ſame may be ſaid of *the God of Iſrael*; he was utterly without all Society of any Creature.

And ſecondly, it is all one after he hath made the Creatures; he ſtill dwels in his own Eternity, apart by himſelf. It is one of the Attributes which *Paul* gives him, 1 *Tim.* 6. 16. *Who only hath immortality, dwelling in the light which no Man can approach unto*; And therefore you ſee in *Iſai.* 66. that ſince he hath made Heaven and Earth, how yet he ſpeaks of the whole Creation; *Where will ye find me a place for my reſt*? which imports, that ſince he made the World he dwels by himſelf apart in the ſame Eternity he did: His making of Creatures, was not to add or to enlarge his dwelling, that he might inhabit more commodiouſly, (as it is with Man, whoſe *Perſon* is one thing, and whoſe *Houſe* is another;) No; Their Building is not a new piece of an Houſe to him, who alone inhabits Eternity, that is, himſelf.

The Jews call him *Makom*, *Place*, becauſe he is Place to himſelf. His own Centre and his own Circumference

'Tis true, that now he hath made all theſe things, if he ſhould not be every where, where any of them are, and *through them all*, as *Paul's* phraſe is, *Epheſ.* 4. he ſhould not be God, the immenſe God; *I fill Heaven and Earth*, ſaith he, *Jerem.* 23, 24. ſeeing they are made, he fills them alſo: Yet ſo, as ſtill he is not beholding to them for room or place: As the Son filleth the Air, but is not beholding to it for the place it affords it, but the Air to the Sun that fills it.

Thirdly, that he *inhabiteth Eternity*, *ſhews that he poſſeſſeth all things in himſelf*; for himſelf is his own Eternity to himſelf; and that Eternity being an houſe to himſelf, is furniſhed with all things within himſelf: He went not then out of himſelf for any thing; nor needs he yet to do ſo, as *Acts* 17. 25. *He needs not any thing*: But was abundantly ſupplied with all things within himſelf, as a great Man in his own Houſe; whoſe glory it is to have all things ſufficiently about him therein and therewith.

Fourthly, that he *inhabiteth Eternity* imports that his being is ſo infinite, as he fills the immenſe expanſe of all or both Eternities in one Moment. He comprehends and compaſſeth the whole, and all within himſelf, and extends himſelf thorough it all; he is the King of Ages, that is of the courſes of Times, 1 *Tim.* 1. 17. and ſo as a King hath all Ages as ſubjects always extant afore him. In the 40th of *Iſai.* it is ſaid *he ſpanneth the Heavens*; and it is a good graſp that you will ſay; but that is ſpoken only of a thing that is now at preſent exiſting; but in *Deuter.* 33. 27. ye read, he hath *everlaſting Arms*; a right arm to inviron Eternity, *à parte ante*, Eternity paſt; and another that to come: And ſo incircles both Eternities, paſt and to come, without ſucceſſion of time to him: Eternity is but a moment to him: *a parte æternitatis*, as the Schoolmen ſpeak: For he comprehends it within the Arms of his infinitely extenſive being: As he ſubſiſts not in *place*, *per partes*, ſo nor in Time by parts. He runs not through a Time *Paſt*, *Preſent*, and *to come*. His duration, is not meaſured by the differences of Time: For then it might be ſaid, as to *Time to come*, he *as yet is not*. By the ſame Reaſon that *a thouſand years are but as one day to him*; by the ſame you may ſay, that Eternity is but one inſtant. [*He inhabites*] that is poſſeſſeth even the whole Continually; he builds not one part of his Eternity in one Age, and another part in another, ſo as that he ſhould dwell in it by piece-meal and ſucceſſively: Nor yet removes he his habitation, as men that have great Houſes do, from one part of their Houſe, as in Winter (ſuppoſe) and to another in Summer, and the other part ſtanding empty the while: No, but from Eternity to eternity, is but one intire individual, and compleat Houſe for the whole of him at once to fill; who is fulneſs of being in the intenſeneſs of Perfection. And hence he enjoyeth all bleſſedneſs in an inſtant; not as we, one part this moment, and another piece in another, which when put together, do make a compleat happineſs, but in a ſucceſſion,

The Philoſopher ſaid of him, that God doth ἀιεὶ ἀπλῆν χαίρειν ἡδονήν.

Fifthly

Fifthly; His Houſe is always one and the ſame, and never hath any decay, or needs the leaſt Reparation in any part of it: His Eternity is an immutability and unchangeableneſs: He is *ſemper idem*; his ſtile is always [*I am:*] And [*I will be*] *Ehieh*, that is, always the ſame, and the Cauſe of my own being. And by this alſo his Eternity is differenced from the Creatures: All of them *wax old as a garment*; and of themſelves they would do ſo, did not God renew their being every moment. The Angels would wax old, as the Children of *Iſraels* garments in the Wilderneſs did not; but it was becauſe God perpetually kept them as new. But of God it ſollows, *Thou art the ſame*, *Pſal.* 102. 27. and therefore us and our years he compareth to a *Flood*, *Pſal.* 90. 5. that is always running and in ſucceſſion; but him to a Rock of Ages that *ſtands* (as the Phraſe in the Original is, *Pſal.* 102. 26.) *immoveable*. Chap. 3.

III. *The high and lofty One.*

The high One] For the tranſcendency and ſupream excellency of his Being: The *lofty One*] for the ſoveraignty and dominion of it.

The high] It is a common Title given him in the Old and New Teſtament; the *high God*; and the *Lord on high*; *God moſt high*. Pſal. 83. *ult.* *The moſt High over all the Earth.* And in the New [*the Higheſt*] three times in one Chapter, *Luke* 1.

And to take the height of him, let us firſt take into conſideration the courſe and way the Scripture (as condeſcending to our ſenſe) uſeth, to ſet this forth by; which is by a Comparative, and riſing up from one degree to another; and it begins thus.

1. *In reſpect of place*, which yet is the loweſt kind of height: And for this take *Eliphaz* his ſtaff in *Job* 22. 12. *Behold the height of the Stars, how high they are*: (How high is God then? ſo riſeth he,) *Is not God in the height of the Heavens?* as it immediately follows thereupon.

2. *In dignity and dominion*; he is ſaid to be *higher than all Nations on Earth*, (which are in dignity exceeding, and more high than the Stars) *higher than all the people*, *Pſal.* 99. 2. whom (as elſewhere 'tis ſaid) *he rules and ſtills at his pleaſure*: And *Pſal.* 113, 4, 5. *The Lord is high above all Nations.*

But yet you will ſay, So are Kings that are ſet over the Nations: And if you do ſuppoſe but one man to be King of all the World (as the Roman Emperors once) it may be ſaid that he is higher than all the Nations.

But thirdly, He is over all the Kings of the Earth; that's another aſcent: *He is higher than the higheſt, and there are higher than they*; *i. e.* who are between him and them, *Eccleſ.* 5. 8. *For he is higher than the higheſt, and there be higher than they.* The [*they*] are the Rulers of this Earth, (whom he there ſpeaks of;) and thoſe that are *higher than they* are the Angels: But he is the higheſt abſolutely, ſingularly, higher than the higheſt, above the Angels themſelves: All *Principalities and Powers*, both in Heaven and Earth, they are under his feet. *He is the bleſſed and only Potentate*, 1 *Tim.* 6. 15. and ſo in *Pſal.* 97. 9. *Thou Lord art high above all the Earth*; it follows, *Thou art exalted above all the Gods*; *i.e.* Angels, whether good or bad, which the Heathens worſhipped.

4. To ſhew the height and ſuper-excellency of his Dignity and Dominion, he was pleaſed to give this demonſtration; he did on purpoſe build a place for himſelf, ſeparate from, and far *above all things* elſe which he had made; and calls it here, *The high and holy place*, in this 57th *Chapter*; and *Heaven is my Throne*, in the 66th *Chapter*, and that is the *higheſt of Heavens*, as a place ſeparate, and an apartment for himſelf to dwell in after he had made Creatures, until Chriſt, that was made higher than the Heavens, *pierced* (as the Phraſe in *Hebr.* 4. is) and broke up that ſeparate place, *prepared from the foundation of the world*; which is to the reſt of Heaven as the *holy of holies* was to the other parts of the Temple, which the High Prieſt only went into; which the Angels by the Law of their Creation, and right of their Creatureſhip, did not enjoy as the firſt place of their Habitation; and in which, had the Angels that fell, been Inhabitants, they had never faln: For as it is the high, ſo the

Book I.

holy place wherein the immutable glory of God ſo ſhineth, as would immutably have fixed them in holineſs unto God, that they ſhould never have departed from him. God's height, even as in reſpect to this high place, is often ſet out thereby; as, that he is *higher than the higheſt Heaven:* Pſal. 113. 5. *His glory is above the Heavens; who is like unto the Lord who dwelleth on high?*

5. Let us riſe one aſcent yet higher, which the Goſpel affords us, of the Man Jeſus united perſonally to the Son of God, who is gone into Heaven, and is on the right hand of God: Angels, and Authorities, and Powers being made ſubject to him, as they are ſaid to be *under his feet*, *Epheſ.* 1. 21, 22. and who therefore is ſaid by that perſonal Union to *be made higher than the Heavens*, *Hebr.* 7. 26. and all this is ſpoken of the Man Jeſus; for 'tis ſaid he was *made* thus high: And yet lo! how afore this high and lofty one, he humbleth himſelf, *I am a worm*, which is lower than the footſtool man treads on: *Pſal.* 22. 3, 6. *Thou art holy, but I am a worm and no man.* Thus he ſpeaks of himſelf before he aſcended, and did thus humble himſelf at God's command: And now when he is aſcended *far above all heavens*, as *Epheſ.* 4. 10. *He that deſcended, is the ſame alſo that aſcended up far above all Heavens, that he might fill all things*; He is yet but at *God's right hand*; the Throne is God's, who is higher than this higheſt, *my Father is greater than I.*

But all this hath been but a Comparative way of ſhewing his Highneſs.

2. His being *the high and lofty One*, notes forth the *tranſcendency* and ſuper-excellency of *his Divine being* it ſelf in it ſelf; and that it is utterly of another kind from Creatures, and indeed that it only is *being*. In *Pſal.* 83. *ult. That men may know that thou, whoſe name alone is JEHOVAH, art the MOST HIGH OVER all the earth:* He thereby argues his height from his Name, that his Name is alone *Jehovah*, and therefore he is *moſt high*, and in that very reſpect. Now *Jehovah*, we know, is the Name of his Eſſence [*I am;*] and here it is that men may know that thou, whoſe Name alone is *Jehovah*, art the moſt high; and therefore moſt high, in reſpect of ſuch a glorious being as is proper alone unto him. In *Epheſ.* 4. 6. he is ſaid to be *above all*, and yet to be *through all*; *i. e.* his Creatures: His being *above all*, ſhews the tranſcendency of his being, ſpoken of ſeparate from all ours; not intercommuning with ours, nor intermingled, although it is ſaid he is *through all* too; but as the Sun beams intermingle not with the Air, though they ſhine through the Air, ſo nor doth God with Creatures.

Here I might amplifie upon the glory of this his Title, that he is the moſt High in reſpect of his being, that he alone hath the Name *Jehovah*, as the *Pſalmiſt* ſaith, and alſo of being; that all the Creatures are but the ſhadow of being, but he only is: But I ſhall defer it unto the Uſe.

IV. *Whoſe Name is Holy.*

Firſt; 'Tis a Name that is proper to God; as Chriſt ſaith, *Matth.* 19. 17. *There is none good but God*, ſo nor holy. He is ſeparate and alone in his holineſs, as he is alone in his being: And if he only be good, then much more is he only holy; for holineſs is the height and perfection of goodneſs; ſo in man, and ſo in God. And *Rev.* 15. 4. you have it expreſs, *Who only is holy*; and *the holy One*, as elſewhere: Now of all that could have been ſaid, or attributed to him, this ſets up God the higheſt, and as moſt Soveraign: And this, of all others, layeth us low, both as we are Creatures, and as we are Sinners. Holineſs is ſaid to be his dreadful Name. *Pſal.* 99. 2, 3. *The Lord is high above all people*; it follows, *Let them praiſe thy great and terrible Name, for it is holy*; and that makes him high. And again, at the 5th *Verſe*, *Exalt ye the Lord our God, and worſhip at his footſtool, for he is holy*; nay, the Margin varieth it, *his footſtool is holy*; *i. e.* the ground he ſets his feet on. The like you have in the 9th *Verſe*.

Secondly; This ſeparates him from the Creatures; for holineſs imports a ſeparation, as 'tis in common applied to any thing, perſon, place, or time. Chriſt was ſeparate from Sinners, made higher than the Heavens; but God from Creatures.

Thirdly;

Thirdly; Holineſs is that whereby God aims at his own Glory, as the Angels cry ſhews in that 6th of *Iſaiah*, *verſe* 3. *Holy, holy, holy, the whole Earth is filled with thy Glory*; as being that which the Attribute of Holineſs in him aims at from his Creatures: And that being the only Attribute mentioned when his Glory doth there appear, *Verſe* 1. and is beheld by *Iſaiah* and the Angels; this, and the ſingle conjunction to Holineſs and Glory argues it. Now he being ſo great a God, his deſires of Glory from the Creature are ſo vaſt, and ſo intenſive, as the Creatures cannot come up unto, nor ſatisfie: for as *Rom.* 1. 21. hath it, He would be glorified as God; which the Creatures cannot reach to the height of. Two Scriptures put together do ſhew this, *Job* 15. 15. *Behold! he putteth no truſt in his Saints; yea, the Heavens are not clean in his ſight*, and he means the Angels, who are called *Heavens*: And they are the *good Angels* he means, is manifeſt, thoſe who have kept their ſtation in Heaven; and yet all their holineſs, you ſee, makes them not clean in his pure eyes: Thus *Job* 4. 17, 18. *Shall mortal man be more juſt than God? ſhall a man be more pure than his Maker? Behold, he put no truſt in his ſervants, and his Angels he charged with folly.* We ſinners are unclean privatively, wanting that holineſs we were created in, and poſitively defiled; but the beſt of his Creatures are negatively not clean, becauſe they anſwer not, nor come up unto his immenſe deſires of glory from them. He would have more, though it cannot be had: But of this *deficiency*, and falling ſhort of Creature Holineſs as to God, I ſhall ſpeak in the Uſe. Chap. 3.

USE.

To humble you, as you are Creatures, afore this Majeſty on high: I would humble ye, I ſay, as you are Creatures, as well as that you are ſinners; which latter, I know, you do every day: I do not ſay, that you are to humble your ſelves as much ſimply, *as you are Creatures*, as that *you are ſinners*, yet you are to do it as truly: *It is* to be an humbling of our ſelves, *this*, though in another way. We humble our ſelves as ſinners by way of mourning and godly ſorrow; but this as Creatures, by way of ſelf-emptineſs and ſenſe of our own nothingneſs and vanity. They are both in the Text; he ſpeaks of the *humble*, conſidering themſelves as *Creatures*; and the *contrite* ones, as *ſinners*: And God is therefore repreſented firſt as *The high and lofty One inhabiting Eternity*, to humble us *as Creatures*; and ſecondly as *holy*, to humble us as ſinners, (though that will humble us as Creatures too:) I enforce this Uſe from this, that to teach you to humble your ſelves as Creatures, is *a piece of the Goſpel*; and where you have the Goſpel ſpoken of, there you have this alſo. As in *Iſai.* 40. 3. the beginning of the preaching of the Goſpel is prophecied of; *The voice of him that crieth in the wilderneſs*, &c. which was *John Baptiſts* Miniſtry; and then follows the Prophecy of all the Apoſtles preaching, which ſucceeded *John*, *O Sion, that bringeth good tidings*, verſe 9. Now among other things, what was it *John* was to cry, and the Apoſtles to preach? Even this, *All fleſh is graſs*, &c. Verſ. 6, 7, 8. *The voice ſaid cry: and he ſaid what ſhall I cry? All fleſh is graſs, and all the godlineſs thereof is as the flower of the field: The graſs withereth, the flower fadeth, becauſe the Spirit of the Lord bloweth upon it; ſurely the People is graſs: The graſs withereth, the flower fadeth; but the word of our God ſhall ſtand for ever.* Which the Apoſtle *Peter* applyeth unto that very Word and Goſpel which was ſpoken by himſelf, and the other Apoſtles, 1 *Pet.* 1. *ult. But the word of the Lord endureth for ever: and this is the word which by the Goſpel is preached unto you.* And and this was done by the *revealing of the glory of the Lord Chriſt*, namely, diſcovered in the Goſpel. *Iſai.* 40. 5. *And the glory of the Lord ſhall be revealed: and all fleſh ſhall ſee it together: for the mouth of the Lord hath ſpoken it.* Now obſerve, that there is in that *Chapter* a ſetting forth of God in his greatneſs, to the end thus to humble the Creature, ſuch as you have not in all the Scriptures.

So

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So as indeed we ſhould loſe a piece of our Religion, if we do not attend to this, and I will here ſuppoſe my ſelf to have a Congregation of *Adams* and *Eves*, Men and Women in that pure and firſt eſtate; yea, and I will take the Angels in alſo before they fell; and ſome Angels are here at preſent this day; but if all were here in their original eſtate, or thoſe that are now in their confirmed eſtate, I might preach this Sermon to them, reminding them of their eſtate by Creation, to humble them as they are Creatures in that eſtate.

And to inforce this the more, I take in that additional to my Text, *Pſal.* 113. 5, 6. *Who is like unto the Lord our God who dwelleth on high?* [*WHO HUMBLETH HIMSELF TO BEHOLD*] *the things that are in Heaven, and in the Earth?* He repreſents him as ſo great a God, as it is an *humbling* to him, ſo much as to caſt an eye upon any Creature now he hath made it; and yet he were not God, if he did not behold the leaſt motion of every Creature, to the falling of a *Sparrow to the ground* without his cogniſance. Further obſerve it, It is not only ſpoken of *things on earth*, but of *things in heaven*; his beſt Saints, and Angels, or whatever that high and holy place is furniſht with. Now my Inference is, That if it be an humbling to God to behold the beſt of theſe, it may much more be an humbling to us when we appear before this God. And that we may do ſo, let us take theſe Conſiderations.

1. Whereas God had the Idea's of infinite Worlds, he could have made, and ſo of Creatures reaſonable, which lay before his eternal Counſels, as Candidates, and as fair to have been made Exiſtent, as we that are made: (For not only all things were once nothing, (that will afford a ſecond Conſideration) but there was yet an higher remoteneſs from nothing, and that is, of things poſſible to be, which in reſpect of God's not willing to create them, never did, nor ever ſhall come into being, although, when they ſhould have done ſo, it would have been out of nothing) yet God ſaid of us, Stand you forth, I decree and will you to exiſt afore me, whenas an infinite number of like Creatures ſlept ſtill, and to Eternity ſhall ſleep in darkneſs, and Non-exiſtence.

2. After God had decreed to make thee, and to give thee an exiſtence and actual being, yet thou wert in reality ſtill nothing, pure nothing in entity. Thy Pedigree is from nothing; thy Anceſtry, and that not far removed, is nothing. *Job* in the view of his own rottenneſs and corruption, humbles himſelf, *Chap.* 17. 14. *I have ſaid to Corruption, thou art my Father; to the Worm, thou art my Mother and my Siſter:* But in rehearſing thy Original from whence thou cameſt, I may ſay that nothing, pure nothing, was thy great Grand-mother: Thy body was immediately made of duſt; that was thy next Mother by that Line; but that Duſt was made of the firſt rude Earth, without form, and that was thy Grandmother; but that Earth was made purely of nothing; ſo then nothing was thy great Grand-mother. Thus of thy Body: Then for thy Soul, that was immediately created by God out of nothing, and ſo by that line thy next Mother was nothing: And what was thy Soul twenty, thirty, or forty years ago, and ſo many years upwards? Plain nothing: It is obſervable how in the Scriptures, when God's confounding the Creatures is expreſſed, the Threatning runs in theſe terms, a bringing them to nothing. So in 1 *Cor.* 1. 28. he takes μὴ ὄντα, Things that are not, (that is, are as if they were not, as to ſuch an effect as God uſeth them for) even to bring to naught things that are, that is, to nothing, as the oppoſition ſhews: In theſe terms the Sentence of Confuſion, and the deſtruction of things that are, is penned; as thereby reminding them, how that their firſt root and original was nothing; and ſo does ſpeak in a way of reflexion upon what once they were: Even as when he threatned *Adam* to turn him to duſt, *Out of duſt thou cameſt*, ſays he; in a way of debaſing of him, minds him of his deſcent and original. And in like Phraſe of Speech *Job* utters their deſtruction, *abeunt in nihilum*, they go away, or vaniſh to nothing; that is,

is, *pereunt*, they periſh. The like in *Iſaiah* 41. 11. and 34. 12 and 40. 23. *He bringeth the Judges to nothing*. And further, as if the Creatures had by inſtinct a common ſenſe of their Nothingneſs, if God do but chaſtiſe them, preſently we cry out to God, *Bring me not to Nothing*; ſo affraid are they of becomming Nothing: Yea, and in extremities of diſtreſs, are apt to wiſh they were nothing, nor had ever been. And in this Language the Prophet *Jeremiah* utters his fears, *Jer.* 10.24. *Correct me not in thine Anger, leſt thou turn me to nothing*: If we are but touch't, we apprehend that we are in danger of becoming Nothing. All miſeries are ſmaller vacillations or reelings of the Creature towards their firſt Nothing; we are like thoſe ſlight ſmall green flies that creep upon leaves in Summer; we Men cannot touch them ſo gently but they dye. The whole Creation is built upon a Quagmire of Nothing; and is continually ready to ſink into it, and to be ſwallowed up by it; which maketh the whole, or any part of it, to quake, and quiver, when God is Angry; as *Jeremiah* there did. The Foundation of the Creatures changeability to ſin (when as at firſt made near to Holy) is by our Divines put upon this, That we being made out of Nothing, are apt to verge, and ſink into Nothing, and ſo fall towards it in ſinning: And truly ſin is a great leap, or fall rather, and tottering towards it; and we may view our own Nothingneſs moſt by it: And did not God, in the juſt act of our reeling towards ſinning, put a ſtop, and uphold our beings, we ſhould fall to Nothing: But, then he ſhould want an object, or a Subject to puniſh for ſin, or to be ſenſible of ſin. Chap. 3.

Humble your ſelves therefore in the apprehenſion of this; and look, as in point of Sanctification, although God giveth ſo great a meaſure of it to his Chiſdren, and maketh them very holy; yet in the point of juſtifying them, he would have them for ever to look upon themſelves as ungodly, becauſe once they were ſuch; as *Rom.* 4. 5. And *Paul*, whilſt he did never ſo much, ſaith, *yet I am nothing*. Thus here; though he hath given us a being and Exiſtence, yet becauſe we once were Nothing, and that was the ſtate (if a ſtate) he found us in, he would ever have us account our ſelves as Nothing; though now by his Grace, having *All Things*, as the Apoſtle ſays.

3. This made Being of ours, when it is made and termed Being (as it is in *Acts* 17. 28. *In him we live, and move, and have our Being*:) Yet that Being is not only derived purely from him, and his efficiency, but farther it is but equivocally, and falſely called Being; as the Apoſtle ſpeaks of the knowledge the *Gnoſticks* boaſted of, *Science, falſely ſo called*. It hath but the Name of Being; but in reality is but the ſhadow of Being: Even as the ſhadow, or picture of a Man is falſely and equivocally termed a Man: All of a Picture is but a ſhadow of the Man.

4. God and Chriſt only have the Name of Subſtance; as *Prov.* 8. 21. Being both Name and Thing is proper only unto God; who is ὁ ὤν, as the Septuagint ſtill renders the Name *Jehovah*: or as *Plato* from thence, τὸ ὄν, in truth is ſaid of God alone: For which here the Pſalmiſt, *Pſal.* 83. 18. *That Men may know that thou, whoſe Name alone is Jehovah, art the moſt high over all the Earth.* And what other is the Scripture Language of Man, and the greateſt of Men? All of Man, and about Man, are therein compared to a ſhadow; his actions, and courſes, a ſhadow, *Pſal.* 39. 9. *Surely every Man walketh in a vain ſhew*, (or *Image*, as in the *Hebrew*;) Leads an imaginary life, rather than life it ſelf; ſo *Ainſworth*: And as his ways, ſo is himſelf; and that in his beſt and moſt flouriſhing Eſtate: Thus in the 5. *Verſe* of that *Pſalm*, *Verily, every Man* (both in his Perſon, his Being, the Circumſtances of his life) take him at the beſt, every way, he, and his beſt Eſtate, *is altogether vanity*; *all Vanity*: Which Vanity is all one in account with Nothing, or no Being: As in the ſame *Verſe*, My worldly *time is as nothing before thee*: [*My ſubſtance*] ſo the *Septuagint* renders it: [*My Body*] as the *Caldee*: As Nothing, not only as compared with God, but afore God, and in his judgment and valuation of him: And that he ſays it of his time in this World, *that his days are nothing*, it imports that his Exiſtence, and himſelf

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are ſuch: For to ſay, a mans time in this World is ſuch, or ſuch, connotates his Exiſtence and Being in the World: And to ſay a ſhadow, is all one as to ſay, it is but a Being in ſhew, and not in reality: And that we find abundantly ſaid *Job* 14. 2. and *Chap.* 8. 9. and *Pſal.* 122. 11. and 144. 5. and make the beſt you can of it, a ſhadow is but a Middle between Non-entity, and true Being. The *Platoniſts* ſaid, God only in truth [is,] and all things elſe [ſeem but to be] which anſwers unto *David's*, expreſſion, in a ſhew: And truly God himſelf ſpeaks of all the whole Creation at no other rate: And his valuation and judgment is a righteous judgment, *Iſai.* 40. 15. *Behold, the Nations are as a drop of a Bucket*, and *are counted* (Namely by God) *as the ſmall Duſt of the Ballance*: He firſt, in the ballance wherein he weighs them, leſſens them, and compares them to things that are of no valew or regard with Men; things neither here nor there, as we ſay. The drop of a Bucket, when it falls from the Bucket upon the Earth, the matter thereof is ſo ſwallowed up into the Earth and the Duſt of it, as it is not ſo much as ſeen any more, but vaniſheth away as it were to nothing: The ſmall duſt of the Ballance hath no ſway at all on the Beam, to ſtir it one way or other; it makes it neither lighter, nor heavier: And if they be ſevered from the Bucket, and the Ballance, they are not miſſed; they make no *Vacuum*, no emptineſs in either.

Solum Deum revera eſſe, cætera vero videri. Marſilius Ficinus, Epiſt. 8. Dr. *Twiſs* in his oppoſitions to Dr. *Jackſon* on the Attributes, who diſcourſeth this equivocal being of Creatures at large, objects this, That yet Picture is a true Picture, although not the Man; and ſo the Creatures, thought but ſhadows, and the beſt of them the image of God, yet ſtill withal that they are *vere intia*, Truly Beings: But I reply: If God only be ſaid to be Being it ſelf, and to have both Being, Name, and Thing, proper to him alone, as the Scriptures ſpeak; then by the ſame reaſon, That the Picture of a Man is not the man, allowing it yet to be a true Picture; ſo the Creatures are not true Being, but barely the ſhadow of it: And it is not enough to ſay they are not God; but if to be God be only to have being, then they are but the ſhadows of Being.

But yet you will ſay, that however theſe ſpeak ſome entity or being, though but ſmall, and though of no moment or conſequence, yet of entity they partake ſomthing. He goeth on *Verſ.* 17. caſting them yet lower; *All Nations before him are as nothing*, &c. And yet ſtill you will ſay, that Particle [*As*] *Nothing*, is but a diminitive; that though in eſteem and regard they are as nothing, yet ſtill in ſome ſmaller kind of reality they are ſomthing; though compared with a greater, they are as Nothing. But I anſwer, That that kind of Speech ſpeaks what a thing is in deed, and in truth: As in that Speech, *John* 14. *The glory* [*as*] *of the only begotten Son of God*; the import of that [*as*] is not a diminution, as if it were not in reality, what is ſaid of it, the excelling glory of the Son of God in truth; but that it was truly and indeed ſuch a glory as was proper to him, and proportionable to him that was the Son of God. And that he might here yet ſpeak the reality of their Nothingneſs more plainly, he adds, *they are counted to him leſs than nothing*] *Pluſquam nihil*, as the Hebrews hath it: Concerning which, if it be again ſaid, That they were but nothing at the worſt, but why leſs than Nothing? The account to me is this, that now when he made them, and had been at the expence and power to make them and uphold them, yet they had for any thing he acquires by them, been as good have been Nothing ſtill; and ſo are leſs then Nothing, by reaſon of the coſt he hath been at, and expectation (as ſpeaking after the manner of men) he might look from them, they were not worth his producing out of Nothing; yea, it had been better they had been nothing ſtill. Another account is, That this being a comparative of what the Creatures are unto the great God, there is, now that they are made, a leſs diſtance and diſproportion between the Creatures and nothing, than is between God and the whole Creation. For if you meaſure the diſtance between the Creatures, now they are made, and Nothing, if God ſhould return them unto it, it were but a finite diſtance privatively conſidered; for their annihilation would be but *privatio finiti*, the depriving them of a finite good and Being; but the diſtance between Gods Being, and theirs, is infinite, yea, and in excellency and tranſcendency, more diſtant than was betwixt Nothing, and the Creatures before they were made, Though Philoſophers would aſcribe an infinite diſtance negatively conſidered, yet no ſuch as that wherein God is above us; and ſo they are leſs every way to God, than nothing is to themſelves: And therefore to conclude this, if there could have been ſuppoſed a greater diſtance

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any way imaginable, whereby to have expreſſed the diſtance of God and the Creature, which ſhould have caſt them down lower than this of being leſs than nothing, God would have expreſt it thereby: But take them barely as Creatures, and you cannot ſpeak lower of them. Oh the infinite Height and depth of God, which *Zophar* ſpeaks of, *Job.* 11. 8. to whom the Creatures are leſs than Nothing. Chap. 3.

Our Divines therefore reckon not God in point of Arithmetick, together with us; they caſt not God and us, into the ſame Numbering. They do not ſay of him, that he is *Unus*, or *One;* though he be the firſt, and great One, and ſo go on to Number the reſt of things: No, they ſuffer not Creatures to bear or ſuſtain the repute and account of Number after him, or when he is ſpoken of. They ſay of him, that he is *Unicus*, the only One, that ſtands apart by himſelf out of all Arithmetick; (as his tranſcendent being comes not under our Logick:) which is in effect the ſame that God by the Prophet *Iſaiah* ſpeaks. Our acuter Commentators on thoſe paſſages in Chapters the 3d, 4th, 5th (wherein God ſets himſelf out alone the true God, *I am Jehovah, and there is none elſe; there is no God beſides me: I am the firſt, and the laſt:* And the like to theſe, which you find up and down in thoſe (*Chapters*) do obſerve, that though his diſpute, or rather an over-diſputing diſcovery of his Creatures, be pitcht for the confuſion of the Idol Gods of Heathens, that yet his arguings do riſe higher than ſimply againſt thoſe Idols, their being Gods: But involves in the confutation thereof, that as Creatures, they had no Being, much leſs as Gods. Thus *Chap.* 43. 10. compared with *Verſ.* 13, *Before the day was, I am he;* and therefore accordingly ſtill mentions his Name *Jehovah*, his Name that aſſures wholly the Name of Being to him; and as of them, ſpeaks up and down of his being the Creator, and Former of them, as meerly out of Nothing; and will you take them, and make Gods of them? Thus his Argument lies: And when in *Chapt.* 45. 5. (as in the concluſion of that Diſcourſe) he ſpeaks thus, *Verſ.* 5, 6, 7. *I am the Lord, and there is none elſe; there is no God beſides me: I girded thee though thou haſt not known me; That they may know from the riſing of the Sun, and from the Weſt, that there is none beſides me: I am the Lord, and there is none elſe: I form the light, and Create darkneſs; I make peace, and Create evil: I the Lord do all theſe things*: He manifeſtly points the dint of his Speech in relation to them as Creatures; and not as Gods only ſet up by Men. And he was the Creator of all things, who only had therefore being in himſelf; and ſo did, or made all thoſe things: As his ſaying is, *Verſ.* 7. And that therefore there was not only no God beſides him, but that their Gods (as Creatures) had no being but he alone, whoſe Name was being, or *Jehovah.* As to ſuch a ſenſe as this, I underſtand the order of thoſe words in *Verſ.* 5. (taking in all theſe things that ſtand round about it) *I am Jehovah, and none elſe; there is no God beſides me:* That the forepart of that Speech is applied to the Point of Being and Exiſtence: *I am Jehovah*, that is, Being it ſelf only, and none elſe. For then over and above beſides, he adds, There is no God beſides me; that is, no *Creature* [Is] no God to be ſure beſides him. So as their ſwelling words uſed of the Creatures to be ſtiled [*All things*] beſides him, doth in reality, and effect, come but juſt to the ſame account as if you would ſet down a multitude of Cyphers apart by themſelves, and then ſay of the account of them, there is a Million, or many Thouſands of them; which is a vaſt Number in ſound of words, and reacheth a long way in Figures; but yet ſtill they are but a Million of Cyphers; and what comes that to? Even to juſt Nothing; becauſe there is not ſo much as one real Number of their rank or kind, to ſet afore them. All and every Creature being *Nullius Numeri*, as we ſay, bearing no account; all of them make not ſo much as an Unite, an One in truth; but they are empty Shadows, appearances of Being: All, and every one of them.

See *Gataker* in the *Engliſh Annot.* on the words.

To apply all this to humble you as Creatures: Look as this falſe and fictitious Name of Idols their being Gods, is but an impoſed, and equivocal title; whereas an Idol is really Nothing: 1 *Cor.* 8. 4, 5. *We know that an Idol is nothing in the World, and that there is none other God but one: For though there be that are called Gods, whether in Heaven or in Earth, (as there be Gods many,*

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and Lords many:) It is no ſuch thing: So in like manner we may ſay of the Creatures, There are Creatures many, that have the title of being, the Name; yea, are ſtiled *All things*, in that following 16th *Verſe*; yet in reality, and truth, they are Nothing; as, and afore God; and humble your ſelves therefore for your Idolatry, and too high valuation of your ſelves; All is as nothing: This Parallel of our ſelves with Idols, in this reſpect to humble us, is not mine, but the Prophet *Iſaiah's*, *Chap.* 41. *ult. Behold, you are as nothing, and your works are nothing:* He ſpeaks there of their Idols. They had made Gods for themſelves, and his intent and meaning is (thereby to humble them) as if he had ſaid; Lo! here the Idols you make your Gods, and give a Being to; ſuch as ſuch, are really nothing, though fictitiouſly, in your imaginations made your Gods: Even ſo your very ſelves, (though you aſſume, and arrogate the Name of Being and Greatneſs to your ſelves) your ſelves are nothing, if you be compared with the Great God, whoſe Glory you corrupt, and turn into a lye in your ſetting thoſe Creatures like your ſelves up for Gods: And his Speech is ſimilar unto that of the *Pſalmiſt*, *They that made them, are like unto them*; even ſo *Iſaiah* here: They are Nothing, and you are Nothing.

OF

OF THE

CREATURES,

AND THE

CONDITION

OF THEIR

State by Creation.

BOOK II.

Of the first Estate of Men and Angels by their Creation. What were the Laws and Rights of Creation; and what was equitably due between the Creator and his Creature. Of the state of the first Man Adam *in Innocence, and what were his Circumstances in that his Primitive Condition.*

CHAP. I.

What was the Law of Creation on God's part: It was but what became and was worthy of the great Creator to do all for his Creatures that such a Religion required. This consisted in two things: First, To endow them with the Image of Holiness to qualifie them to attain their designed End, which was to know, love, and enjoy him. Secondly, To continue his goodness and favour to them, as long as they continued in their Duty and Obedience. The Condition of both Angels and Men, by the Law of their Creation, common and equal, for substance.

MY Design in this Discourse is, in the end, *To magnifie the Supercreation Grace of GOD* in Election, and the *Glory of Christ* as *our Head*, and *a Saviour*, which was to be revealed upon our faln Condition, though *ordain-*

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ed afore all worlds. And I judged it greatly conducible to this end, to begin next to ſet out the right and true meaſure of our ſtate and condition, by virtue of our firſt Creation, as we came forth out of God's hands firſt, with the dues and priviledges belonging to it; and not of ours only, but of the Angels by their firſt Creation. By the view and compare of which, we ſhall be capacitated and enabled to deſtroy an infinite weight of that *Supercreation Grace* added by Election, that was ordained us, as it were, over the head of meer *Natural* or *Creation Goodneſs:* And we ſhall find, that it is not only, That we are ſinful and faln that affords matter and occaſion to exalt Supernatural Grace, but even our *firſt original and beſt eſtate* that preceded it.

This firſt Eſtate I would term, upon many accounts, the *Eſtate of pure Nature* by Creation Law; and as rightly as our Divines do call the Covenant we were by Creation brought into, *Fœdus Naturæ*, the *Covenant of Nature*, which is founded upon an equitable entercourſe ſet up betwixt God the Creator, and his intelligent unfaln Creatures, by virtue of the Law of his creating them, and as by their Creation they came forth of his hands. God dealing with the Creature ſingly and ſimply, upon the terms thereof, and the Creature being bound to deal with God according to that Bond and Obligation which God's having created him in his Image, with ſufficient power to ſtand, and having raiſed him up thereunto out of pure nothing, lays upon him.

And in the Subſtance of it, the Law was one and the ſame in common to us Men, and the Angels, in and by their Creation.

Now, that eſtate of the Angels, the Apoſtle *Jude* calls their *FIRST*, or rather *ORIGINAL Eſtate*, which they were endowed with from their very beginning, and was by Original Juſtice, their due, or their *natural eſtate*, that is, which they had from, by, or with their Creation, and by the Law thereof: which Eſtate being alike common to the good Angels, as well as the bad, before they left it, as the Apoſtle *Jude* ſays, is one part of the diſtinction between the Eſtate which the Angels, which are ſtill good and ſtanding, have by Election, as in *Timothy*, and this other part, of the original eſtate of Goodneſs, which in common they had by Creation.

And according to the true intent and import of the ſame diſtinction, I may ſtile this *Goodneſs by Creation mans original Eſtate*, and ours, and *Adam*'s firſt Natural eſtate, in that Holineſs and Righteouſneſs, as we did come forth of God's hands. And if *Adam* had ſtood, and his Children had been begotten holy of him, (which is ſuppoſable by the Law of Creation they might have been) it might have been ſaid of them, That they had been *holy and righteous by Nature*, as truly as the Apoſtle doth the contrary, ſpeaking of men now faln, That they are *Children of wrath by nature:* yea, this latter is founded upon the former. Now, what eſtate we his Children ſhould have had (in that ſuppoſal) by Generation, the ſame, and no other, *Adam* he had by Creation. And as of us, it would have been ſaid, That we had that Holineſs by our Creation, although we had received it by natural Generation from him; yet it would have been the ſame, every way, and no other, (as to the ſtate it ſelf) which we his Children ſhould have had; only the way of Production ſhould have differed, that his was *by Creation*, ours *by birth:* Yea, and it was given him by Creation, to convey it to us by birth; and in that reſpect it might, and ſhould have been termed their primitive, firſt, *original*, *natural Condition* in him, and his Children to be begotten by him.

The firſt *Covenant of Works*, under which *Adam* was created, is termed by Divines, *Fœdus Naturæ*, the *Covenant of Nature*, that is, of Man's Condition, which from and by his Creation, was natural to him; yet I would rather call it, The *Creation Law*, *Jus Creationis*; or of what was equitable between God, conſidered meerly as a Creator, on one part; and his intelligent Creatures that were endued with underſtanding and will, on the other, ſimply conſidered as ſuch Creatures, whether Angels or Men. The meaſure of which Law, in general, lay in an *equitable* tranſaction between God and them, a congruity, dueneſs, meetneſs, on either part.

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On God's part, I would call it a *dueneſs*, remembring how *Paul* prohibits the word *recompence* as any way challengeable by any, or all the Creatures, *Rom.* 11. 35. *Who hath firſt given to him, and it ſhall be recompenced unto him again?* and he ſays it to exclude all recompence. So that this dueneſs imports only what it became God to do, and was worthy of him, in ſuch or ſuch a caſe; as he uſeth the word, *Hebr.* 2. 10. *For it became him, &c.* ſo as the meaning is in this only reſpect, That if God would pleaſe to create two ſuch ranks of Creatures, Angels and Man, it became him to do to and for them, what was worthy of ſuch a Relation, of a bountiful *Creator*, to each in their kind, not yet exceeding what that Relation of a Creator, conſidered ſimply as ſuch, required: So as if he did exceed it, it was but what was an Overplus, as his aſſiſting them, in cauſing them to ſtand ſo long as they did; otherwiſe God himſelf condeſcended to make an *Equity* the Rule of his Will in that Covenant of Works, condeſcending to mitigate the abſolute rigidity of it, and to moderate it unto the *Jews*, (who clamour'd him in *Ezekiel*) yielding from his *Curſed is every one that obeys not in every thing.* Upon this he Anſwers the Clamours of the Jews, *Ezek.* 18. 17, 29. *Are not my ways equal*, ſaith he: When he offered, that if one, who had been never ſo great a ſinner, would *turn from his evil ways*, and the like, he would *receive* him, and abundantly *pardon*: As on the contrary, If having been ſo righteous before, he begins to turn away from it, he muſt loſe the benefit of all his former Obedience. This was fair for God to offer, and his ways therein equal. Yet God knew that this was unpracticable by them; but to convince them, he tried them by that offer, as Chriſt did the young man in the Goſpel, when he put him upon keeping the Commandments, and there left him. Chap. 1.

And ſuch like Equity may be conſidered in Gods firſt founding the Covenant of Creation: 1. In what he would beſtow in and by the Act of Creation it ſelf, in them. He gave all that was *due*, or *convenient* and *meet* for the Natures of ſuch Creatures, to attain their End of Happineſs in a proportioned Communion with himſelf. And although it was free for him, whether to have created them, or not created them; yet if he reſolved ſo to create ſuch, his Will regulated it ſelf by what was *meet* for their Natures, as ſuch, to receive from him, and for him as a Creator to give.

In every work of God's, he obſerveth a dueneſs or becomingneſs according to the kind of it: So in the work of Redemption in its kind, in which he was yet at a far greater freedom, than in this of the firſt Creation. And in this ſenſe the Apoſtle is bold to uſe the Phraſe of what becomes God in ſuch, or ſuch a Sphere to do: *Thus*, (Hebr. 2. 10.) *it became him, for whom are all things, and by whom are all things, in bringing many Sons unto glory, to make the Captain of their Salvation perfect through Sufferings.* Now, in the work of Creation in its kind, as in other works in their kind, God regulates himſelf by the meaſure of a dueneſs and becomingneſs between him and the Creature. And although there could be no Obligation, ſimply conſidered, in him *that works all according to the Counſel of his Will*, freely; yet his Will regulated it ſelf by what that ſame Counſel judged moſt becoming him to do, as that which his Counſel judged ſo to be: And ſo in this work of Creation, God would beſtow ſuch Faculties and Powers, as the Creature it ſelf could any way judge requiſite to his performing the work of a Creature of an Intelligent Nature. Thus, in caſe God reſolved to do ſuch or ſuch a thing, he would do it ſuitably to the matter of it, and what the Nature of the thing required; and worthy and like himſelf, and the Relation he takes upon him, by doing ſuch or ſuch a work. The truth is, He obſerves it as his Rule in *all things*, as that Text forementioned inſinuates; and of all other Works, let no man be offended to ſay, God ſet himſelf an equitable Rule or Law in this his firſt and bottom work of Creation, wherein yet he was moſt free to have begun it, or not begun it. Thus in General.

For

Book II. For the Particular Requiſites on God's part, and but ſo far as is now enough to my preſent Scope; I ſhall mention but two.

Firſt, That if God would create intelligent Natures out of nothing, it became him to endow them with his own Image of Holineſs, *&c.* whereby they might be able to know, to love, and to enjoy a Communion with him, and Happineſs from himſelf, as their chiefeſt Good. Which, as it was God's *bountiful* gift to beſtow: So the very Nature of ſuch a Creature required it as convenient, meet, and ſuitable to its Nature, and without which, it had been imperfect, yea, miſerable: For otherwiſe, thoſe vaſt Faculties of Underſtanding and Will, had been left empty, and like an hungry Stomack (of a Gyant, ſuppoſe) continually craveing, when it hath only crumbs of Food, and drops of weak Water. Nor could they otherwiſe have attained their main End, or arrived at their convenient Happineſs, which the very Natures of them were conſtituted and fitted for, which can be filled with Nothing, but a Communion with God: And all Creatures, and Creature Comforts, if alone vouchſafed without an Intelligent Communion with God himſelf, had been but as a Drop to a Ciſtern. That whereas God had provided for every Senſitive, or other Faculty in Man himſelf, and other Creatures, a meet Object ſuited in Nature to them; and for Mans bodily perſon, all comfort, a *meet help*, *&c.* as the Woman is termed; He had left Mens Souls, and in them thoſe noble Powers of *Underſtanding* and *Will*, deprived of their chief Object; they had been ſhut out from the Communication of the Life of God, in which their happineſs lay: Which bleſſedneſs alſo muſt ariſe from a Natural Suitableneſs concreated in thoſe Faculties, and with them, whereby they might be enabled to know, love, and delight in God. And in ſuch a Convenient *Meetneſs* to enjoy God, muſt this holineſs conſiſt; as alſo in an inward Principle, and Divine diſpoſition in every Faculty ſuited to, and agreeing with every Law God had, as a Creator Commanded; Naturally carrying, and wholly enclining them to fulfill it, which was the Law of God written in their Hearts, in the full perfection of it, and as the due perfection of them; and thereby it did become their Natural perfection by this Creation Law. And ſurely, if *the things of the Law*, are ſaid [*by Nature*] to be written in Mans Heart now faln, this is but a ſhadow of that full and perfect, exact Copy of the whole and Holy Law which was then Mans Nature much more. Theſe things therefore were to intelligent Natures a Creation due; and in that reſpect, Natural to them, or which the Nature of them required; and it became God as a Creator to give, them when he would Create them.

2. And Secondly, on God's part, as a Creator, it was requiſite to continue his favour and goodneſs to them, and that happy Eſtate he had ſet them in, whilſt he did continue their being, whether of *Adam* in Paradiſe, or the Angels in that Paradiſe above, the place of their Creation, which they ſhould enjoy, if they continued to keep their firſt *Eſtate of Holineſs*, *&c.* This was alſo a meet and equitable due, for God, as a faithful Creator, to give, and was correſpondent to this their begun happy Condition, and was all the promiſe that I know of, made to ſuch obedience.

That whereas God, in thr view of his own heights of Holineſs and Soveraignty might, after ſome time and experiment, have ſaid; I ſee at beſt you are but unprofitable Servants, and ſo not have regarded their low Creature-Services, as any way coming up to the immenſe deſires and aims of his great Holineſs, yet he would continue his love and favour at the ſame height which he proſecuted them withal at their firſt Creation, and ſo they ſhould live in keeping his Commandments.

And this alone was of it ſelf a great Promiſe, and an abundant reward, though they had never been advanced to an higher Glory or Priviledge. And this was all the Promiſe we read of, *If thou do theſe things, thou ſhalt live*, namely, in doing of them: And this was their life, and yet ſuitably, but Creation dues, and an Equity by Creation Law. For if Providence be a continual Creation, then a Providential Law from God, and the continuation of our firſt Pa-

Parents, and ſo of us, in that firſt Creation life and happy Eſtate, whilſt they continued obedient, was but an extenſion of that firſt Creation goodneſs out of which God firſt put them in that Eſtate; and ſo, but a continuation of the ſame Law, and but a repeating, every moment they ſtood, that Complacency he had at firſt in them, when he made them; and it was but the like, in its proportion, unto what he continues to all his other Creatures in their ſphere, that keep his Ordinances to this day: And it is a dueneſs that in meetneſs and equitableneſs is to be diſpenſed to his that worketh and continueth therein, out of that Juſtice that is in God, as a Creator, to his unſinning Creature, continuing holy. Chap. 1.

This Condition of Angels by the law of their Creation, and of Man, for ſubſtance, is common to them both: However Men and Angels might and do differ in degrees of Excellencies, in reſpect of their meer Creation Holineſs even as they differ in their ſtrength (The Excelling wherein is given to the Angels) as alſo in their habitation proper to each, as *Jude* 6. the one Created on Earth, the other in ſome of the Heavens; yet it is a difference but of rank or degree, ſuch as between Nobles and Commons, in an higher and lower Houſe. *God made Man a little lower than the Angels*; That is in reſpect of degrees ſo far, as that *Pſalm* is to be underſtood of *Adams* or Mans Condition by Creation. Though it hath an higher reference unto Chriſt Jeſus, as Man; yet ſtill this degree of lowneſs in the one, and height in the other, had for the *ſubſtratum* of it, in either, the ſame Common Law of Creation Perfections, and the Rules thereof do take hold of both alike in their ſeveral ranks, and with their ſeveral degrees. I will not therefore now debate what differing excellencies each of theſe had proper to themſelves in their ſeveral Capacities and Spheres; or the differences of the Original Condition of both theſe, Angels and Men, from what their now preſent ſtanding in Grace, and hereafter in Glory, do afford.

This we may ſafely ſay, That the difference of their Condition was not ſo great, as that they ſhould ſee God's face in that manner, as Chriſt doth. The Angels, though created in one of the Heavens, by their Creation did not ſo enjoy God; 'Tis Chriſt's ſole honour to bring that firſt up; *Who hath ſeen God at any time? No Man hath ſeen God at any time, the only begotten Son, which is in the boſom of the Father, he hath declared him. John* 1.18. This Grace and Truth came only by Jeſus Chriſt, *Verſ.* 17.

The Law was the ſame for ſubſtance that ours. That under a Law they were made, is evident, for elſe there had not been ſin in them that fell: But 'tis expreſs, they did; 2 *Pet.* 2. 4. and ſin is a tranſgreſſion, of not only *a Law*, as *Rom.* 5. 13. but of *the Law*, as being one in Common to all Creatures, 1 *John* 3, 4. *And every Man that hath this hope in him purifieth himſelf, even as he is pure. Whoſoever committeth ſin, tranſgreſſeth alſo the Law: For ſin is the tranſgreſſion of the Law.* That the firſt Commandment Duty is the *Common Law* to Angels and Men, as *to love God, fear God &c.* This is ſo plain as none *may deny it.*

2. The third, *Not to take God's Name in vain*; the Devil is a Blaſphemer, and ſo breaks this Command.

3. If there be Superiour and Inferiour Ranks of Angels, as *Michael* an Archangel, Thrones, Dominions, Principalities and Powers, *Col.* 1. 16. Then a reverence from the Inferior Orders to all their Superiours muſt be due; and ſo the fifth Command is an Obligation upon them.

4. The Sixth Command, *Thou ſhall not kill*, binds the Angels as a Law. For *Satan is a Murtherer from the beginning*; which could not have been ſaid, if that Command had not been violated by him in ſeeking Mans deſtruction.

5. The ninth Command, *Thou ſhalt not bare falſe witneſs*, reaches the Angels themſelves; for the Devil, as a breaker of this Law, is *A Lyar from the beginning*; and *Michael*, in *Jude* 9. as obliged by this Command, *Durſt not bring a railing accuſation againſt Satan.*

6. The

6. The Tenth, *Thou ſhalt not Luſt*, has a reſpect to the Angels; elſe why does Chriſt charge Luſt on the Devil, as his ſin? *John* 8. 44. *You are of your Father the Devil, and the Luſts of your Father you will do.* What are they but Pride, Envy, Hatred, Malice, &c. And the good Angels, in Obedience to this Command have a Love to the Saints; *O Daniel, greatly beloved*, ſays *Gabriel*, to that Prophet, *Dan.* 10. 11. They have alſo a zeal for the Saints, and joy in their converſion, *Luke* 15. 7. But if they ſhould not have the ſame, Laws in all things, that we Men have, yet it muſt needs be ſaid, that they are under very many Laws, that are given to us Men.

Yet it is enough for what I intend, that their Covenant by Creation ran upon the ſame terms, that ours of works does; the tenor or terms of the Law is the ſame: So as ſuppoſe they had not altogether the ſame Laws, yet they were under the ſame fundamental Sanction of Puniſhment, and Reward. Upon one ſin, all their happyneſs was to be forfeited, as upon ours it was: Their Eſtate was changed by ſinning, as ours alſo was.

The ſame Puniſhments take hold upon them, though not the ſame bodily, as Death, unto which the Angels are not obnoxious, for they can never dye; But what death Spirits are capable of, we, and they undergo the ſame: We were both alike caſt off from God; we were *expelled paradiſe*; They were *thrown down* out of *Heaven into Hell*; and at the Laſt Day, the ſame Sentance ſhall be pronounced againſt both, *Go you curſed into Everlaſting fire, prepared for the Devil and his Angels*; *Matth.* 25. 41. As in a State there may be different Laws, yea, variety of Priviledges to Nobles, and others in a Kingdom, and yet the fundamental Maxims for Life, Death, and Forfeiture, be the ſame to them all.

They had alſo the ſame Mutability, that was in our Condition, and ſtood upon the ſame ground, and terms, that we did: It was their being made out of nothing, and ſo meer Creatures, as well as we, that was the cauſe of their fall: So that we are ſure, they ſtood as tickliſhly, as we; no more Aſſiſtance in their ſtate, and proportion than *Adam* in his. We are ſure, that God took the Forfeiture upon one act of ſin committed by the Angels that ſinned; for *God ſpared not the Angels* that fell, but threw them immediately to Hell, as well as he doth us Men: Nor had they ſuch an high way of knowing God, or the enjoyment of him; as it is the higheſt Heavens, that might have kept them Infallibly from ſinning, for that Chriſt only hath brought up to behold Gods face in ſuch a perfection of Righteouſneſs, as to exclude all ſin acted, or the poſſibility of it.

CHAP.

Chap. 2.

CHAP. II.

The Mutability of that first Estate. By its constitution, and their own weakness, both Angels and Men were liable to fall from it. God was not at all obliged as Creator, to preserve his Creatures in that first Condition effectually by his Grace. The Causes of their Mutability. To be Changeable is the Nature of a Creature, with difference from God, who only is Immutable. That the Creature being made out of Nothing, tends to a Deficiency.

THere needs no other, nor more certain proof, both of the foregone, and of those following Assertions, than the *Event*.

1. That these two sorts of Creatures, Angels and Men, might fall from their Original estate of perfect Holiness; for, *de facto*, of both sorts did fall; and the Angels that did not, were of the same *frame*, of the same brittle metal with the other of their Creation, and the dues thereof, were common to both: *The Angels that sinned*, (says *Peter*, Epist. 2. Chap. 2. verse 4.) *The Angels that kept not their first state, but left their own habitation*, says *Jude*, *vers.* 6. How much more might this befall Man, *who dwells in houses of Clay*? as it is argued in *Job*, from the stronger, the Angels, unto the weaker, *Job* 4. 18, 19. *Behold, he put no trust in his Servants; and his Angels he charged with folly: How much less on them that dwell in houses of Clay, whose foundation is in the dust, which are crushed before the moth*? And that, *de facto*, we are slain, we all, by sad and woful experience, have found.

2. The second is, That no Obligation was upon God, to keep either of them from so falling, by any Law of his having created them. This, the Event, also is a sufficient demonstration of; for if there had been such an Obligation upon him, his faithfulness is such, and love unto his Creature is such; as he would then certainly have kept them: That title of Faithfulness is annexed to his being Creator, 1 *Pet.* 4. 19. *Wherefore, let them that suffer according to the will of God, commit the keeping of their Souls to him in well-doing, as unto a faithful Creator.* The Argument then, from *that he did not keep them*, is invincible, That he was, as a Creator, absolutely free and disengaged from keeping them (without any breach of any due unto his Creature by the Law of his Creation) and doth sufficiently confirm all that is foregone in the former *Chapter*, concerning that Entercourse settled betwixt God and us, by Creation: Nor would the holy God have put that high Sarcasm, or bitter, (yet just) Retortion upon man when he had sinned, which struck at the very Spirit of his sin, *Man is become like one of us*, which had been the very inward pith and substance of his sinning, which compared together with the Tentation [*ye shall be as Gods*] shews, that *that* was it had taken them: God, I say, would not have upbraided them with that severe Sarcasm, if he had been engaged to preserve them from sinning, and yet was wanting to do it.

3. Nor must we lay upon God, any influence of his, into either of their falls: *As God is not himself tempted with evil*; so, *nor tempteth he* his Creature *unto evil*, *James* 1. 13, 14. *Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he*

BOOK II.

any man. But every man is tempted, when he is drawn away of his own luſt, and enticed. He carried himſelf in that matter preciſely, according to the exact dues of Creation: He diſpenſed all the influence that was due thereby; and more he did not vouchſafe, meerly becauſe as a Creator, he was not obliged thereto. And God ordered it thus, that the difference between that Creation influence and aſſiſtance, and the efficacious aſſiſtance of Grace, which he gave the Angels that ſtood, and meant to give to his Elect, *called Ones*; might be manifeſt from that which was by Creation due only; that, what was God's, might be given to God and his Grace; and what was the Creatures, might be given the Creature: For it is certain, that had God either inhibited the Devil from tempting, or had caſt in but a grain of aſſiſtance more than by Creation was due, into man's heart and will when tempted, and prevented but a meer negligence, or not-attendency to God and his Word, (for their ſin began with theſe at firſt, and they were the *primum momentum* of their verging) they had not ſinned. If when the eyes of their minds were next door towards a wink, God had given but the leaſt jogg, it had kept them awake. Likewiſe, God forbore nothing, but he was not bound to give; and it was free for him to do, or not to do. And unto this, of God's *not being bound thereto*, as on his part, doth *Arminius* himſelf put it. Nor had, nor could man be aforehand with God by any thing he had, or could do: For, all muſt be only by virtue of what he had received by Creation from God: And ſo, the Apoſtle's general Proclamation made on God's behalf unto all his Creatures, reached *Adam* in that eſtate; *Who hath firſt given to him, and it ſhall be recompenſed unto him again.* The ſenſe whereof is, That God ſtands free, not upon Prerogative, but Equity, a Debtor unto Man; but at a perfect liberty, To give, or not to give, what he had not compacted for. And Chriſt ſays the ſame, on his behalf, to him that murmured, *Matth.* 20. 13. *I do thee no wrong: Didſt not thou agree with me for a peny?* And that I have paid thee.

Hoc impedimentum Deus præſtare non tenebatur. Theſ. de primo hominis peccato.

But, beſides this Argument from the Event, the Scripture ſays the ſame, with a *Behold* prefaced unto it, in two places: *Job* 15. 5. *Behold, he putteth no truſt in his Saints.* And, that he had put no truſt in them, is directly ſpoken in reſpect unto their Mutability, and the hazard of their failing him, in their ſerving him, if left unto themſelves. So, as we have God's judgment declared, That they were ſuch unſtable Creatures, that he had no confidence in them as ſuch: Which, if it be underſtood in the Preſent Tenſe, that, Now, ſince the fall, he putteth no truſt in his Angels that ſtood, yet ſtill it relates unto what in themſelves they are, and were by Nature, and would be, if God did not continue to uphold them. The ſame is ſaid in *Chap.* 4. 18. with another *Behold* again, *Behold, he put no truſt in his Servants, and his Angels he charged with folly.* Which latter is ſpoken as of the time paſt; upon an experience of the fall of ſome of them, that ſhewed the ſame changeableneſs to be incident to the reſt that ſtood; and that if God ſhould deal with them only according to that Law of their Creation, and leave them into the hands of their own Counſels, they would be as fooliſh as the reſt had been.

But, the greater Task of the two, is, to Evince what this Mutability was, and what the riſe of it was, in the Creature.

I begin with the later, The *Riſe* or *Ground* of it.

1. This changeableneſs in the Creature, is the condition of the Creature as a Creature, with difference from God. Of God, it is ſaid, *James* 1. 13. That *God cannot be tempted with evil:* And evil there, is the evil of ſin, with which the Creature is tempted, and is an oppoſite to that goodneſs, which is eſſential to God, whereof Chriſt ſpeaks, *Matth.* 19. 17. *God only is good*, and thereby differenceth God's goodneſs from the Creatures goodneſs, by declaring, That God alone is eſſentially good; and it riſeth to ſuch a Conſiſtency in his Nature, and height of tranſcendent Perfection, that it cannot admit of the leaſt impreſſion, touch, or tincture of evil to ſtain, yea, not to diſcoulour it; and therefore *James* expreſſeth it by this, *He cannot be tempted*, *James* 1. 13. It being a Contradiction to his Nature, as being God; as elſewhere, That *he cannot lye*, *Titus* 1. 2. and, *Cannot deny himſelf*; 2 *Tim.* 2. 13. Now, if theſe things

things be ſaid of God, as he is God; then the oppoſite, (a capacity of being tempted with evil) muſt be intended thereby of the Creature, conſidered in its Creatureſhip. Chap. 2.

If any one ſay, *James* ſpeaks in the words afore and after, of and unto man faln, that is, tempted with *his own luſt, verſ.* 14. And ſo it is not an Argument to prove that the Creature, in its Original eſtate, was thus liable to Temptation with difference from God.

Anſw. 1. His ſaying, *God cannot be tempted*, being a ſetting forth an Attribute proper unto God; therefore, however in the occaſion of it, it may be an Exhortation unto men faln, &c. yet the Maxim extends further, and is not to be narrowed unto a Compariſon of God's Nature, in this reſpect, with corrupted Man; but in that it is made proper unto God, it muſt needs, in its oppoſition, expreſs the difference from all Creatures as Creatures.

2. It had been ſhort of the Glory which is due unto God, in this purity of his; yea, diſhonourable to have intended it, as a compariſon only between a Man faln that hath luſt in him already, that may tempt him; and the infinitely holy Nature of God, that hath no ſuch Principle in him, as thereby to ſet out the Perfection of God: For, it might be ſaid, That a Creature unfaln hath nothing in him to tempt him neither. Therefore God, his [*cannot be tempted*] muſt extend further, in full oppoſition to, and excluſion of, any Creature, in its beſt eſtate conſidered.

3. It may be ſaid of the ſtrongeſt meer Creature in its beſt eſtate, That it is liable to be tempted of its own Luſt, that may ariſe up in him, though he have no ſinful luſt as yet in him. The firſt ſin of our firſt Parents, was a luſt inordinate, *to be as Gods*; Self-love grew into a tumor, when once it heard but afar off, of ſuch a Preferment. And ſo of Satan; 'Tis ſaid, that when he ſinned, he ſinned *of his own*, *John* 8. 44. *Ye are of your Father the Devil, and the luſts of your Father ye will do: he was a murderer from the beginning, and abode not in the truth, becauſe there is no truth in him. When he ſpeaketh a lye, he ſpeaketh of his own: for he is a liar, and the Father of it.* Thereby alſo utterly exempting God from any the leaſt influence into his ſin.

The *Socinians*, who hold Man's Nature in his firſt Creation not to have been holy, but only indifferent unto good and evil, when we urge, *That Man was created after God's Image*, &c. They would retort this Abſurdity upon us; *That then he muſt have been made immutably holy; for God's holineſs is an immutable holineſs in him; and therefore if Man had the Image of it by Creation, then he ſhould have had it immutably.*

But, we eaſily anſwer, God could not communicate to us his Eſſential Holineſs, whereby he is differenced from the Creatures: That muſt be communicated only ſo far as it is communicable to a Creature. And all the Images that are made of a Man, do not import a communication of his Nature, but of his likeneſs; that is, a communication accidental, artificial, and not ſubſtantial: And ſo God begat his Son indeed, who is his ſubſtantial Image; but the Image of God in Creatures is not ſo; we had, and have but the Lineaments of his Holineſs.

A Second Ground of Mutability in the Creatures actings with difference from God, and his Unchangeableneſs in acting, is, That God is not Compounded of a Power to act differing from himſelf, *i.e.* his Eſſence; but himſelf is the Power wherewith he acts: He is *Actus purus & ſimpliciſſimus*; and therefore there is nothing can fall out or come between himſelf and his Power in acting, to weaken or hinder him in acting, nor to cauſe any failéur in his acting, and ſpecially in his activity of Holineſs, which is in Scripture termed *himſelf*: And therefore, whereas in one Scripture you read, he *ſweareth by himſelf*; in another you find, *he ſweareth by his Holineſs*; theſe are all one. His Holineſs alſo is that in him, whereby himſelf is his own end to himſelf: God's own Good and Happineſs is his ultimate End, and therefore he can never but act holily, for he acts by himſelf, and for himſelf; and ſo cannot fail in acting; but is holy in all his ways and works, and cannot be otherwiſe: For all in his acting, is himſelf, both his Power and his End, and all; yea, and are all

Book II. one and the ſame: But the Creature, his Power to do or act, is one thing, and himſelf is another: He acts not immediately by himſelf, but by a Power given him to act; and which is differing from himſelf, an accident in him, far differing from himſelf: Neither is himſelf his own End in acting; but God, by his Creature, is to be his End to act for, and by which he is to be moved in acting; and God, that is his End, is without him, and far above him: And therefore himſelf, with all theſe his Powers or Faculties, may faulter in acting when they come to be uſed and put forth; there may ſome deficiency come between his Power to act and his act it ſelf: as either, a Ceſſation to act, (for he is but *Agens in potentia*) when he ought; a falling ſhort, in not putting forth all its Power to the utmoſt; a remiſneſs, a ſlackneſs, may befall it; as in a Line ſtretched to the utmoſt, a wagling way fall out. As particularly, to inſtance; Firſt, the Creatures Underſtanding may fall into an incogitancy unawares, or a Non-advertency, or the want of Conſideration; in the twinkling of an eye it may be diverted from a ſtedfaſt act of eying God, as its trueſt good. And though God gave aſſiſtance, according to the due of Creation, whereby he had Power within himſelf to have kept attentive to God, yet take what was to be its own doing, its act thereupon, or duty; there a Ceſſation might fall out, an unattendency, a failing in its acting. Secondly, Alſo his Will, whoſe voice and office ſtill is, *Who will ſhew us any good?* And thereupon it is ſtedfaſtly to cleave to God; yet upon a Buz or Hear-ſay, of being put into a better Condition, even *as Gods, knowing good and evil*; the Will, to which it is innate to aim at its own good, (though then in ſubordination to God, it might) did, by as ſuddain deficiency and remiſs ſtation make an hault in his way and tendency towards Happineſs: As one that in the putting forth his hand, unto what is as high above him, as is poſſible for him to reach, takes hold by the way of ſomething that is lower and ſhort, through a finding ſome preſent eaſe to its motion in reaching unto what is higher; and the lower to ſuit his lower and inferiour ayms: And the Will was agog upon it; and it fell into a tumour of ſeeking its own excellency: And then the Will might, influence the underſtanding to take in the Conſideration, whether there might not be ſomething in that New propoſed way of Happineſs; and the appearance of it was ſo repreſented, as the yielding to the Temptation is plainly put upon this, That the Womans Underſtanding was deceived; So the Apoſtle in 2 *Cor.* 11. 3. and 1 *Tim.* 2. 14.

And this Defectibility may well be ſuppoſed, ſeeing it is granted by all, That there was that difference between the Condition of Saints and Angels now in Glory, and of the Angels and *Adam* in their Creation Eſtate; that in that of Glory, the manifeſtation of God to the Underſtanding of the Creatures, and the Communication of his Goodneſs to the Will, is ſo ſuper-abundantly full, filling them with all the fulneſs of God, that theſe Faculties and Powers are ſwallowed up into God. God his being All in All, as it chains up, and unchangeably fixeth the whole of the Soul unto him, that it cannot ceaſe or ſuſpend to cleave Immutably, to him, who is their Incommutable Happineſs, and ſo they cannot Sin. And had the Angels (who yet we cannot ſay, were in the higheſt Heaven of all) ſo enjoyed God, they could not have ſinned. But, the law and meaſure both for Angels and Men by Creation, was that God ſhould be ſo repreſented to them, as to give them a power to cleave to God as their chiefeſt Good, as they began to do: yet, in compariſon of the former, in ſo inferiour a way of manifeſtation, that as for the Underſtanding, in its own amplitude, and that variety of Objects it might meet with, and that might be preſented unto it, a room was left for a poſſibility, in its Creature activity, to caſt an unhappy glance towards the entertainment of a Conſideration of them. And, that Concurſe was ſuch with the Will, as the Will was ſtill left to a poſſibility, to ceaſe its going out from it ſelf up unto God, who was without it ſelf, and to begin to affect ſome other Excellency proper unto it ſelf: And as that which was ſuited unto that lower aim of ſelf-love, and ſelf-excellency. And the Evidence, that they were ſo left, (beſides the evidence the event gives) is, That God applied legal threatnings, *Thou ſhalt dye the death*, which in the life of Glory have no place nor influence; and all this might and did

did proceed from this, That according to the neceſſary conſtitution of a Creator, they were but Agents *in potentiâ*, they were not pure Act, and ſo might ceaſe to act holily, whilſt yet they had the *poſſe*, the Power from God to Act holily. And by the Law of Creation, God was not obliged to give the act of Willing holily, but the Power to will; and therefore alſo he *might* Not-will, when yet he ought, and ſo ſinn'd. The act of Willing what was holy and good was not neceſſary in them, and therefore it might fall out, he might not will it. And the firſt Sin lay not in an act of willing ſomething elſe than God; nor in a poſitive Act of refuſing God; but a not willing, a ceaſing to will, as it had thitherto done. And yet, this was not Chance or Contingency, but accompanied with an Act of Will; to ceaſe, or forbear, to will that holy good thing it did. So as the firſt Sinning began not with a Motion of the Will; but with a defect, or ceaſing to Move, as it ought to have done: Upon which, the Underſtanding was, withal, deprived of its Spiritual light to guide the Will: In that Leaven was in the Will, (which, though but one Faculty, yet was the proper Seat of Sin) the whole lump was leavened, and that ſmall ſpeck of taint, begun in the Will, fum'd up into the Underſtanding, and darkned it; and that ſpiritual light being gone, it began to judge what the Devil propoſed to be their beſt Happineſs; and was deceived, as the Apoſtle ſays. And then the Will, having been averted from cleaving to its true and only Good, fell into a Tumour (as I ſaid) of affecting to be as Gods; and ſo Sin grew irrecoverably more and more upon them. This for a ſecond Ground of this Mutability. Chap. 2.

3. Add unto this, that farther Ground which the Fathers, (*Auſtin* eſpecially) have run upon, *viz.* That theſe Creatures, though excellent, were made out of meer Nothing; their Root was Nothing, and the Sap would be drawing down towards the Root, and withering, if not continually watered by Efficacious Grace. The Creature as a Creature, would be mouldring towards Nothing again, and would do it every moment, if by the word of God's Power it did not conſiſt. And although God hath by Charter endowed them with an Immortality (which is an Immutability, as to the ſubſtance of their being; which yet is by a meer participation; God, by Eſſence having only Immortality, 1 *Tim.* 6. 16.) yet ſtill he left this token of Mutability, *That they might loſe their well-being*, which Sin only could diſpoſſeſs them of. And Sin is but an imperect tendency, or verging or Reeling towards Nothing; only in the falling, God keeps them in ſubſtantial Being ſtill, that they might live to find and know their frailty, *&c.* To Sin, and to fail that way, is not indeed, ſays *Auſtin*, that which we call Nothing; but, ſays he, It is a tendency unto Nothing: And he gives this Reaſon, That, by how much any thing is excellent, and falls or declines, unto what is worſe; Or, by how much a thing is become worſe than God made it; by ſo much, it is become nearer unto Nothing; and ſo is in its degree, a falling towards Nothing: I would expreſs it thus, That Sin is not a falling *into* pure Nothing, for Entity; but a falling *beſides*, or Side-ways, into it: And yet, *into* what is worſe than Nothing, the perfect deſtruction of the Well-being of it. And, God thought meet to preſerve the Subſtance of their Being, that thoſe he Rejects, might have a Being continued, to feel the demerit of Sin; and in them he meant to Recover, ſeparating, in the end, their Sin and their Perſons, yet, that all might ſee their Original, and the Defectibility, might ſee an experiment of their firſt Nothingneſs, (which alſo they know not but by Faith) in that ſo many of both ſorts are caſt into Sin, which is, if not lower than Nothing, yet next degree unto it; and know themſelves to be but Creatures, that were Nothing; and that becauſe by the Law of God's Creation, he was not bound to have preſerved them in Being, he therefore ſuffered the Holineſs he had endowed them with, and which was Concreated with them, and yet was the Flower, the Excellency and perfection of their Being, and of more Worth, than all their Beings without it, utterly to come to Nothing.

Deficere, non eſt nihil: ſed tendet in nihilum, quando.

But yet further, the Holineſs which by Creation, both Angels and Men had, were but Adjuncts, Accidents, and Endowments, perfecting the well-being of them, and beſtowed upon them to perfect their Nature, as noble

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qualities and diſpoſitions uſe to do: But they were not Ingredients conſtitutive of the Natures of them, or any part or ingredient into the Eſſence of them; and yet natural to them, as perfectives of their Nature: And ſuch *Creatures*, or rather Concreateds with their Nature, may ceaſe and be loſt, without the ceaſing of the Subject it ſelf, that is endowed with them.

In the Controverſie we have with the Papiſts, we rightly affirm, That the Image of God in true Holineſs, was natural to man at his firſt Creation. But then, they put this Abſurdity upon our Aſſertion, That what is natural cannot be loſt; and that what was by a Supernatural act of God's, given the Angels and us, muſt be Supernatural.

We anſwer to the firſt, That there were three things in Man and Angels at the firſt, that made up theirs and our Nature: The ſubſtance of the Soul, which was, that it was a Spirit, and the ſeat or Subject of theſe other two that follow: As, 2. The Faculties of that Soul, that are eſſential to it, in this ſenſe, that they are *Principia Naturæ conſtitutiva*, Principles that do Conſtitute the Nature of a Man, and which, if taken away, a Man ceaſeth to be a Man; and ſuch are the Underſtanding, and Will, and Affections in the Soul; and ſo in an Angel, Underſtanding and Will. 3. There were further ſuch Ornaments and Diſpoſitions in thoſe Faculties, as were for the perfecting the Nature of the Soul, and whereby it might attain and be preſerved in Happineſs and Bleſſedneſs. The two firſt are, through God's Ordination, immutably beſtowed, both in Angels and Men; ſo as if either the Souls of Men ſhould ceaſe to be ſpiritual Subſtances, or the Angels to be Spirits; or come not to have an Underſtanding or Will, they would ceaſe to be either Angels or Men; and therefore, theſe two they retain, *In omni ſtatu*, in all States, both faln and unfaln Angels good and bad. But, the third, which was this of Holineſs, which perfected their Natures, they were and are liable to a Mutation in: For it was, and is, but a perfection in the Soul or Angel, which may *Abeſſe vel adeſſe ſine ſubjecti interitu*, be loſt and ceaſe without the ceaſing of the Subject they belonged unto, as pretious Stones or Herbs, may loſe their virtue, and yet be Stones and Herbs ſtill.

To the ſecond, we Anſwer, That though the Image of God were concreated with the Soul by a ſupernatural Operation of God's; that hinders not at all, that it ſhould be a natural Perfection to man's Nature, and natural in that very reſpect objected, That becauſe man came forth of God's hands by immediate Creation; even *therefore* it was meet and requiſite, yea neceſſary, that thoſe his Rational Creatures ſhould have this Image, as an endowment which was to enter into the Compoſition of their Nature: He had not elſe had that Perfection, which to the nature of their being Intelligent Creatures, was due: And, ſo though it were Supernatural in the production of it by God, as the Efficient; yet natural to the Subject that was made by God. It hinders this no more, than that becauſe the Creation of the Soul, and the Faculties of it, and the Union of it with the Body, were by a Supernatural Operation of God's, that therefore he was not naturally a Man.

But, this laſt Demonſtration proceeds upon this, That if theſe Creatures themſelves, are in the Subſtance of them as Creatures, mutable, and apt to be changed, and would ſink into their Nothing, if God upheld them not by the word of his Power: (And this mutability or aptneſs to periſh, at leaſt is affirmed of them, with difference from Chriſt, as is God, *Hebr.* 1.10,11,12. *And, thou Lord, in the beginning haſt laid the foundation of the Earth, and the Heavens are the works of thine hands. They ſhall periſh, but thou remaineſt: and they all ſhall wax old as doth a garment. And as a veſture ſhalt thou fold them up, and they ſhall be changed; but thou art the ſame, and thy years ſhall not fail.*) Then much more are theſe accidental Perfections mutable, and apt to be changed, further than as God ſhall put a ſtability into them.

CHAP.

Chap. 3.

CHAP. III.

Of the first state men run through, viz. *that of Innocency. A brief Draught of all those several States or Conditions, through which God leadeth the Elect of Mankind. Together with a comparison of those States together.*

OUR most holy, wise, and gracious God had in his everlasting Purposes (as by the Event appears) fore-ordained several Estates and Dispensations (whereof some are inferiour and subordinate one unto the other; and whereof one is utterly contrary and perfectly opposite to that Happiness he intended) which he would lead his Elect of Men through, as so many several degrees they take, yea and oppositions and hazards they are to pass through, e're the last and most Royal Crown of Glory be set upon their heads: And this he chose to do, to the end to magnifie and set forth the glory of his own Grace at last, as also to carry and lead us still on with wonder, from one unto the other: And to prepare us to entertain that consummate Happiness at last with unalterable Astonishment and Adoration. God hath not dealt thus with the Elect Angels, who have had no changes; but us, the Sons of men, he shifteth from Vessel to Vessel, and shifteth us first from one condition, then another, till he hath brought us to that utmost refinement, which may render us in the highest manner meet and capable of himself immediately. To this end he at first created us in a pure natural condition in *Adam*, and he the first of Mankind; to let us see our *Imum* or bottom, what by the Law of Creation it was, that was our due; and how remote we were by that due, from that Glory he supernaturally in Christ, the second *Adam*, had intended; that since Grace freely had designed us an higher, the disproportion might appear, *That so what was the gift of Grace might rise up to its full glory.* Then he lets us fall into sin and wrath, which utterly spoiled and defaced that first native Beauty we had by Creation, and plunged us into a contrary depth of misery. But then after that again, he gives forth the Gospel, which discovers Christ, as a Redeemer from sin and wrath, who withal brings a Life and Immortality to light, which by Faith apprehended by us, puts us into the state of Grace, and a participation of Christ; such as is suitable to the Relation of the Gospel in this Life, far excelling *Adam*'s state.

But then last of all; and after all this God hath a Reserve, a surpassing weight of Glory to be revealed in us; and that also admits of its degrees, of which anon.

And these I thought best in this place to give the brief entire view of, not only for the pleasantness of the prospect, when in brief set together, but because it will serve as the cleerest Introduction or general Preface unto all the Treatises that are to follow, which have for their particular and set Subjects these several Estates and Conditions: This discourse being to handle the State of *Adam* in his purest naturals, with a Comparison between him and Christ, and his State, and our State of Grace under the Gospel. In other Discourses which are to follow, I shall, 1. Treat of Mans sinful and Corrupt Estate and the misery thereof, which serves further by way of Contraries, to magnifie the Glory of God's Grace, and his Christ, as revealed in the Gospel: Then, 2ly, the State of Salvation by Christ, which the Elect are brought and raised up into, by the Grace and work of all three Persons, which is rendred to us the more illustrious, both by the immediately preceeding misery which we

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Book II. are delivered from, and then by its ſurpaſſingly excelling, that firſt and beſt Eſtate. Then 3ly, I ſhall diſcourſe of the laſt, and beſt Condition of the Elect, which is the State of Glory.

That which at preſent I am to do, is only;

1. To give an Account of Gods Diſpenſations herein,

2. Shortly to enumerate the particular States, and compare them in their comely Gradations or Subordinations of each to other.

For the firſt, the *Account* hereof conſiſts in two things.

1. That it is and hath been the manner of God, in other works of his, to Proceed by like ſteps and degrees. To proceed from leſs perfect to more perfect; and to put great diſtances and diſproportions, yea from Contraries.

2. The Reaſons of it.

The firſt contains two things in it.

1. That it hath been his manner in other works, which will help us to underſtand his proceeding in theſe. Thus in making this Viſible World; he firſt began with a rude Lump, *that had no form*, *Gen.* 1. 1. neither eſſential nor accidental; which was actually *Nothing*, potentially *All things*; therefore call'd *Earth and Waters*; but in truth a Darkneſs and deep Confuſion without form. Then he divides that Lump into four Lofts and Rooms, and puts in forms thereto to perfect that Maſs, and ſo makes the four Elements: then he finiſheth and fits up thoſe ſeveral Lofts and Chambers with inhabitants, garniſheth the fiery Heavens with Stars; fills the Waters with Fiſhes, the Air with Birds, the Earth with Beaſts. And of theſe, thoſe that had a more perfect Kind of Life, were ſtill Created in order, after the other more imperfect; and ſtill the latter containing in them the perfections of the former: And then laſt of all, Man, the End, the Exiſtence, the Lord of all, that hath the Excellency of *Angels*, *Sun*, *Moon*, and *Stars* in him, as *Eccleſ.* 12. 2.

And whereas God had *another Man* to come, *The Lord from Heaven*, who is *God and Man*, and for him to make another World, *a new Heaven and a new Earth*, which he intended more than this; yet his Ordination in his Decrees was to make this firſt World more imperfect, as the Preludium and Preparative to this new World of Chriſt's: Which Ordination and Method of his, the Apoſtle hath expreſly ſet before us, as heedfully to be noticed by us, 1 *Cor.* 15. 46. where ſpeaking of both theſe men, *Adam's*, and their Worlds, *That was not firſt which was ſpiritual*; that is, That man *Chriſt*, and that Eſtate of ſpiritual Perfection he brings in, was not to be firſt, but laſt: *But firſt that which was natural, and afterwards that which is ſpiritual.* God laid that Eſtate of *Adam* but as the firſt rude draught, the ground work to be filled up. God proceeded *ab imperfectiori ad perfectius*, by degrees from natural to ſpiritual. And in the framing and rearing up this new ſecond World, he obſerves the ſame Method.

1. In the very Propheſie and fore-ſignifying of it aforehand, God proceeded πολυμερῶς, by ſeveral parcels, and caſt the Revelation of him into ſeveral ſhapes and repreſentations: πολυτροπῶς, *Hebr.* 1. 1. proceeding from more imperfect to what is perfect, as a Preludium thereunto.

1. He makes a Covenant with the Jews, in outward appearance little better than a Covenant of Works (whereof it bears the name;) Then brings in that of Grace, eſtabliſhed upon better Principles and Promiſes. The firſt at beſt, as the beſt of the Jews underſtood it, but imperfect to the end, as *Hebr.* 9. *ult.* *That they without us ſhould not be made perfect.*

And that firſt Covenant, how doth he deliver it with all poſſible ſtate and majeſty? brings down Heaven to Earth, and makes an Heaven upon a duſty Mountain in *Sinai*? How gloriouſly ſpeaks he in Thunder? By Angels how terribly? Makes *Moſes*, a Mediator, approach to him with his face ſhining, how brightly? Erects a Miniſtry, how richly cloathed? A Tabernacle, after that a Temple, how magnificent? A Worſhip therein, how coſtly? And intends all this but as an imperfect ſhew. For he finds fault with this Covenant, Miniſtry, Worſhip, and all, *Hebr.* 8. Diſannuls it for the weakneſs and improfitableneſs of it, *Hebr.* 7. 9. and then brings in a *better Covenant*, *a more excellent*

cellent Miniſtry, Hebr. 8. 6. *A greater and more perfect Tabernacle*, Hebr. 9. 11. And even in that Carnal way he proceeded by degrees: Firſt there was but Altars, then a Tabernacle, then a Temple: And then again in that worldly Temple, How was there firſt that which was *imperfect*? and then comes that which was *holy* and *more perfect*. Three Courts there were. The *outward Court* for the *People*, *Rev.* 11. 1. leſs glorious: The ſecond for the *Prieſts*, wherein was the *Candleſtick*, and the *Table*, and the *Shew-bread*: And after the ſecond Vail a third, *The Holieſt of all*, *Hebr.* 9. 2, 3, 4, *&c.* which had the *golden Cenſor*, the *Ark* overlaid with gold, wherein was the *golden Pot* that had *Manna*, and the *Cherubims of Glory*: And this was eminently called, *The Glory*, the *Type of Heaven*. And then, when God came indeed to erect the new World *under the Goſpel*, *Hebr.* 2. 4, 5. How ſtill doth he proceed from the more imperfect to what is perfect, e're he hath brought us to the height of all Perfection? Into how many Heavens, one after the other, will he bring us? Chap. 3.

1. He makes a new Creation in his Peoples hearts, a new work there: ſo 2 *Cor.* 5. 17. *Old things are paſt away, all things are become new* in a Believer's heart; and this out of a Darkneſs, a *Chaos*, 2 *Cor.* 4. 6.

And 2ly, Then he brings that new Creature into a new World of the Ordinances and Things revealed and fitted to this new Creator, which are deſervedly call'd, *The Kingdom of Heaven*: Whereby a man is ſaid to have a being *lift up to Heaven*, *&c.* as *Capernaum*: And all the glory of that Reveſation made on *Sinai*, is called but *Earth* to this, which is truly a Heaven in compariſon of it, *Hebr.* 12. 25, 26. yet this *Heaven* he will ſhake as he did that *Earth*, and remove this *Heaven* as he did that *Earth*; ſo *Hebr.* 12. 26, 27. and bring his Elect into a *new Heaven*. New in compariſon to this now, *Rev.* 21. When as once again all is to become *new*, *verſ.* 4, 5. And then after that *new Heaven and new Earth*, *where Righteouſneſs dwells*; the *Epiſtles* of *Paul* and *Peter* tell us, that he will bring us into *an Heaven of Heavens*, ſo call'd, not in relation only to natural Heavens, but ſpiritual Heavens foregoing it, which ſhall be the End, the Perfection of all. And ſo *Rom.* 6. 22. is call'd τέλος, [from τελέω, *perficio*] *The End*, the Perfection; even as Chriſt is called, *The End of the Law*, *Rom.* 10. 4. And as the Law made nothing perfect but Chriſt, ſo even all theſe foregoing *Heavens* are (though in themſelves, ſome of them comparatively to others foregoing, perfect, yet) compared to this laſt and utmoſt, but imperfect, which is the *End* of all.

The ſecond is, That in all theſe gradual Repreſentations of his, he ſo orders it, that the latter ſhall ſtill exceed the former, and ſo exceed, as the former ſhall hold no compariſon therewith; and therefore, the more of them we can find out, the better. Thus how did the World, ordered, garniſhed, and adorned, exceed the *Chaos*, which was Darkneſs and Confuſion? The ſecond days work exceeded the firſt; the third the work of the ſecond? And as much did the little World, Man, the Epitome of all the great World, excel all, ſo as Heathens ſtood aſtoniſhed at it. But infinitely more doth Chriſt, the ſecond *Adam*, exceed the firſt, 1 *Cor.* 15. 45, 46, 47. *&c.* and his World, this of *Adams*; and likewiſe the Miniſtration of the ſecond Covenant, the Goſpel, that of the firſt, the Law. That, 2 *Cor.* 3. 10. *It had no glory in compariſon of this which excelleth.* And then the *new Heavens*, and the *new Earth* to come, will ſo exceed this Heaven, even this Kingdom of Heaven we now, or the Saints enjoy, *That the former ſhall not be remembred*, *Iſa.* 65. 17. And as it was prophecied that the Ark and Service of the Temple, *Jer.* 3. 16. ſhould be ſo exceeded by the Goſpel, that it ſhould be remembred no more; ſo will the *new Heavens* exceed theſe, that all here ſhall be remembred no more, *nor come into mind*. An expreſſion, ſhewing how much the former ſhould be excelled by the latter; even ſo much, that as it uſeth to fall out in things and objects eminently excelling, they ſo ſwallow up the mind, that all other things are not thought on, but forgotten, as if they had never been. As the glory of the Sun puts out the glory of the Moon, ſo ſhall this exceed that former, that it ſhall not come to mind.

Book II.

Now to add a true Reaſon why God is pleaſed thus in his Works to proceed in general:

1. To ſhew the Perfection of his Efficiency and Workmanſhip. It argues a weakneſs in an efficient to do worſe, when it hath done better; but Perfection, ſtill ſo to exceed, and put down the former.

2. It ſhews his various and manifold Wiſdom, πολυποικιλος σοφια, or *his much or mighty varying Wiſdom*, as *Chryſoſtome* expounds that Phraſe, *Eph.* 3. 11. His Wiſdom is in it ſelf one, but we could not ſee it in it ſelf at once. Therefore he ſhews it by ſeveral Repreſentations of it and himſelf, in ſeveral effects; and that ſhews Wiſdom alſo not ſimply various, but much, mightily differing and excelling, to ſhew the vaſtneſs of his Wiſdom, who could caſt himſelf into ſo many forms, and frame ſo many ſeveral Patterns of Worlds and Conditions, not only infinitely differing from, but as much excelling each other.

And thirdly, This is a way and courſe he knew would take the Creature moſt, for unto its Capacity hath God herein applied himſelf. Now we find, that our Spirits are taken and led on with much more pleaſure, and brought into a greater wonderment and admiration of a thing tranſcendently excellent, when things of leſs worth, yet to our apprehenſions (whilſt we ſee no better) moſt excellent, are preſented firſt. So we have heard, in entertainment of great Ones, their cunning Suitors have led them into ſtately Rooms, where ſumptuous Banquets have been prepared, and from thence carried them into other far more exceeding, to ſet off the latter ſo much the more, and make it great indeed: So it is in Maſques and Shews, in which there are ſeveral Preſentments involved one beyond another. And thus doth and will God entertain his Children. And what can be more to draw the Creatures into wonderment, than firſt to preſent them with ſuch a Work, ſo perfect in their Apprehenſions, as they know not where any thing ſhould be added to it, to make it more perfect, or *taken away*, as *Solomon* ſpeaks of God's Works, *Eccleſ.* 3. 14. (though haply in a further ſenſe alſo;) And yet then to bring them unto another frame and building differing, infinitely exceeding the other: What is there will wrap up in more aſtoniſhments? Now, never did the Art of Man preſent ſuch a proſpective piece, which as you know, carries the eye through ſeveral Rooms, one beyond another, as is this which God hath made, and the World reveals unto us.

As for the ſecond Head propounded, the Scheme of theſe ſeveral Eſtates, and the Subordination of them.

1. The Scheme of them.

1. There is the Eſtate of *Pure Nature*, wherein *Adam* was created, and in him we, which he and we ſhould have enjoyed on Earth, which had an Happineſs in its kind moſt perfect and compleat.

The ſecond, is the *Eſtate of Grace* we are brought into here by the ſecond *Adam* under the Goſpel, and the Priviledges enjoyed by Faith and Hope, which if it were made up compleat, (though but within its own Sphere, without addition of glory) would afford an higher and ſuper-excelling happineſs, than that of *Adam*.

The third is, The *Eſtate of Glory* hereafter, in which there might haply be found out in Scripture three degrees; whereof two are but ſteps to the higheſt Throne we ſhall be ſet in.

1. That of the Souls of Men ſeparate, till joyned to the Body, during which time, though made perfect in Grace, and with addition of Glory, yet not with that degree, which at the Reſurrection Soul and Body ſhall receive.

2. That Eſtate of the Soul and Body, when firſt joyn'd in Chriſt's viſible Kingdom, and the day of Judgment, which tranſcends that of the Souls alone.

3. That of the Soul and Body, when Chriſt ſhall have given up his Kingdom to his Father, when God ſhall be all in all.

All

All which may further be caſt into this Series: That whereas God, *known* and *enjoyed*, is the ſupream happineſs of Man in all Conditions, God hath ordained ſeveral ways, differing not only in degrees, but kind of *Knowing and enjoying of him.* All which the Apoſtle reduceth to a *Dichotomy*, 1 *Cor.* 13. 12. Either, 1. *In a Glaſs*, or in a Riddle, *darkly*, now in this World: Or, 2. *Face to face*, in that to come. The one, we may call *ſpecularis cognitio*; the other, *Intuitiva*; The one mediate and meerly, *in alio*, in another thing; that other immediate, in *ſe*, as in himſelf, *Face to face.* And anſwerable to each of theſe *Knowledges of him*, is there an enjoyment of him by the Will, goes along therewith, to delight and reſt ſatisfied in him: For the Underſtanding and the Will are commenſurated and proportioned each to other, according to that known Rule, *In quantum cognoſcimus, in tantum amamus; in quantum amamus in tantum gaudemus:* So much, or ſo far as we know God aright, we love him; ſo far as we love him, we rejoice in and are made happy by him. Chap. 3.

This ſpecular or mediate Knowledge of God in this World, is either, 1. Such as that, which *Adam* had, ſeeing and enjoying him in the Creatures, which was his Glaſs, as it was ſaid of old, *Speculum Creaturæ*; or enjoying him in and by the Covenant of Works, the Glaſs of the law, accompanied with Peace of Conſcience following the doing his Will; or at the beſt, but ſeeing and enjoying him in Viſions and Apparitions, as the Father of old did. Or elſe, 2. It is that knowledge which we have of him by Revelation in the Glaſs of the Goſpel, this Covenant of Grace, *in which the Glory of God ſhines forth in the face of Jeſus Chriſt, as in a Glaſs*, as 2 *Cor.* 3. *ult.* and *Chap.* 4. 6. compared. Which is accompanied often with, *Peace which paſſeth Underſtanding*, Joy unſpeakable, and glorious, as 1 *Pet.* 1. and but only as in this Glaſs. And if we compare either this Knowledge of God in Chriſt, preſented in this Glaſs, with that of *Adam*, his will be found to be but as in a riddle, darker and obſcurer far, for the kind and way of knowing him, though for degrees, in its own kind; it was more compleat. And in like manner, the leaſt drop of Joy of the Holy Ghoſt, the droppings of Heaven, which he puts into the heart, will be found more than all *Adams* full Springs of Peace, which aroſe but out of his own Conſcience, which was but as a Spring on Earth, in compariſon of this other. And both theſe ways of knowing and enjoying God, which a Believer in part here hath, I take it to be the Apoſtle aims at, *Verſ.* 8. calling the one, namely that by Relation in the Goſpel, *Prophecying*, which is the means of revealing God in Chriſt by the Scriptures, which are the Glaſs and Ordinance that preſent *God in Chriſt* moſt lively to us: The other *Knowledg*, namely, that obtained by the Creatures, as ſome have differenced theſe two.

But then there is a Knowledge, which is *Face to face*, as being more immediate after this Life; whereof I take it, there are two degrees alſo, whereof the one ſhall exceed the other. The firſt, is the ſeeing and enjoying Chriſt the Lord perſonally in glory, *Face to face*, and ſo the Godhead in him. So as ſtill the chiefeſt and eminenteſt way of knowing and enjoying the Godhead, ſhould be in Chriſt only, which I take is the chiefeſt way both for the Souls ſeparate, both before and at the Reſurrection, till the day of Judgment be over, when *we ſhall ſee him as he is*, *and be made like him*; which infinitely tranſcends our ſeeing God in Chriſt here; when Chriſt himſelf is made known but imperfectly in a Glaſs, in Ordinances of Grace, and is truly a ſeeing *Face to face*, namely of the Lord Chriſt, being compared with our way of ſeeing him here abſent by Faith, and not by ſight, as 2 *Cor.* 5, 6, 7, 8. Yet ſo as there is a ſecond and further degree of ſeeing God in himſelf, *Face to face*, far more exceeding, that is, for us to ſee him *Face to face*, as Chriſt himſelf now doth; when he ſhall have given his Kingdom up, by which only, as by him adminiſtred, God is more eminently to be known, till the day of Judgment is over: Then ſhall God become *All in all* immediately himſelf; which muſt needs exceed all elſe, as God himſelf exceeds all theſe ways of revealing him.

BOOK II. Thus hath God ordained to bring us by ſteps and degrees to that Participation of himſelf which Creatures are capable of: And in bringing us into his immediate Preſence and Conjunction, to entertain us firſt with lower, though all moſt glorious Repreſentations of himſelf; even as Kings are wont to do, in admitting Embaſſadors into their Preſence; ſo God admits us, 1. By Creatures and Viſible Apparitions; 2. In his Son revealed abſent in a Glaſs; Then 3ly, by his Sons own Perſonal Entertainment of us; Who 4ly, ſhall deliver us up to God, to enjoy God, as himſelf doth.

And as I have given a brief delineation thus of the Particulars; ſo I will make the like briet Compariſon of them each with other.

1. If we compare the firſt Branch of that laſt Diviſion given with the latter, how doth the latter way exceed it? For to ſee God, and enjoy him, but in Creatures, as *Adam* did, and in the Ordinances and Revelations of the Goſpel, is as in a Glaſs, and makes it at beſt but as an *Accidental Happineſs*, as comparatively Divines calls it; That only, of ſeeing God and Chriſt, *Face to face*, as in himſelf, eſſentially, is the trueſt happineſs. The one, is but the ſhadow; the other, the Subſtance in which true Happineſs conſiſts.

But 2ly, more particularly the diſtance between each of theſe four degrees is ſuch, that, 1. All the knowledge which *Adam* had of God in the Creatures, the Law and Apparitions, was but as ſeeing one in his footſteps and ſhadow, and in types and reſemblances, as all theſe were *Seculum Speculi*, as was ſaid of old. As in like manner were theſe Revelations under the Law; which were but the *ſhadow*, *Hebr.* 10.1. and not the *Image*. 2. That Knowledge by Revelation in the Glaſs of the Goſpel, in ſeeing Chriſt therein, which is ſaid to be the *Knowledge of God in the Face of Jeſus Chriſt*, 2 *Cor.* 3. *ult.* and *Chap.* 4. 6. compared, as yet but as ſeeing the Image of one that is abſent in a Glaſs, and ſo but the Repreſentation of him in his Son, who is his Image, and that but as preſented in a Glaſs abſent, which though nearer than the other, yet how remote from the real Communication of himſelf!

3. That after this Life ended, till after the Day of Judgment, will be but the enjoying God more eminently in his Son, who is not abſent any more, but Perſonally preſent in his Glory, *That they may ſee my Glory*, *John* 17. 24. Which adds infinitely to both the former, and is the ſeeing and enjoying *the Subſtance* of that Image of God, the Image only of which we here enjoy: It is to view *face to face the brightneſs of God's Glory ſhining in Chriſt*, of which but the glimpſe or reflection we here could ſee.

But then 4ly, To behold that Glory as in it ſelf, and as this his Son, that before repreſented it to us himſelf, ſees it; and for God himſelf to be his own Preſenter of himſelf, will infinitely yet more tranſcend.

And thus each of theſe are to what ſucceed them, but as *perfectibilia ad perfectivum*; as ground-works and foundations laid for the other ſtill to perfect them, and ſwallow them up: That ſtill, as that which is more perfect, ſucceeds that which was before (and in compariſon thereunto, was but imperfect) is done away. And as the Knowledge of God in the Creatures is ſwallowed up, and vaniſheth, as it were, in the Preſence of God in Chriſt preſented in the Goſpel, and ſo indeed would *Adam*'s certainly have done, if Chriſt had been propounded to him. And ſo doth all Old Teſtament knowledge of God vaniſh before this ſame, as the *Shadow*, as *Coloſſ.* 2. 17. or as the *morning Star*, as 2 *Pet.* 1. 19. when the Sun appears: So will, much more, this of Chriſt now be ſwallowed up, and vaniſh afore the enjoyment of God in Chriſt, in his Glory and his Kingdom. And ſo the Apoſtle tells us, That *Knowledge and Prophecy ſhall ceaſe and fail*; and this *that is but in part*, *ſhall be done away*, 1 *Cor.* 13. And ſo in like manner, the ſame Apoſtle tells us, 1 *Cor.* 15. That the Kingdom, or Eminency of Chriſt himſelf, ſhall in compariſon ceaſe, and be given up to the Preſence of his Father, *When God ſhall be all in all.* 1 Cor. 15. 24, 25, 26, 27, 28. *Then cometh the end, when he ſhall have delive-*

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red up the Kingdom to God, even the Father, when he ſhall have put down all Rule, and all Authority, and Power. For he muſt reign, till he hath put all Enemies under his feet: The laſt Enemy that ſhall be deſtroyed is Death. For he hath put all things under his feet: but when he ſaith, all things are put under him, it is manifeſt that he is excepted, which did put all things under him. And when all things ſhall be ſubdued unto him, then ſhall the Son alſo himſelf be ſubject unto him that put all things under him, that God may be all in all. Chap. 4.

CHAP. IV.

Containing a ſhort View of the Happineſs of Adam's *Condition.*

ADAM's beſt Eſtate was but a Type and Shadow of that which Chriſt was to bring in, and according to the Law and proportion of that Type, an excelling difference muſt needs be in the latter above the former.

Let us but conſider the height and true elevation of his ſtate, ſimply and plainly, what it was in it ſelf, without conſidering it as a Shadow or Type of the ſtate of Grace by Chriſt, and it will appear, how ſhort, and low, and mean his Condition was, in compariſon of what even the ſtate of Grace, now under the Goſpel, brings us into, and makes us the Subjects of.

Many things are written concerning the Image of God in *Adam*, both internal in Holineſs and Righteouſneſs, and in Knowledge, &c. as alſo external, in dominion over the works of God's hands. My ſcope is only ſo to ſpeak of theſe things, as may ſerve to the Illuſtration of Chriſt, and our eſtate of Grace and Glory by him.

The bleſſed Condition that *Adam* was created in, and eſtated into in Paradiſe, is, in the general apprehenſions of all men, made the Object of their Envy, and conceived to have been ſuch, as their hearts know not how to deſire a happier: And ordinarily we can ſtill ſcarce think of it as loſt, but with a ſecret kind of regret, that it did ſo unhappily fall out, that *Adam*, and we in him, ſhould fall from it; and, like great mens Heirs, be diſinherited for their Father's Treaſon, we uſe to ſay within our ſelves, *O, what men ſhould we have been, if* Adam *had not ſinned!*

To give therefore a ſmall taſt of this Happineſs of *Adam*:

No ſooner did he open his eyes, but he ſaw himſelf moſt happy. He had a World about him new made, and in its freſhneſs and beſt hue, and furniſht with all ſorts of Creatures, and all of them ſuited to his Body, (the Epitome of them all) and to his Senſes, as well inward as outward, ſo to eſtate him in the fulneſs of all Contentment. And he was made the Center of all the goodneſs that was in thoſe Creatures, unto whom each of them, as unto their Lord, was fitted to pay a Tribute of comfort: So ſuited was this little and great World together. There was not a deſire could ariſe in him, but ſomething or other he might find, to ſatisfie it; nor was there a Creature, in the Univerſe, towards which he might not find ſomething in himſelf to be well pleaſed in it. God having placed the World in Man's heart, as Man in the World. And for this firſt Man, God ſeated him in a Garden planted by himſelf, in the richeſt and moſt pleaſant Soil in the World, *Eden*, near *Babylon*, as the Court and Royal Seat of the King of this great World. A Garden, of all Nature's pleaſures, the moſt delightful, (and therefore affected ſo

by

Book II.

by *Solomon*, *Eccles.* 2. 5.) planted by God himself, the best Gardiner for skill that ever was, (and therefore often call'd in *Ezekiel*, *The Garden of God*) and so, furnisht with all the choicest Rarities and Glories of the whole Earth brought thither together (which in all other places were but thinly sprinkled): seated in a Soil fertile and pleasant beyond expression, and therefore called *Paradise*, κατ' ἐξοχὴν, as being the Garden of Gardens. And the greatest Monarch of *Assyria* is compared but to one of the Trees of this Garden, as other Princes that envied him are compared to other Trees, *Ezek.* 3. 6, 7, 8. And then God gave him a Soul, able to search into, and so, to know the Natures of all the Creatures, (for he gave Names to them all) which (as *Plato* said of him who first did this) argued him to be *Sapientissimus*; and much more able than *Solomon* was he to discern of all things, and so, to see God clearly in each of them; whom then looking into his heart, he found by the Covenant of Works (as before he had tasted his favour in all the Creatures) to be *his God*: From whence issued an immixed peace and joy, such as fully satisfied his heart in a fellowship with him, as thus known to be his chiefest Good, joyned with a Promise of having this God to be for ever his, whilst he should thus continue to obey him. The Promise to him was, That he should *live* by *doing*: by which was meant, not only *not to dye*, but to *live* to a life made up of nothing but of comforts and contentments. His *heart did live*, as the Phrase is, *Psal.* 69. 32. And besides this, he seeing and tasting Gods love and goodness in and by all the Creatures, he was made capable of a superadded Fellowship with God, which at times he was pleased to vouchsafe him by Revelations, in Visions and Apparitions, wherein God *talked with him*, (as he did with the Patriarchs after him) as appeareth in his Story, *Gen.* 2d and 3d *Chapters*: By which he was refreshed and cheered, and also instructed further, than simply by God enjoyed in, and by the Creatures. And surely we have now taken the height of that his happiness.

Now this Condition of his, infinitely surpassed the best state that since the Fall ever was, or can be supposed to be on Earth. Since Sin subjected both the Creature to vanity, and Us to vexation of Spirit; there never was the like enjoyed by any Son of Man. Yea, take but the contentment he took in the Creatures, and his Pleasures must needs as much exceed these which now men have, as the Pleasures of a man, sound and in perfect health, do exceed those of a desparately sick man, who wants all relish; as we now are said to be, *Eccles.* 5. 17. by reason of Lusts within us, (as *Solomon* compares it). But besides, the Creatures now are but a *Husk*, as they were to the Prodigal (who was the Type of Sinners) *Luke* 15. whereas then, God was as the Kernel of them, and with his favour tasted in them, fill'd them with a transcendent sweetness. Neither was there then, any cross accident added to this Emptiness: No stings of Conscience to cause any sadness in the midst of mirth; no contrary Passions to allay the Pleasures then enjoyed; but all in Man was subjected unto Reason, and that unto God. He enjoyed a perfect peace and security, and a Condition so happy, that God delighted himself therein when accomplished, and kept a day of Rest in memory thereof: which Estate of his the fain Angels did envy and malign. And Man himself could not but think this World, and his Condition in it good enough; nor knew he how any thing could be beyond it.

Now, notwithstanding all this that hath, or may be said of it, this is the *Position* which I shall endeavour to assert and establish:

THAT ADAMS best *KNOWLEDGE* and *ENJOYMENT was inferiour, and of a lower rank, than is that* KNOWLEDGE and *FELLOWSHIP* with God, which *WE IN CHRIST, through FAITH*, do *here enjoy, in that Estate of Grace which the Gospel putteth us into.*

Than which, (if well establisht) nothing will more tend to magnifie the Grace of God in Christ; and will abundantly serve to heighten our apprehensions about Heavens Glory, when we shall consider how infinitely transcendent that happiness must needs be, which God in the End doth beyond all this, advance us unto.

Now

Now to preſent miſtakes, and to clear my meaning, that I be not miſ-underſtood in caſting *Adams* Condition thus low, I Premiſe theſe two Cautions. Chap. 3.

1. My meaning is not, as if his Condition did not then afford him a more ſenſible, conſtant felicity, and a more actual quiet eaſe and contentment, than a Believers in any conſtant way doth, now under the Eſtate of Grace: Which falls out ſo to them, becauſe their Happineſs is diſadvantaged by two things (whatever elſe there may be) by which his was not. As,

1. From the anoyance of outward Afflictions from Men and the Creatures, and the Chaſtiſements from God for Sin: In which reſpect, our Condition now is rendred more miſerable than other Mens, and much more than *Adam's*, who had a fulneſs of contentment in God, and all the Creatures, and a perfect freedom from all miſeries whatever.

2. In that, even that fellowſhip a Believer hath with God and Chriſt, (which ſhould counterpoize theſe outward miſeries,) is for the degrees of it, ſo imperfect, and allayed with the contrary admixture of ignorance, unbelief, guilt, and diſtreſs, and ſo often interrupted by theſe, that it cannot be ſuppoſed alwaies to bring in that full and conſtant happineſs, and the enjoyment of contentment, that *Adam's* Fellowſhip with God did; which was ſincere, without any ſuch admixture, or privative imperfection, and was ordained to riſe to a full perfection in its own Sphere, and was ever conſtant and uninterrupted, whilſt he Sinned not: God not having ordained the State of Grace to give us that quietneſs, and ſecurity, and contentment, in a conſtant way here, hath left it on purpoſe thus imperfect, that ſo we might rather breath after that bliſs to come, whereof this is to be but the taſt and earneſt.

Yet ſo, as, (2.) If the way and manner of *Adam's* knowing and enjoying God (though in its kind compleat) be compared with the way and manner of our knowing and enjoying God, thus imperfect; this of ours is unſpeakably more divine, heavenly, glorious, and ſurpaſſing; and his more low, and Earthly.

So that now, would we make a ſuppoſition (as for this purpoſe in hand we may) That a Believers knowledge and enjoyment of God, were but compleated and filled up, though but within its own Sphere, without the addition of Glory and the Beatifical Viſion of God; (ſo it be, without this mixture of Sin and Miſeries, which are the Puniſhment of Sin;) and it would render us infinitely more happy, and more repleat with glorious contentment, than ever entred into *Adam's* heart; and would make this Eſtate of Grace below, a Heaven, in compariſon of his Paradiſe.

CHAP.

CHAP. V.

The Image *of God in* Adam, *how it was* Natural, *how Explained, and how* Faith *is* Supernatural. *That Knowledge of God Natural, which is due and fit for a Reaſonable Creature to have, and which he acquires by the exerciſe of his Rational Faculties. That Knowledge Supernatural which goes beyond what Man, by the right of his Creation was to have.* Adam's *Knowledge of God was in a Natural way, though it ſanctified him, and was joyned with Holineſs.*

NOW to ſtate the true difference, and give the true diſproportion between theſe two Eſtates, I muſt explain that known Diſtinction (ſo much uſed of all ſides, both School-men and our own Divines) of *Natural Righteouſneſs* and *Supernatural Grace*; or the Knowing and Enjoying God in a way *Natural* to Man, and tending to a *Natural* Happineſs in God, and the knowledge of, and fellowſhip with God in a way *Supernatural* or *above Nature*, which tends to a Supernatural Happineſs to be had in him.

Now when it is ſaid, That there is a *Natural* way of knowing God; the meaning is not, of that Natural knowledge in *Corrupt Nature*, which Heathens have of God: But it hath reference to the *pure Nature* of Man in *Adam* uncorrupted, whereof that natural light left even in corrupt Nature, is but the Shadow. Which ſhews, that there was ſuch a kind of knowledge of God in *Adam*, in an holy and perfect way: which Knowledge of his the Schoolmen call *Adam's Theologia Naturalis*, his *Natural Divinity* and *Knowledge*.

And (oppoſitely) a *Supernatural knowing God*, is not ſo called in reſpect of corrupt Nature, as being Supernatural to it; but in reſpect to *pure Nature*, as being above even the Natural way thereof.

Now the moſt radical and exact difference between theſe two, that I can ſearch out, lies in theſe two things.

1. That way of knowing God in pure Nature, is, ſo far called *Natural*, as it may be ſuppoſed a *Natural Due*, meet and requiſite to be in Man, by the Law of Nature, if God would at all make ſuch a Creature, endued with Reaſon and Underſtanding: For if God meant to make two ſuch Faculties, as are our Wills and Underſtandings, in their Nature and Capacities ſo unlimited, the Law of Nature required, that God himſelf ſhould become the Object of them, and ſo to give Man a Power to know and delight in him; for otherwiſe it had been to make thoſe Faculties in that vaſtneſs, in vain, and without their due end, ſeeing they could not reſt, or be ſatisfied with all the particular truth and goodneſs in the Creatures, (as the Senſes can,) they being vaſter and more general Faculties: And therefore in a way that was due to the Nature of Man: If God would make him reaſonable, God was to be both known and enjoyed by Man; ſo, as to ſatisfie both his Underſtanding and Will, and thereby to make him happy. And a Happineſs in God, ſo farr proportioned thus to the Nature of Man, is called *Natural* Happineſs.

And ſo (oppoſitely) that which was vouchſafed to Man, over and above this Natural Due, and *ſupra exigentiam Creaturæ*, more than it was ſimply meet for God to give him, upon, and with his Creating him Reaſonable, That

(I ſay) is *Supernatural*, and is therefore called *Grace*: As being a free Gift, over and above that which was neceſſarily due to ſuch a Creature. Chap. 5.

Now for the preſent, to clear this in General, by an Inſtance; for God to have for ever confirmed Man, whom he thus made, in that goodneſs, and to have held him ſo to himſelf, that he ſhould not Sin or fall, this had been a *Supernatural* Grace; becauſe it is more than is due to any Creature, as Reaſonable: For as it is a Creature, it is defectible, and (and may fail,) and it is Natural to the Creature of it ſelf ſo to be; *God alone* being *without ſhadow of turning*: And therefore; though it was Mans due (if God would make him Reaſonable) for God himſelf to become his Happineſs; Yet to keep him from failing, was above the Due that the Creature, as a Creature, could challenge: Yea rather; it might become God to leave the Creature, to ſhew it ſelf to be but a Creature, that would Fall.

The ſecond Difference is, that That Knowledge and Enjoyment of God was *Natural*, which was ſuited, fitted, and proportioned to the Natural way of Man in his knowledge of things. So as, that light that enabled him to know God, was ſuited and made apt to cloſe with the Natural way and his Underſtanding, only it did withall ſanctifie it.

But that knowledge (oppoſitely) is *Supernatural*, which is by a light above the way of Nature, and the way of Mans Underſtanding things, as the Light of our *Faith* is.

Now then, to bring down this Diſtinction unto the thing in hand: I conceive that the ordinary way of *Adam*'s knowing and enjoying God lay, (if not wholly, yet) for the moſt part, within the Sphere and compaſs of a *Natural* way; that is, ſo far as was ſimply due to a Creature reaſonable, and was ſuch as was alſo ſuited to the Natural way of Man's Underſtanding and Knowledge, though withal, ſanctifying of him. And accordingly, the Happineſs thence ariſing, was (comparatively) but a Natural kind of Happineſs; ſo much as was due to the ſatisfying of Man's Underſtanding and Will in God, in their Natural Deſires and Appetites, ſo far as might become their Object in ſuch a Natural way.

For the clearing of which,

1. You know that the *Image* of God, which conſiſted in *Knowledge and Holineſs*, wherein Man was at firſt created, is by our Divines (in oppoſition to the *Romaniſts*) argued to have been *Natural* to him, than in that ſtate conſidered: *Natural*; not that it ſimply flowed from the Principles of Nature, (it being from God, who adorned Man's Nature with it); but *Natural*, in this reſpect, that it was a requiſite and due, even in the order of Nature, that Man ſhould be created with it: And ſo, as you could not ſuppoſe him created by God reaſonable, but he muſt withal know God as his chiefeſt Good, and love God above all, and in that knowledge and love of him be happy. And this was the Law of Nature in his Creation; unto which, if he had not been framed, he had not had that Natural goodneſs in his Kind, which other Creatures had in their Kind. And ſuch was the Image of God wherein he was created.

This Point I will not now diſpute, but may well take for granted, it being Fundamental to all the Proteſtant Opinions about Original Sin, *&c.* wherein we differ from the Papiſts.

And 2ly, If thus the Image of God was *Natural* to *Adam*, then was it alſo ſuch as was ſuited to that way of Man's Knowledge and Deſires, running along therewith in the ſame Chanel and way that Man's Nature was to take, in knowing of other things: For otherwiſe, ſo far as it had been carried above its own way, it had been *Supernatural*.

Now then, let us conſider what is the Natural way of Man's *knowing* things, and ſo, of his knowing God. The way and progreſs of Man's Knowledge Naturally lieth thus:

In having at firſt a glimmering Light, and common, yet obſcure Principles and Glimpſes of the Notions of things ſown in the Mind by Nature; which then by obſervation and laying things together, and ſo gathering one thing

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from another, the Mind improveth and enlargeth, till it arise to a particular, clear, distinct, and perfect Knowledge of those things which it seeks to know. This is the Natural way of Man's Understanding in both Estates, both of Innocent, and Corrupt Nature; and that, in all things that are known by him in either of these Estates wherein common Principles (as that the Whole is greater than its Parts, &c.) κοιναι ἐννοιαι (as the *Grecians* call them) hints, glimpses, (as I call them) (many of which are even in the Minds of Children, and as it were connate with them) these (I say) are as the Seed sown, and Reason and Observation are as the Tillage and Watering of them; and a full Knowledge arising from both, is as the Crop or Harvest that springs from both, and is reaped by us.

Now when God stampt his Image upon the Understanding of Man, that thereby he might know God himself, and so enjoy him; he so framed it, as that it might suit with this Natural way of Man's proceeding in his Knowledge, in other things: So as the Mind of Man might proceed its own way in the Knowledge of God himself, and walk therein after the Rule of Nature. And unto that end God, in the instant of his Creation, did sow in his Mind holy and sanctifying Notions and Principles, both concerning his own Nature, what a God he was, and also concerning his Will; (even as he did the like common Notions of the Knowledge of other things). Which Principles were by rectified Reason to be improved, enlarged, and confirmed, made clear and illustrious, out of his Observations from the Creatures and the Works of Providence, as also from the Covenant of Works, till it arise to a full, clear, and distinct Knowledge of God, whom, as thus known, he should have enjoyed and delighted in; even as now we see Man's Mind hath the Principles of other Knowledge in it, which Observation and Reason do improve. And thus, as he was to till the Garden of *Eden*, so was he to till and manure his own Mind.

Two things it then concerned Man to know of God:

1. The Nature and Attributes of God; what a God he was; how Wise, Powerful, Eternal, &c.

2. The Will and Mind of God towards Man; both what God would have him do, and what God was, and would be to him, (even his God) if he did his Will.

And of both these he had the Knowledge through Natural infused Principles, which sanctified his whole Man then, as the Knowledge of Christ by Faith doth our whole Man now.

1. He had inbred, obscure Notions of the Attributes of God; which yet were not so full and distinct, but that from the Creatures and Works of God, he was to enlarge and confirm his Knowledge of them; and out of all laid together, to make up a perfect Knowledge of God, and of all his Attributes: *For the invisible things of him are clearly seen from the Creation of the World*, Rom. 1. 20. And if thus to be seen by Heathens (as the Apostle there argues) then much more by *Adam*, for whom they were ordained. Those holy Principles or Glimpses of the Knowledge of God in him, were like Letters written with the juice of Lemmons, or the like, which when they are held to the Fire, do become legible and apparent: So these, whom he came once to view the Creatures, presented God clearly to him. *The Heavens declare the Glory of God*, &c. (says the Psalmist, *Psal.* 19. 1.) *Præsentemque refert quælibet herba Deum*, (says the Poet). *Adam*'s Reason was able, through the light of those Principles sown, to take God up as the Cause, from these Effects, and so to attain a perfect Knowledge of him: (perfect, that is, in its kind, and in that sense compleat).

2. He

2. He had in like manner the Principles of God's whole Mind and Will ſown in his heart; even the Seeds of all that Moral Law which we find in the Scriptures, *Adam* had then ſown in him in the utmoſt Spirituality thereof; the Notions of it grew up Naturally in his heart. So as, upon all Occaſions, when he was to practiſe any part of it, he might come fully to know what he was to do; and it needed not to be revealed, or he to receive it by Faith. But the whole Law was to him even *A Law of Nature* written in his heart, Naturally known to him by common Dictates inbred in him. And thus in like manner was *that* Promiſe known to him, That by *DOING he ſhould live*, together with that Threatning, that by Tranſgreſſion of the Law, or any part of it, he ſhould *Dye the death:* Theſe were known to him by Principles written in his heart, though further confirmed to him by two Sacraments, *The Tree of Life*, and of the *Knowledge of good and evil*, even as his other Notions of God were helpt and enlarged by the Works of God: Yet ſo, as the Knowledge of this Covenant, and of the Promiſe and Threatning annexed to it was Natural, though it were ſtrengthned and enlarged by thoſe Two Sacraments. Chap. 5.

And as an Evidence to us, that this was the Natural Primitive way of Mans knowing God in the Eſtate of Innocency, God hath put into Corrupt Nature a ſhadow hereof, and an imperfect Counterfeit of it in all Mankind, to remain as a Witneſs what an one his Image in Man at firſt was, and how ſtamped on him. He hath (I ſay) left ſome Inſtances, Prints, and Footſteps of either kind of Knowledge (above-mentioned) ſtill in us; both concerning the Nature of God, and concerning his Will, (as we find them, the one, in the firſt to the *Romans*, and the other in the ſecond.)

1. There are ſtill in us ſome rude Notions of a God; which the Apoſtle ſhews the Heathens to have had, (*Rom.* 1.) which he calls τὸ γνωστὸν τοῦ Θεοῦ, *Verſe* 19. *That which might be known of God*; that is, whereby they might have *ſeen* (as ſome of them did) *the inviſible things* (or Attributes) *of God*, *Verſe* 20.

And, 2ly, there are ſtill like Notions and engrafted Principles concerning ſome parts of the Will and Law of God, written in our Hearts: So *Rom.* 2. 15. They have *the work of the Law written in their hearts:* And ſo, *are a Law to themſelves*, (as is in the foregoing *Verſe*:) And have alſo ſome glimmering of the Threatning, and ſo (by conſequence) of the Promiſe, if they walk according to it: For *Verſe ult.* of *Chap.* 1. They are ſaid *to know the Judgment of God*, (thus by inſtinct) *that they who commit ſuch things are worthy of Death*; and (by the Rule of Contraries) that they who obey the Law, are worthy of Life: And therefore their thoughts do as well *excuſe*, in hope of Life, as *accuſe*, in reſpect of Condemnation; (as you have it *Verſe* 15.)

Now theſe common Principles engrafted, ſome Divines call the *Reliques of that former Image*; thinking them to be the ſame for ſubſtance, with thoſe more perfect ones which were in *Adam*; as the Sparks of bigger Fire; or as the Ruins of an Houſe razed and diſordered, which for the Matter are the ſame that at firſt.

But I ſhall ſhew elſewhere, that theſe are rather wholly renewed, and again put into us by Chriſt, who *lightneth* (with this light, more or leſs,) *every Man that comes into the World*; as it is in *John* 1. 9. and ſo that they do in reality differ from thoſe in *Adam*, of which we have ſpoken. For thoſe Principles of the Knowledge of God, and of his Law, written in *Adam's* heart, and likewiſe the improvement of them by Reaſon, &c. were all holy in themſelves and Spiritual, and made his heart holy, and Sanctified him. For the moſt Spiritual part of the Law, was no otherwiſe known to him, than by being thus written in his heart by Natural Principles, (as the reſt alſo was,) and not by Faith, as in us it is: And ſo were as Natural then to him, as Moral Principles are now in Heathens. And thus to *love God* above all, to *believe on him*, &c. was to *Adam* but the Dictate of *pure Nature*, by a way of Common

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Principles, which met with anſwerable holy Diſpoſitions which accompanied theſe Dictates in this Will and Affections: All which together made up *true Holineſs and Righteouſneſs* in a Natural way. And in like manner, thoſe Notions which he had of God, and of his Attributes, by Nature, and that acquired Knowledge which was to riſe out of them by obſervation of Gods Works, were all holy and ſanctifying. Why, elſe are the Gentiles blamed for that, knowing God in a Natural way, even from his Works, they *glorified not God as God*, (*Rom.* 1.) and for that, they knowing the Law, walked not according to it; but becauſe the knowledge of both theſe which *Adam* once had, and they in him, and which he ſhould have acquired, enabled him thus to love God above all, and to *glorifie God as God*? And on purpoſe did God put this imperfect Natural Knowledge into corrupt Nature, to ſhew us what was the way of knowing and glorifying God, One in Nature, Pure and Innocent. And this is the firſt Demonſtration of it.

A ſecond Demonſtration, that the way of *Adam's* Knowledge was thus Natural, and by the light of common infuſed Principles, and by Obſervation of Gods Works to be emproved, may be taken from the uſe and end of the Sabbath, which God himſelf ſanctified, and upon it reſted, to contemplate his Works of Creation; and this, to be as an Example unto *Adam*, how his mind upon this Day was to be taken up, even in the Contemplation of the Works of God. And that that was the Principle Duty of the Sabbath, under the Covenant of Works, appears, by *Pſal.* 92.

And therefore, thirdly, the beſt of *Adam's* Condition (for of his Condition when firſt Created, the Apoſtle, 1 *Cor.* 15. 45. quotes that Speech in *Geneſis* [*The firſt Man* Adam *was made a living Soul*]) is called *Animal*, and *Natural*, in the 46th *Verſe* of the aforeſaid 15th, to the *Corinthians*; but that State unto which Chriſt brings us, is there called *Spiritual*, or ſupernatural. Both the Condition of our Souls here, and of our Bodies and Souls hereafter, is Spiritual, and Supernatural. And ſuch is, Chriſt whole Image; whereas *Adam's* was but Natural.

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Chap. 6.

CHAP. VI.

That the Covenant of Works, *the* Juſtification *of* Adam *by that Covenant, and the* Reward *of his Obedience, were all* Natural. *And that by Covenant he ſhould not have gone to Heaven.*

AS the way of his *Knowing* God, and the *Image* of God in him, were thus *Natural*, and no higher than was due unto Nature, and ſuited unto Man as Man; ſo were all things elſe which any way concerned him; they were of the ſame Elevation alſo, and reached no higher than the Sphere of Nature (in the Senſe explained, namely) they were ſuch as were due unto Man's Nature, or, were founded upon the Law of Nature.

For Inſtance;

1. The *Covenant* he ſtood under, was but *Fœdus Naturæ*, the *Covenant of Nature*; and ſuch as for the Conditions of it, was due unto ſuch a Creature, and ſuch as it became the Creator to make with him, if he at all made him. And therefore the Foundation of that Covenant was but the Title of Creation, and the Primitive Integrity in which God firſt made Man; and there was nothing at all Supernatural in it.

2. The *Righteouſneſs* whereby he was *Juſtified*, was no other than that Natural Righteouſneſs in which he was created, and which was conſerved and preſerved by continuing to act holily, and by doing good according to the Principles of Holineſs at firſt implanted in him. And ſo it was but ſuch a Juſtification as was a Natural due to the Creature ſo obeying, that God ſhould pronounce him juſt upon it: For it was but God's giving him ſuch an approbation, that he both was, and did continue *Good in his kind*; as he pronounced of all the other Creatures *in their kind*, *Gen.* 2. *ult.* when *God ſaw, that they were all good.* Then likewiſe he viewed *Adam*, and pronounced him *Good* alſo in Holineſs and Righteouſneſs, which was the proper Goodneſs of his Creation. So that this approbation of him was but Natural, and according to a Rule of Nature common to other Creatures, and ſo a Due. Which may be the meaning of that place, in *Rom.* 4. 4. where the Apoſtle ſpeaking of the difference between the Juſtification under the Covenant of Works, and that under Grace; he ſays the one is κατὰ τὸ ὀφείλημα, *of Debt*, the other κατὰ χάριν, meerly of *free Grace*. It is evident that he intends to affirm, That by the firſt Covenant of Works, the Reward was in a juſt ſenſe due (*of Debt*) unto the Creature, and that, from God: whereas this New Covenant is of *Grace*. Now how is that other ſaid to be *of Debt*? Not that God can owe any thing, or be obliged unto his Creature for any thing received from it: Nor is it to be underſtood, as if the Holineſs that *Adam* had, was not from God's gift, as well as ours under the new Covenant is: But becauſe, in a way of Natural Juſtice, or rather comlineſs and dueneſs, ſuch as is by the Law of Creation to be between a juſt Creator and an holy Creature, there is an approbation due unto him from God whilſt that Creature obeys him, and that, as a *Debitum Naturale*, a Debt of Nature, and not a Debt of Retribution in a Mercenary way: *Who hath given unto him, and it ſhall be recompenſed again? Rom.* 11. 35. (as the Apoſtle ſpeaks).

3. An-

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3. Answerably, the *Reward*, the promised Life and Happiness that he should have had, for *doing* and obeying, was but the continuance of the same happy Life which he enjoyed in Paradise, together with Gods favour towards him. Which continuance in Happiness was Natural to him; even as our Divines say that Mortality was; namely in this Sense, That it was a Natural Due unto him, whilst he should keep from Sin, for God to preserve him in that State wherein at first he stood; and this Preservation of him in that State, and in the favour of God, was the *Life* promised, when God said, *Do this, and thou shalt* [*Live*;] and not the translating him, in the end, unto that Spiritual Life in Heaven, which the Angels have, and which the Saints shall have. And for this my Reasons are.

1. Because Christ in 1 *Cor.* 15. 47, 48. is called *the Heavenly Man*, and the *Lord from Heaven*; and that, in opposition to *Adam*, when at the best, whom the Apostle calls but an *Earthly Man*. And this difference in their Condition he there evidently mentions to shew, that Christ was the first and only Authour of that Heavenly Life which the Saints in Heaven do enjoy, and he himself coming *from Heaven*, he carries us thither. But on the contrary, *Adam*, as he was *of Earth*, so he was but an *Earthly Man*; (so *Verse* 47.) and his Happiness should have reacht no higher. The place forecited expressly sets the Bounds between what the one *Adam* should, and the other doth convey unto his Posterity. Yea, and the Apostle doth put our carrying to Heaven (as he there argues it) not so much upon the merit of Christ's Death, as upon his being *the Lord from Heaven*;] because Heaven was his Natural Due, and he descended from his Right, when he came down upon Earth: And so, because he was thus from Heaven, therefore he is now gone thither himself, as unto his Natural Place, and advanceth us up thither also: Whereas *Adam* was but a *Man from the Earth*; and therefore could never have come to Heaven. And that Place, *John* 3. 13. doth further back this Argument; *No Man hath ascended up to Heaven, but he that came down from Heaven, even the Son of Man who is in Heaven.* Christ there speaks of his revealing the Mysteries of Heaven; which no Man ever could do, because no Man had ascended up to Heaven, but himself, who came down from Heaven, and now is in Heaven; and this, as *Son of Man*. Now he is said to be *in Heaven*, through the communication of Properties and Priviledges of the Son of God; and to *come down from Heaven*, because his Due was to have been Incarnate there. And he expressly says, that [*No Man*] ascends up thither, except he who came down from thence, (and others by vertue of him.) And so that Text evidently holds forth this as the Reason why none went up thither, because none came down from thence. Which Reason makes against *Adam*, as well as against any Son of his now in Corrupt Estate: For he came not from Heaven; that was not his Natural Place; but he was *of the Earth*, and therefore but *Earthly*, 1 *Cor.* 15. 48. And if no Man but he, who come down from Heaven, was able to know the Misteries of Heaven (for that is the Ascension there meant;) then much less to enjoy the Glory of Heaven. And therefore, Our going to Heaven is put upon his Ascension, as the fruit of it, *John* 14. 2, 3. [*I go to prepare a Place for you*] though it were *prepared from the Foundation of the World*; God having made Heaven perfect the first Day, and reserved it for his Elect in Christ.

2. That Paradise that *Adam* enjoyed, was but the Type of the Paradise above, and his Sabbath a Type of Heaven, as himself was of Christ. And therefore he was not to have entred into the Heavenly Paradise, except by this Second *Adam* Christ, whose Paradise alone it was. So that, take away the Second *Adam* that was to come, and there had been no Second Paradise for *Adam*, to come into, which that Paradise of his was the Type of. Thus *Luke* 23. 43. Christ foundeth the Thief's going to Paradise, upon his own going thither; *This day* (says he) *shalt thou be with me in Paradise* [*With me*,] that is, in my right. Even as also we are said to *sit together with him in Heavenly Places*, *Ephes.* 2, [*with him*] namely,

ly, as Our Head. And the aforesaid Thief answerably speaking of Heaven, says; *Remember me when thou comest into* [*thy Kingdom*;] and Christ in his Answer unto him, owns it as his; only he calls it *Paradise*; For this is Christs Paradise, as the other was *Adam's*. And therefore when Christ was first inaugurated into his Office, and his Father himself from Heaven first Preached him unto Men, saying, *This is my Son, hear him*; then did the Heavens first open, and not till then, for Men by hearing and obeying him, to come thither. Chap. 6.

3. I observe, that the Moral Law (which was the Law of Nature) makes mention of no such Promise, as of *Going to Heaven*: It speaks no such Language; but only, *Do this, and thou shalt* [*Live*;] that is, Live as thou doest, in Gods favour; but yet still as on Earth enjoyed. And that is the reason why so little mention is made of Heaven in the Old Testament; and but only when the Gospel is promulgated, in that Old Testament; never when the pure Law of Nature is taught. And therefore Christ in the 16th *Psal. ult. Verses*, speaks of Heaven as being the purchase of his Death, and as bestowed only by his *Righteousness*, not that of the Law, *Psal.* 16. 10, 11. *For thou wilt not leave my Soul in Hell; neither wilt thou suffer thine holy One to see corruption. Thou wilt shew me the path of Life, in thy presence is fulness of joy, at thy right right hand there are pleasures for evermore.* And therefore, *Luke* 18. 18. when a certain Ruler asked our Saviour, *What he should do to inherit Eternal Life?* says Christ, *thou knowest the Commandments, &c.* and his replying, *All these have I kept; yet* (says Christ) *thou lackest one thing; Sell all that thou hast, and follow me, and thou shalt have Treasure in Heaven.* Concerning which Place, observe,

1. That it may be, here is a distinction intimated, between *Treasure in Heaven*, and *Eternal Life:* And that right to *Treasure in Heaven* comes by following Christ; but a *Life Eternal*, that is, a Living for ever in Gods favour, is promised to keeping the Commandments: And this Life is here spoken of as a thing differing from Heaven.

2. If the Ruler did here, in his Question intend Heaven, in that Phrase [*Eternal Life:*] yet it may be observed out of *Matthew*, 19. 17. that Christ diminisheth it yet more in his Answer there, *if thou wilt enter into* [*Life*] (says he,) *keep the Commandments*; that is, into a State of Life; Christ in that Speech dealing with him upon his own Principles, who thought by the Commandments to Live. Yet he says not, *Thou shalt enter into Eternal Life* (if by that Phrase Heaven should be meant) but into *Life: For do this, and thou shalt* [*Live:*] was the Tenour of the Covenant of Works. And the commandment is ordained for [*Life*,] saith the Apostle, *Rom.* 7. 10.

3. Or else if the Ruler in his Question should by [*Eternal Life*] mean Heaven: Christ Answers him, *Though thou hast kept all the Commandments, yet thou art to sell all, and follow me, or else thou canst not have Treasure in Heaven.*

Reason 4. This accords with the like Law of Nature towards all the Creatures besides; who by observing their Laws, obtain not a higher Station than they were Created in; only thereby they keep their own. The Moon by all the constancy of her motion, attains not to the glory of the Sun. Nor should Man by the Moral Law (which was to him but the Law of Nature) have attained the Condition of the Angels, had he fully complyed with it; as neither should the Angels have attained a higher Condition than their own, though they had been exact Ministers of Gods will according to the Law of their Creation. The Fall of whom is expressed by their *not keeping their first Estate, but leaving their own Habitation, Jude.* 6. and for affecting an higher Estate, they lost all.

Yea

BOOK II.

Yea 5ly, I think that *Adam*'s Covenant, and the Obedience unto it, was not able to do ſo much as confirm him, and ſecure him in that Condition he was created in; ſo far was it from being able to have tranſplanted him into Heaven. For,

1. I know no Promiſe for it, that after ſuch a time, and ſo long Obedience performed, he ſhould ſtand perpetually. And without ſuch a Promiſe, we have no warrant ſo to think, or judge of it.

And 2ly, Surely, a Creature being defectible, the Covenant of Nature with that Creature (which proceedeth according to its due) and the Obedience of that Creature could never have procured indefectibility; for that muſt be of Grace: And he was more than a Creature that did that for Elect Angels and Men, even Chriſt God-man.

And if Men will ſay, That the Elect Men in Chriſt (and ſo *Adam* among the reſt) ſhould in the end have been tranſlated to Heaven by Chriſt, although Man had never faln; I ſhall not gainſay it: But then, it is by anothers Right and Covenant, and would have required a Supernatural Grace firſt wrought in them, to have owned and taken Chriſt for their Head.

And if it be Objected, That Hell, which the Devils are in, was the Reward of the Diſobedience of that Covenant of Works; and therefore oppoſitely, the Heavens, where the Angels are, ſhould be the Reward of the Obedience of the ſame Covenant,

The Anſwer is ready, (even That which we give the Papiſts in the like caſe, in the point of Merit; who argued, that becauſe Sin deſerves Hell, Grace therefore ſhould merit Heaven) That there is not a like proportion between the ſin of the Creature, which is an undue Act againſt the great God, and the grace of the Creature, which is a due Act from the Creature unto God; and ſo, that Grace deſerveth not well, like as Sin doth ill. *The [wages] of ſin is death; but the [gift] of God is eternal Life, through Jeſus Chriſt our Lord*, Rom. 6. *ult.*

And if it be askt, What Reward ſhould *Adam* then have had, if he had ſtood? I Anſwer; Much every way. As namely, That bleſſed Life in Paradiſe, which God planted for him; Communion with God in a Natural way, through the Creatures, and by the Light of the Law of Nature; frequent Apparitions of God, and Communications with him, (of which I am yet to ſpeak); and alſo Immortality in that his ſtate of Bleſſedneſs; which Immortality aroſe not out of the inward Conſtitution of his Body, which ſtill was dependent on God's preſervation and protection. And further, In his Conſcience he ſhould have had a Perſwaſion of God's favour, through Obedience, which was his *Life*. His heart ſhould have lived in the ſenſe of Gods Love; ſo as, indeed, much *fruit* he ſhould have *had in Holineſs*, but ſtill, not *the end, everlaſting Life*, namely, *Heaven*; which is not *ex debito*, is not due to Nature under the Covenant of Works. *Heaven is the gift of God through Jeſus Chriſt*, Rom. 6. *ult.* and is the ſole fruit of Election. And therefore the voice at the great Day will be, *Come ye bleſſed of my Father.*

But it may haply be Objected, That the Beatifical Viſion being the higheſt perfection of Bliſs, and the Underſtanding of Man being of capacity for it; the Mind therefore would have deſired it, and not have been ſatisfied without it; and wanting ſuch a ſatisfaction, it had conſequently been not fully bleſſed.

I Anſwer, 1. That 'tis true, that *Adam* was capable of that Bliſs, (for ſo are Sinners); but yet, by a way above his Sphere; his Body and Soul muſt firſt have been changed: For his fleſh and blood could not have born the glory of it; and therefore in that ſtate he was in, he could not have deſired it, as being a Condition that would deſtroy him; even as for the ſame Reaſon the Eye hath no deſire to look upon the Sun, it being *excellens ſenſibile*, ſuch a tranſcendent Object, that it does *deſtruere ſenſum*, it deſtroys the ſight.

2. If

2. If in that ſtate he ſtood, he was not ordained to it, though it was a higher perfection, and ſo, deſirable; yet it had been an unlawful and an inordinate deſire in him, if ever he had put it forth: Even as that ambition of his was, to be as God: And as that of the Angels that fell, was, when they affected and aſpired to a higher ſtation than God had ſet them in. Had *Adam* deſired this kind of Happineſs, he had gone out of his Rank, and ſate quite beſide the Cuſhion. And what Angel, or Saint in Heaven dares deſire the Hypoſtatical Union (the moſt tranſcendent of all Perfections), even to be joyned to the Godhead, as the Manhood of Chriſt was? And yet they are capable of it (ſay ſome). Thoſe things which we know by God's Ordinance to impoſſible, we are not to affect; nor do we deſire them, when we conceive they are ſuch. Who among the crowd of common People, has any vehement deſire to be a King, when he looks upon himſelf, as one ſo inferiour to, and far off from ſuch a ſtate? Chap. 6.

3. Neither had he been miſerable, or his Bleſſedneſs at all leſſened by the want of it. He had not been in *ſtatu violento*, had he not had it; but in *Naturali*, in his Natural Condition, wherein he had all things ſuited to his Natural Deſire. He had reſted as a Stone in its Center, which deſires not to go upward. His ſtate had been perfect; and though not ſo abſolutely perfect as theirs in Heaven, yet in its own Sphere it had been ſuch. His Happineſs had been ſuitable to his Condition on Earth, as ours ſhall be to the Heavenly Condition of our Souls and Bodies in Heaven. He had been perfect, *Perfectione competenti*, though not *abſoluta*; with a Perfection ſuitable and fit for him, though not with a Perfection tranſcendent and abſolute. And as a higher degree of Glory leſſens not the Bleſſedneſs of any Saint inferiour, in Heaven it ſelf (for He is full): So, nor would, nor ought this higher Order of Bleſſedneſs have at all diminiſhed that competent Happineſs which he enjoyed; for it was full unto him, whilſt in that Earthly ſtate. So that, (to conclude) as *Adam*'s Covenant was *Fœdus Naturæ*; ſo his Happineſs ſhould have been a perfect contentment in God, enjoyed *per modum naturæ*; not in God himſelf immediately: Neither ſhould he have taſted this Heavenly Contentment by Faith (which is a prelibation of Heaven, and of its Beatifical Viſion); but only in effects. The Creatures ſhould have revealed God unto him, and been as Teſtimonies of his Favour; which he ſhould have apprehended as juſtifying and approving him in a Covenant of Works; which apprehenſion would have wrought peace of Conſcience, joy, and ſecurity therein, through well-doing, ſo far as the perſwaſion of God's love, which Conſcience and his own Spirit begat in him, (which was his Comforter) could work. And this Love apprehended was but hypothetical, and in a way of common Providence, namely, whilſt he ſhould continue in his good behaviour. The Creator and Author of Nature in that relation loving him, as being made righteous by him; he had not an aſſurance of a peculiar, unchangeable, and everlaſting love, without *Ifs* and *Ands*; he had not the taſte and earneſt of Heaven by Faith Supernatural; which is that Heavenly Gift that gives a Taſte of what it is to enjoy God in himſelf, which *Adam* did not: Neither had he the Teſtimony of the Spirit working in him *joy unſpeakable and glorious*, in the hope of Heaven.

CHAP. VII.

Whether Adam *knew God by the ~~Light of~~ Faith and Supernatural Revelation, ſuperadded to the Light of Reaſon. His Faith was Natural, both in its Motives and Grounds, being an Aſſent to God's Teſtimony as true, whoſe veracity he knew by the Light of Nature. Nor did his Faith diſcover to him things that were above his then preſent Natural State. This proved by ſeveral Arguments. Our way of Knowing God by Faith is Supernatural, and in what reſpect it is ſo.*

ALL that I have hitherto ſpoken of, as appertaining unto *Adam*'s Condition, we have ſeen to have been but *Natural*, according to thoſe limits which at firſt I did ſet; namely, no other than what was *due to the Nature of Man*, and what was ſuitable alſo unto that his Nature.

There remains only one thing, which may ſeem to have been *Supernatural* in him in both theſe reſpects: And whereby he is judged to have been elevated to the ſame way of knowing God, that we under the ſtate of Grace are; and that is, a Principle of *Faith*, which Principle is wholly Supernatural; both,

1. In that the Objects or Things apprehended by it, are ſuch as are made known by *Revelation* from God; and therefore over and above the *Due of Nature*.

And 2ly, In that the Light by which *Faith* is enabled to apprehend things, is above the Light of Nature, or of common Principles or Reaſon, it being *infuſed*. And ſo Divines account it, and do therefore call it *Supernatural*. Now it may alſo ſeem as evident, that beſides that inbred Light of Nature and of ſanctified Reaſon in *Adam* to know God by; he had another window and inlet of Knowledge, even *Revelation* from, and *Communication* with God. For we read of God's ſpeaking to him, and revealing his Will unto him by word of mouth; both at his giving him dominion over all the Creatures, *Gen.* 1.28. and alſo at his giving him thoſe Precepts about the Tree of Knowledge and of Life, (which alſo were Sacraments to him of his Condition). Thus alſo he knew the Law of the Sabbath; and likewiſe, when his Wife was made, he knew it either by inſpiration or revelation from God, that ſhe was made by God, of his *Bone* and *Fleſh*. And he believing the Word and Threatning of God; that was the matter in which he was tempted, and in which he failed. So that, beſides that forementioned Light of Nature, he had alſo (as may ſeem by all this) a Revelation, and that of Faith.

I confeſs, it is like to appear an hard and bold Aſſertion, to deny, That *Adam* had a Supernatural Knowledge of God by *Revelation*, or by the ſame Light and Principle of Faith by which we take God in, under the Goſpel. Yet I find ſome Divines to have affirmed it, and I ſhall adventure it unto the Diſquiſition in the fear of God, and with ſubmiſſion to cogent Reaſon to the contrary. And,

First,

Chap. 7.

First, I would propound it to be conſidered, That all this concerning *his* Faith, and the Things revealed to him, were ſtill but within the compaſs of Nature. And thoſe limits which at firſt I ſet to bound the Natural Knowledge of God with; ſo as it was neither above the due to Nature, nor the way and Sphere of it.

For, firſt, In the Nature of Man there is ſuch an Act, to believe and to truſt one that is faithful, as well as there is to think, and to be. We find it in Corrupt Nature; a diſpoſition of believing another man; ſo as to believe is not ſimply and wholly a Supernatural Act.

And ſecondly, That Man in his firſt Creation ſhould have a Principle in him to converſe with that God, whom he knew to be God out of Natural Light, and to have made Heaven and Earth; whenſoever that God ſhould ſpeak and Communicate any thing to him, that might expreſs his Will to him, ſo far as might concern his preſent Condition; was alſo natural in this ſenſe, That it was a due to the Nature of Man. For Man being a ſociable Creature, in that he was Reaſonable, made in the Image of God which was natural, it was meet he ſhould be able to converſe with that great God by mutual Speech, as well as with his Wife, or any other Intelligent Nature: Speech is the ground of Fellowſhip. And therefore both Prayer, which is Speech to God, and to hear God ſpeaking to us, are made Natural duties by our Divines, as well as to love him.

And thirdly, When God did thus ſpeak; That Man ſhould believe, and receive the Teſtimony of God as true, whatever it was that was revealed, was not above the Due of Nature, nor the way of Nature. Not above the Due of Nature, for elſe God had ſpoke in vain: Nor above the Light of Nature, to aſſent to it, for the Ground of Faith's aſſent is reſolved into the Light of this, That God is true. For he knew out of the ſame principles and dictates of Nature, That God was true, faithful, and juſt in his word, as well as he knew he was powerful in his Works: For it was part of the *Law written in his heart*, in which the Image of God conſiſted. He ſhould not lye, but ſpeak truth; Therefore that God much more ſhould be True. Truth was part of Gods Image in him: Therefore *Epheſ.* 4. 24. Truth being made a part of Gods Image, it follows; *Verſ.* 25. *Wherefore put away lying*: Therefore in God much more Truth is eſſential to his Nature. He might take that Attribute up out of his own heart by a Natural Light, as well as Gods Holineſs, out of the righteous Image of it in himſelf; ſo as he needed not that to be laid in his heart by Faith. Therefore now to believe God when he ſpeaks to him, and to receive his Teſtimony, was but from the power of an inbred light: Yea, and although, ſuppoſe the thing revealed ſhould have been above the Light of Nature, yet the Divine Authority upon which his belief was to receive it, was acknowledged by no other Light than Nature, and the Dictate of it, That God muſt needs be true in what he ſpeaks. And yet this is the greateſt thing in Faith, the receiving Gods Teſtimony, *John* 3. 53. *He that hath received his Teſtimony, hath ſet to his ſeal, that God is true.*

And then fourthly, Whereas the Queſtion might ſtill be, By what Light he ſhould know it was God that ſpake, when God did ſpeak? I take it, In the way God uſed then to ſpeak; it was but the Natural Light of Sanctified Reaſon, which might diſcern that alſo. It was with ſome ſuch Evidence, as he might know it was God in the Voice given, as truly as he knew 'twas God by his Works: Such were the viſible Apparitions and viſions made. For otherwiſe it had been eaſier for Satan to have counterfeited Gods Voice and appearance, and have ſooner deceived *Eve* thereby, as the old Prophet deceived the other with a falſe Command, than in that way he took. And it is more evident by this, That after his fall, when all holy light was extinguiſht, yet he knew and diſcerned the Voice of God in the Garden, and was afraid, therefore much more afore. And it was a due to Nature, That if God did ſpeak, he ſhould ſo ſpeak, as might evidence unto Nature, it was he that ſpake. Which was eaſie for God to do ſome way or other; For *Balaam* diſcerned the Difference, and wondred at it, when at firſt he thought to have converſt with his Devils.

And then fifthly, The Objects propounded to him to believe, were of themselves no way Supernatural; They were nothing more of Gods Nature or Attributes, but about some Precepts of his Will, or Priviledges granted to *Adam*; only such things as first concerned his Condition, and were within his own Sphere, of that World he was made in, and so suitable to his apprehension to take in, though confirmed to him by divine Authority. And therefore secondly, such as he might have some hint of by the light of Nature; besides the *Revelation* they were realized to him by Instinct or Sanctified Reason, though revealed and confirmed by Divine Testimony. Such were the Precepts about the two Trees, which were two Sacraments. The things which they confirmed were the promises of Life, and the Mutability of his Condition: Both which, as I shewed, the Light of Nature taught him, and made real to him: As also was that acknowledgment and Law promulged concerning his Wife, That being *flesh of his flesh and* bone *of his bone*, a Man should *cleave to his Wife*: Natural Light gave in the Equity of such a Conjugal Affection.

So as put all these five Considerations together, the Conclusion is, That all the Faith which *Adam* had, may well be resolved into Natural Light, as the first Principle and Foundation of it; although further revealing and confirming what else the Light of Nature could not, or would not so easily have known; and though we suppose the things had been such as were out of the reach of Natural Light; yet still the bottom of his assent to Divine Authority, had been but such a Natural Light aforesaid, and the Principle of Nature sown in his heart, which made him capable so to converse with God, and believe his Word, as to Understand God out of his Works: But it is otherwise in our Faith. And so far I conceive it is that wicked Men are blamed now for not believing the word of the Law and Gospel, so far, as such Natural Light as was in *Adam* would have enabled them thereunto: Seeing the Law given was confirmed at first by such Works and Voices, as evidently would have argued to that first Natural Light, that it was God that spake it; and they, if they had that Light remaining, would have owned in their hearts. And the Gospel also delivered by Christ, was confirmed by Signs and Wonders, *Heb.* 2, 3, 4. *How shall we escape, if we neglect so great Salvation, which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him, God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will?* And the whole word written derived to us, and then delivered, hath such peculiar Characters of Divine Authority engraven upon it, so as, even to Natural Light (if we had it pure as *Adam* had) would evidence it self to be of God; and so bind all Men to believe it. And therefore, Men are both justly commanded to believe it, and justly blamed for not believing it.

I am now to affix some Reasons and Demonstrations, that have prevailed with me to think that the way of *Adam's* Faith (call it so if you please) was in the sense declared but Natural, and ours comparatively Supernatural.

For the first, That his was but Natural.

1. Seeing all other things belonging to him were Natural: His Covenant, the Covenant of Works, was but *Fœdus Naturæ*, founded upon the Title of what, as a Reasonable Creature, was due to his Nature, his Justification answerable, his Reward also, and all things else appertaining to him; and that the whole Image of God is affirmed so generally by our Divines to have been *Natural*; it *were* strange if the Principle of Faith in him, which then was not of general use, neither should alone be Supernatural; that the Image of God in him should consist of one part so heterogeneal to the other, of an higher rank than its Fellows. Yea, and seeing it is manifest that the main Foundation of that his Faith might be, and indeed was but that Natural Light, *That God was true*, which was inbred in him as fully, as *That God was holy*, as I shewed: It is strange, if his Faith should be made Supernatural by some other

other ſmall Addition only, when the Foundation was but Natural Light. Chap. 7.

Reaſon 2. For him to have had ſuch a Supernatural Principle of Faith as we have, was in him Superfluous, and to no end. The end that I find any Divines either Popiſh or others fix upon, for which they aſcribe a Superadded Supernatural Grace, is, in relation to his Tranſlation to Heaven, for which that Supernatural Grace ſhould fit him, and prepare him. Popiſh Divines, who contend for a Natural way of knowing God, and a Natural Righteouſneſs in *Adam*, yet with a ſuperadded Supernatural one alſo, they make the uſe of that Supernatural Addition for him to merit Heaven by; and make this the difference between Natural Righteouſneſs and Supernatural Grace and Faith; That Supernatural was given him to merit Heaven by. But I find them not ſo diſtinctly explaining any different Acts of Natural or Supernatural Grace in themſelves. Some of ours, though not in relation to meriting Heaven, yet aſcribe it to him to fit him to know God, ſo as to long after Heaven (as Faith doth) which they make the reward of his Obedience: And I confeſs, if the Promiſe given him had been that of Heaven, and the Viſion of God, as there, then it had been neceſſary for him to have ſuch a Supernatural Faith as we: But ſeeing it hath been proved, and I think ſufficiently that his Covenant would not have brought him thither, neither that it was intended in that his Promiſe of Life: Therefore I know no uſe at all of ſuch a Supernatural Principle, as an Optick Glaſs, added to Supernatural Light, to help it to ſee further into another World, when he was in his Condition, and deſires to be confined to this. For Faith Supernatural is given to prepare for Heaven, and to ſupply ſight or viſion, till we come thither, to ſupport us whilſt abſent from the Lord; 2 *Cor.* 5. 5, 6, 7. *Now he that hath wrought us for Heaven is God, who hath given us the earneſt of his Spirit alſo. Therefore we are always confident, knowing that whilſt we are at home in the body, we are abſent from the Lord: For we walk by faith, not by ſight.* The meaning is, God here by his Spirit works us and prepares us for Heaven, and that by giving us light of Faith, which in this our abſence ſupplies the room of ſight; and ſo he gives us a confidence of our coming thither: And ſo it is to be *an Evidence of things* abſent and *not ſeen*; and to give a preſent ſubſiſtence of things but in hopes further to be enjoyed: So *Hebr.* 11. 1. *Now Faith is the ſubſtance of things hoped for, the evidence of things not ſeen.* Now *Adam* not being ordained to ſight, and always to be at home in his Body; and ſo at no time to be abſent from his Body, *to be preſent with the Lord*, (as we are to be, 2 *Cor.* 5. 8.) *We are confident, I ſay, and willing rather to be abſent from the Body, and to be preſent with the Lord:* for his Body and Earthly Tabernacle was his natural only Home. Neither was God abſent to him, nor preſented as abſent, as in relation to a further way to be enjoyed, not yet attained: And therefore to what end he ſhould have Faith, that Faith which thus prepares for Heaven, whoſe Eſſence and Definition lies in giving *an Evidence of things not ſeen*, or enjoyed, but hoped for, I know not.

Yea thirdly, It would not only have been of no uſe, but have made him miſerable. For the uſe and end of this Supernatural Faith, being to give us a taſte of that way of knowing God in himſelf, as in Heaven, and ſo to ſtir up groans and deſires after ſight and viſion of him, as 2 *Cor.* 5. 4. *For we that are in this Tabernacle do groan, being burdened, not for that we would be unclothed, but clothed upon, that mortality might be ſwallowed up of life.* We do groan, &c. and a confidence of it, as *Verſ.* 6, 7. *Therefore we are always confident, knowing that whilſt we are at home in the Body, we are abſent from the Lord.* (*For we walk by faith, not by ſight*). So that it is ſuch a Faith as gives a taſte of what it is to enjoy God by ſight, and ſo ſtirs up groans and longings after it. And ſo it is a following after to comprehend, as *Phil.* 3. 12. a *looking for*, and *haſtning to*, as in 1 *Pet.* 3. 12. Now if *Adam* had had ſuch a Principle and Light thus to know God, and ſhould have had deſires thus to know him, and not have gone to Heaven, and ſo there, by a full Viſion to have had this groaning ſatisfied, the Addition of ſuch a way

of

of knowing God, not satisfied and filled up, as by Faith it could never have been, this had been to have stir'd up desires in vain, and to have made his Condition, not in its own Sphere, perfect and compleat; yea, miserable in this, that he should have wanted that *Confidence* which our Faith stirs up in us, together with our longings, which stills our desires: Yea, it had left him despairing of ever doing so.

And therefore, fourthly, Our way of Faith must needs be Supernatural, and *altioris ordinis*, to his, and so our knowing God above his; because it is thus a Prelibation or taste of that Vision which is ordained to us in Heaven. Faith is an imperfect prelibation of that Knowledge of God we shall have hereafter, and the inchoation of it: So as by Faith, we come at least to know what an happiness it is to know God in his Essence, as in Heaven, and so to long after it. And therefore, according as we have more Faith, so there comes to be greater degrees of Glory in Heaven given, even in a like proportion as mens Faith was more stirring up earnest groanings, happiness being *expletio appetituum*, the satisfying our desires. And therefore Faith doth, in an imperfect obscure way, know God in himself; for it helps us to see and taste the happiness of knowing God so as he is, and so stirs up desires accordingly. Now that Knowledge of God in Heaven is acknowledged by all to be so transcendently Supernatural, that it is no way, in any respect, natural to any Creature, but only to Jesus Christ; as I shall shew hereafter. And therefore our Faith, that is the Inchoation of it, and is a *beholding the Glory of the Lord Christ*, 2 *Cor.* 3. *ult.* and eternal life begun, must needs be *ejusdem ordinis*, of the same Rank, and so doth differ from natural Faith and Knowledge of God in this, That the one is a seeing him in his Works and Effects, only from an inbred Light of his Attributes; the other is a seeing God, though obscurely, as in himself; though as presented in another, yet with a taste imperfect of what it is to see God in himself, which stirs up the heart to long after it. Which puts the truest difference between knowing God naturally and supernaturally, and between *Adam*'s way and ours.

And therefore, as an Evidence of this our way, God hath ordained a Temporary Faith in men enlightned, as the counterfeit of our way, as he doth and did that Natural Knowledge in Heathens, and the Vision of old to the Forefathers, as the Representation of what *Adam*'s way of knowing God was. And therefore these Temporaries are said to be enlightned, and to partake of the heavenly Gift of Faith, and the Holy Ghost, and to taste of the *powers of the World to come*, *Hebr.* 6. 4, 5. as a counterfeit of that enlightning and Spirit of Wisdom and Revelation through the Holy Ghost, whereby Believers know the hope of their Calling, 1 *Eph.* 17. 18. which work, even in them, is not Supernatural only to corrupt Nature, but to pure Nature, though not sanctifying, as *Adam*'s was; yet working an assent to, and taste of the things of that World, such as *Adam* should never have had: Into which World *Adam* should never have come, and therefore he no ways tasted it. And therefore it is call'd *the heavenly Gift*, and wrought by the Holy Ghost, in a way above Nature.

To conclude: Thus learned *Cameron*, though he gives but a touch in a word, yet his Judgment falls this way, when differencing the Faith in *Adam*, and in us, he says, *Fides in fœdere Naturæ est à Deo, ut loquuntur in Scholis, per modum naturæ: At fides quæ requiritur in fœdere gratiæ, à Deo est, sed per modum gratiæ supernaturalis. Thes.* 14. *de fœdere.*

Now, as to the opposite Branch, That our Faith, and God's Revelation to us, is Supernatural, this will appear in three or four respects.

1. In respect of the Objects revealed to our Faith, which his Mind should never have arrived at.

2. In regard to the Light by which our Minds are acted and elevated, compared with that inbred Light by which he knew things, that Candle which the Lord set up in his heart, and was inbred in him,

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3. In reſpect of the way or manner of knowledge, or aſſent raiſed up thereby. Chap. 7.

1. For the Objects revealed to us: They are ſuch as were utterly above the due and right of pure Nature in *Adam*. This compariſon you have made (take in the whole Context from firſt to laſt) 1 *Cor.* 2. 7, 9, 10, and 11. *Verſes*, where ſetting forth, and commending the excellency of the things revealed in the Goſpel; 1. He calls it, *The Wiſdom of God*, to ſhew how it excels human Wiſdom, which he had called *The Wiſdom of Men*, *Verſ.* 4. and *of the World*, *Verſ.* 6. this by the way of excellency, the *Wiſdom of God*; and ſo excelleth Mans Wiſdom, as God doth Man. Neither is it termed God's Wiſdom in a general ſenſe, ſuch the Law is, and the Natural Knowledge of God given to the Heathen, *Chap.* 1. 21. Where alſo he had ſhewed the inefficacy of it; but this in a tranſcendent manner, ſo tranſcendent, as God appropriates it to himſelf. It is a Wiſdom, proper and peculiar to God, which he arrogateth and taketh the Glory of, as having been hid and concealed in his own breaſt, not in any Creatures: And therefore is above the reach of the Wiſdom of any Creature, Man, or Angel, and ſo meerly Divine, and of God, and no way Natural to any Creature, as due to be revealed unto it. And therefore, *Epheſ.* 3. 9. it is the miſtery of his Will made known according to his good pleaſure, freely, and of meer Grace, no way as connatural to the Underſtanding of any Creature; Man or Angel. And in this ſenſe, 1 *Cor.* 2. 11. they are called, *The things of God*; even as the proper peculiar thoughts in a mans heart, which are ſecret to himſelf alone are the things of a Man. For ſo he doth compare them in that 11th *Verſe*, *For what Man knoweth the things of a Man, ſave the Spirit of a Man which is in him? Even ſo the things of God knoweth no Man, but the Spirit of God.* They are all God's Notions, proper to him, the Light of which were not to become inbred in any Creatures heart; for then it might have been called their Wiſdom, as the things naturally known by Men or Angels, is, and may be called. And therefore, though he mentions only the corrupt Wiſdom of Man, in oppoſition to it, yet in that, upon occaſion thereof, he particularly attributes it to God, he calls it his in oppoſition to all Wiſdom attainable by the ſtrength of Nature in Men or Angels, faln or not: It is meerly Divine.

Further alſo, 2ly. He calls it a *Myſtery*, which implies a thing ſo hidden, as cannot be known but by Revelation, *Matth.* 11. 25. *At that time Jeſus anſwered, and ſaid, I thank thee, O Father, Lord of Heaven and Earth, becauſe thou haſt hid theſe things from the wiſe and prudent, and haſt revealed them unto babes.* As none can know the things of a Man, but the Spirit of a Man; ſo nor theſe deep things of God, none but his Spirit; 1 *Cor.* 2. 11. *For what Man knoweth the things of a Man, ſave the Spirit of Man which is in him? Even ſo the things of God knoweth no Man, but the Spirit of God.* He argues from the leſſer to the greater; that if a Man's peculiar thoughts cannot be known by another, then ſurely not Gods private Cabinet Counſel thoughts, as theſe were. The heart of a Man is a deep Well, but a Man of Underſtanding will draw it out: But God's heart is ſo infinitely deep, as no Underſtanding could, by any inbred Light proper to it, have ſounded it: So deep, that the phraſe of Searching the deep things of God, is uſed of the Spirit himſelf, *Verſ.* 10. *But God hath revealed them unto us by his Spirit: For the Spirit ſearcheth all things, yea, the deep things of God.* This is to ſhew theſe depths, ſpeaking after the manner of Men.

3. He ſays 'tis *a wiſdom hid*, Epheſ. 3. 10. *To the intent that now unto the Principalities and Powers in heavenly places, might be known by the Church the manifold wiſdom of God*: to ſhew it was no way attainable by the light even of Angels, he ſays, *From the beginning of the world it was hid in God*: And then from the Angels, who knew it but by the Church. And then the Apoſtle proves all this, 1 *Cor.* 2. 9. for that Proof there brought out of *Iſaiah*, may refer, as Interpreters refer, to the ſeventh *Verſe*, as well as to the eighth and ninth; and indeed to both: *As it is written, eye hath not ſeen, nor ear heard, neither have entred into heart of man, the things which God hath prepared for thoſe that love him.* If it refers to exclude the Knowledge

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of the Wiſe of the World, yet it is an Argument fetch't *à majori*, not a bare Oppoſition only: For they are ſo far from having *entred into the hearts of* corrupt *men*, that not into innocent man; for him the words will reach. For, firſt, If we conſult the Prophet *Iſaiah*, *Chap.* 64. 4. whence the words are quoted, you ſhall find, he ſays, *From the beginning of the world, ear hath not heard, &c.* inſtead of which, the Apoſtle puts in, *Nor hath entred into the heart of man*; that is, not of innocent man; no man, from the beginning of the World when man was made. Secondly, The Apoſtle, in the Phraſes he enumerates, excludes all the light, and power, and means of the knowledge of innocent man by Nature, by reckoning up all the means of Knowledge. For his Knowledge came in, either from the inbred Light of Nature in him, as was ſaid, and ſo aſcended out of his own heart, as the Phraſe is here, which notes out the natural way of man's Knowledge from inbred Principles: Or elſe, was improved either by Obſervation of the Creatures by the Eye, or by Communication with God to the Ear. Now none of theſe ways ſhould the things of the Goſpel have been known and received by him; but it is meerly Supernatural, and ſo is ſaid not to aſcend, but to deſcend from *the Father of Lights* by Revelation: So *James* 1. 5, 17. *If any of you lack wiſdom, let him ask of God, that giveth to all men liberally, and upbraideth not: and it ſhall be given him. Every good gift, and every perfect gift is from above, and cometh down from the Father of Lights, with whom is no variableneſs, neither ſhadow of turning.* He ſpeaks of this Wiſdom, and ſo it is above the way of Nature alſo. Thirdly, He excludes not the Knowledge of man only, but of Angels alſo, though he names Man only: For in *Iſaiah* you have it, *Iſai*, 64. 4. *None beſides thee have ſeen, O God, what he hath prepared for him that waits for him.* The Prophet ſpeaks unto Chriſt, whom he calls God, as a Perſon diſtinct from the Father, that prepared theſe things; Therefore he changeth the Perſon, beſides *thee*, what *he*? no Man or Creature but he that was God as well as Man, and ſo was in God's boſome, could naturally have known theſe things. Therefore he ſays, *No man beſides thee, O God*, whom therefore he calls God and Man, whom, *Verſe* the firſt, he had called upon to come down, and be incarnate, and deliver this Goſpel, as once the Law, when the Mountains melted, *Verſ.* 1, 2, 3. *Oh that thou wouldeſt rent the Heavens, that thou wouldeſt come down, that the Mountains might flow down at thy preſence, As when the melting fire burneth, the fire cauſeth the waters to boil, to make thy Name known to thine Adverſaries, that the Nations may tremble at thy preſence. When thou didſt terrible things, which we looked not for, thou cameſt down; the Mountains flowed down at thy preſence.* And he threw the Enemies out of *Canaan*, the Type of Spiritual Enemies to be deſtroyed by Chriſt, and by the Revelation of the Goſpel: So that thoſe Truths are Supernatural every way to the Knowledge of any Creature but to Chriſt, as the Viſion of God alſo is. And therefore, the Apoſtle concludes there is no knowing them but by a Revelation of the Spirit, 1 *Cor*, 2. 10. *But God hath revealed them to us by his Spirit*; over and above the Light of natural Faith and natural Principles.

But of this Head I have treated more largely, in ſhewing the glory and riches of the Myſtery of the Goſpel. To which I refer the Reader.

The ſecond thing, wherein our State excels *Adams*, is; That heavenly Light wherewith our minds are acted and Elevated to thoſe Supernatural Objects; ſo far as the Light we are aſſiſted with excels, ſo far muſt be the Knowledge. It is light which makes all things manifeſt, as *Epheſ.* 5. 13. The foundation of all *Adam's* Knowledge of God was an inbred Light, or Candle ſet up by the Lord in the *Chambers of the Belly*, as *Solomon* ſpeaks of the relicks of it, *Prov.* 20. 27. which though Holy, was but Natural. But that Light whereby we ſee the *things of the Goſpel*, is termed *glorious*, and ſo wholly Supernatural. When Chriſt converted *Paul*, *Acts* 22. Chriſt ſurrounded his Body with a light which dazled, yea blinded his eyes with the Glory of it, *Verſ.* 11. *I could not ſee for the glory of that Light*, ſays he; which was but an outward ſign, to ſhew the glory of that Light by which Chriſt did

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ſhine into his mind now at his Converſion: Even as 2 *Cor.* 4. 6. *For God who commanded the light to ſhine out of darkneſs, hath ſhined in our hearts, to give the light of the knowledge of the Glory of God, in the face of Jeſus Chriſt.* The Light of the Glory of God in the face of Chriſt, is a further glory than what ſhined in the Creation, and therefore requires a further Light to ſee it. As is the Object, ſuch is the Light we ſee it with. An Object that is Light it ſelf, held forth in its glory, cannot be ſeen, but by a Light anſwerably glorious; for the Light it is ſeen by, is but the ſplendor of it, as the Beams are of Sun, which is ſeen in its ſelf only by its own Beams and Light. And ſo is God in Chriſt: Which therefore, 1 *Pet.* 2. 9. is called *a marvelous Light*, yea, *his marvelous Light*: Marvelous or wonderful, becauſe Superexcelling, Supernatural; for that is wonderful that is ſuch, which Nature cannot comprehend, and is above the Courſe of Nature, θαύμαστον φῶς, and it is alſo called *his Light*, that is, Chriſt. Not only which he gives, as *Epheſ.* 5. 14. *Ariſe, and Chriſt ſhall give thee Light*; Nor *his* only, that is, of him, as the Object of it; But *his* as the ſame which reſides in him, and was in his heart, by which he ſaw things here when below: For 1 *Cor.* 2. *ult. We have the mind of Chriſt*, having the ſame Spirit with Chriſt, only he above meaſure. 'Tis called *his Light*, as *his inheritance*, *Epheſ.* 1. 17. And *Adam's* Light, though Lighted at this Sun, yet but as the efficient Cauſe of it, as *John* 1. 4. It was but the Light of Men, as they are human, and proceeded, *modo humano*, and ſo lower. His was not the ſame with Chriſt's; but this Light of the Goſpel, the Light of the Spirit that is in Chriſt, whoſe Spirit, ſo working, he had not: And ſo it was lower, as that Light of the Moon is to the Sun, or as the Light of Glory will be to this of Grace: Not as an Optick Glaſs only, which ſtrengthens not the Sight only, but brings down the Object lower; but ſuch as was added to *Stephen's* eyes, *being full of the Holy Ghoſt*, when he ſaw Chriſt in Heaven; there was added a Further Light and Ability, than the inbred Light of ſight, or of the Sun, to ſee Chriſt by in Heaven; *Acts* 7. 55, 56. As alſo to *Paul* in his Converſion; Such is this Light of Faith to the mind, to ſee heavenly Objects by, ſuperadded to natural Light, and that of Reaſon: So as if you could ſuppoſe *Adam* now alive, as in Innocency; for him to ſee theſe things, there muſt be an Elevation of his Light by the acceſs of another Light Supernatural of the Spirit, as there was to *Stephen's* Eye. And therefore, our believing is attributed to the Spirit, as was ſaid, and is call'd, *The Spirit of Wiſdom and Revelation*, and *The Spirit of Faith*, 2 Cor. 4. 13. And 1 *John* 2. 20, 27. the Unction that teacheth all things; not only clearing the ſight, but teaching it. Neither need it be ſtrange, that there ſhould be ſeveral ranks of Light from God to ſee himſelf by: That as in Heaven we ſee Light in God's Light, *Pſal.* 36. 9. and ſo a further Light than any here: So here we ſee Chriſt and God by the Spirits Light and Repreſentation, though of a lower kind than that whereby we ſhall ſee him in Heaven, and not by Natural Light, as it would preſent God to us, or take God up from the Creatures. And the more immediate the Light is from God, the more Supernatural, the higher is it, and we the more paſſive in it. The light of Glory will be God's light immediately; he both is the Object and Efficient, *All in All*; and ſo we ſhall be ſwallowed up with it, as when the Sun is ſeen by its own light. This of the Spirit in us is efficiently his, and therein we are more paſſive than active, though the Subject of it, and that of *Adam's* inbred light had leſs of God's light in it, he not being enlightned by his Spirit of Revelation, but left to that inbred light to judge and give an aſſent to the things objected afore him. Chap. 7.

Add to theſe that place, *Epheſ.* 1. 17. where he prays, That *the God of our Lord Jeſus Chriſt, the Father of Glory, may give unto you the Spirit of Wiſdom and Revelation*, in *or* for *the knowledge of him.* Every Word and Circumſtance makes to demonſtrate what I entend.

Book II.

1. His Scope is to reckon up in this *Chapter* the Bleſſings heavenly, which we are bleſt with in Chriſt the ſecond *Adam*, peculiar to the Elect: So *Epheſ.* 1. 3. they are all Bleſſings heavenly which we are bleſt with in Chriſt the ſecond *Adam*. The Bleſſings we were bleſt with in the firſt *Adam* were but earthy, and ſerved but for a Life on Earth; as the Oppoſition, 1 *Cor.* 15. 47, 48. evidently ſhews: *The firſt man is of the earth, earthy: The ſecond man is the Lord from Heaven. As is the earthy, ſuch are they that are earthy, and as is the heavenly, ſuch are they alſo that are heavenly.* Now after *Election, Adoption, Redemption*, he mentions *the Wiſdom and the Prudence* which is in Chriſt, the ſecond *Adam*, as one of thoſe heavenly and ſpiritual Bleſſings peculiar to the Elect, *God hath abounded to us in, when he made known the Goſpel, the Myſtery of his Will*, that is, the ſecrets of his Will, *which he purpoſed in himſelf*, Epheſ. 1. 8, 9. And then here in his Prayer, he ſhews the Heavenly ſupernatural riſe and cauſe of it, even all the three Perſons. The Vouchſafer of it is *God the Father*, 1. Not as the Author of Nature, but as the God of our Lord Jeſus Chriſt: For it is a Bleſſing in Chriſt peculiar to his, and therefore call'd, *The Faith of God's Elect*, *Titus* 1. None ever had it but the Elect, and therefore *Adam* had it not; ſeeing men not elected had all he had once in him. And therefore, though he was Elect, yet he had not what he had then as Elect, but as the common root of all, both Elect and others.

And 2ly, He makes the Father the Fountain of it, as he is the *Father of Glory*. He praying for this peculiar Wiſdom, mentions ſuch Attributes (as the manner of the Apoſtles in their Prayers is) as have a more proper relation of Efficiency to the things prayed for. Elſewhere, when *James* bids them *ſeek Wiſdom*, he directs them to God as the *Father of Lights*; and here, as the *Father of Glory*. For this Wiſdom is ſo far from being the ſame in our primitive Nature, that 'tis glory, a glorious Gift, and therefore Supernatural, not to corrupt, but pure Nature, and is of that rank comparatively to Nature, as Glory in Heaven is of, it being the beginning of Glory: And therefore is call'd *Eternal Life, to know God* even as a Believer doth, *John* 17. 3. *And this is life eternal, that they might know thee the only true God, and Jeſus Chriſt whom thou haſt ſent.* It raiſeth the mind up to take in a taſte or hint, a glimpſe, a prelibation of Glory, as it follows in the next *Verſe* 18. of *Eph.* 1. *The eyes of your Underſtanding being enlightned, that ye may know what is the hope of his Calling, and what the riches of the Glory of his Inheritance in the Saints*: and ſo to deſire and breathe after it. Now *Adam*'s was not ſuch.

3. It is from the Holy Ghoſt, the Spirit of Chriſt, given to us, and ſo working above the power of Nature: And in that reſpect he is call'd here, *The Spirit of Wiſdom and Revelation*; as alſo elſewhere, *The Spirit of Faith*, 2 *Cor.* 4. 13. The way of Natural Faith I conceive to have been, That the object being provided with Evidence ſuitable to convince and perſwade the Light of Nature of the Truth of it ſelf, through an ordinary Concurrence of the Holy Ghoſt to a natural free Agent: It was left to the ſpirit of man to give its aſſent; ſo as then it was of, and for that ſpirit in man rather: But now it is attributed more to the Spirit of Chriſt in us, who both works Wiſdom, the Principle capable of it, and revealeth and draws out an Acknowledgment by an over powring Light, For, I take it, that the Faith of God's Elect is not reſolved into Principles inbred and begotten, as I ſaid *Adam* was, but into a prevailing work of the Spirit working Wiſdom, and a Teſtimony of the Spirit giving light, and ſealing up what he would have us believe. A prevailing Teſtimony of the Spirit is the ground of all our Faith, of what kind ſoever it be: Not only when a perſwaſion is begotten of a man's Intereſt in Chriſt, which is becauſe the *Spirit witneſſeth with his Spirit*, which yet alone carries the name of the *teſtimony of the Spirit*; but when a man's Spirit prevailingly aſſents to any ſpiritual Truth, it is from the like over-powring Teſtimony of the Spirit, ſealing up that Truth with a light beyond the light pure Nature had, which was left to it ſelf to give conſent out of its own light, which was ſuited to the Object: But here a Divine light is ſuperadded, that caſts the Ballance,

lance, and this in believing there is a God, or that Christ is the Son of God, as well as in believing the Interest of a Christian in him. This I find 1 *John* 5. 5, 6. speaking of believing not only a man's self to be the Son of God, but this truth, *That Christ is the Son of God, verse* 5. He says, *That the Spirit bears witness* to it: And *verse* 10. *He that believes hath the Witness in himself.* Now his Scope there is to speak of the Witness, not only to a man's Interest in Christ, of which *verse* 12. but also of Christ's being ordained the *Fountain of Life*, vers. 10, 11. *He that believeth on the Son of God, hath the witness in himself: he that believeth not God, hath made him a liar, because he believeth not the record that God gave of his Son. And this is the record, That God hath given to us eternal life, and this life is his Son.* Chap. 7.

It is necessary, upon occasion of this Discourse, to add a Caution in this place; which is, That all this is not so to be understood, as if the light of Supernatural Faith in us destroys that of Reason and Nature, yea, it subordinates it to it self, and restoreth it again, and rectifies it, and then makes use of it; even as the light of Reason doth subordinate and make use of Sense. God possesseth and cloatheth the natural Powers of the Mind, with an higher light than ever inbred in us, through the Revelation of the Spirit, and converts them all, as its Engines, to get a further knowledge by. We see it by this, That the word written (unto which the light of Faith is suited as Colours to the eye) though it reveals things, beyond reason and light natural, as are the Principles of the Gospel, yet it reveals them in such a way, as Reason enlightned by Faith may see the greatest harmony and correspondency in them, and receive as much satisfaction as ever in that other natural Knowledge. And the Principles being taken for granted once by Faith, there is use of Reason to see the dependence of all things revealed one with another, and the collecting one thing from another; so as God hath writ the Scriptures as to men endowed with reason, yea, and applyed it to the way of Human Arts and Sciences: Yet still so, as the light of Faith is a light beyond that of Reason; which appears,

1. In that the *first Principles of the Gospel*, as the Apostle calls them, *Heb.* 6. 1. laid in the Mind, are wholly above Reason, and made evident by this Supernatural Light wholly: They are wholly new; and Reason is uncapable of them. So that there is much the same difference between the Principles inbred, and these by Faith revealed in the Gospel; that is, between the Principles of Sciences. Some Sciences take their Principles out of Nature, being such as are known by Nature, as Philosophy doth; and so did *Adam*'s Divinity and Knowledge of God, the Principles of it were inbred: But others take their Principles from other Sciences, as Musick, having use of Numbers, borrows its skill in them from Arithmetick: So Faith doth fetch its Principles about Christ, &c. from Heaven, the bosome of God, the Spirit laying in the deep things of God's Counsel, as Principles wholly new, and wholly above Nature. And these it sees no other way, than by a Supernatural Light and Revelation of the Spirit; at first it is so, though reason may confirm them. Therein Faith and Reason differ, that *Nihil est in intellectu, quod non prius in sensu*; but here many things are in Faith, which were never in Reason.

And 2ly, It appears in this, That though Faith useth Reason to discuss the Truth of Deductions from those Principles, and to gather Conclusions from these Principles laid: As for example; the Word hath Motives which Faith makes use of in a way of Reason too, and it argues things in a rational way. It argues the Cause from the Effect, Gods Love from Signs. In interpreting the Scriptures, we use Reason to gather from the Connexion and Dependence, the meaning of the Holy Ghost: Yet still, even in these Arguings and Deductions, there accompanies a Light that Faith strikes in with, a Light beyond the force in the Reason: It seals up the Truth, collected by Reason, beyond the Power of Reason: It superadds a Light which casts the Ballance. It not only reveals the Principles we reason from, by an higher Light than Natural, but it confirms the Reasonings and Conclusions from thence by a Light more than Natural, of bare Reason; as the phrase in *Job* is, *He sealeth Instruction*, *Job* 33. 16. If we be moved to any Duty by a practical Reason or Motive,

Book II.

the Spiritual makes it effectually beyond what the Moral or Rational force that is in it, can set it on. If we be Comforted from any signs, the Spirit gives a Light of Revelation to cast the Ballance, and *witnesseth with our Spirits*, as *Rom.* 8. 16. beyond the power of the sign. If we read the Scriptures, and to get the meaning of them, observe the Connexion of one thing with an other by Reason; yet there comes often a Light of the Spirit, beyond the hight of Reason; which by that Observation of the Connexion, seals up this to be the Holy Ghost's meaning: So as the Holy Ghost is to Faith still his own Interpreter. For else the Scripture were of private Interpretation; which it is not, 2 *Pet.* 1. 20. For such is *Ratio humana* to the Spirit. Yet as the Holy Ghost, in writing the Scriptures, writ them in a Rational way, because unto Men Reasonable; so in giving us Light to Understand them, he useth Reason, but joyns a Light beyond it. *Some believe*, says Christ to *Thomas*, *that have not seen:* And though God used Sense to confirm his Faith; yet his Faith was a Light beyond the Light of Sense or Reason from thence.

And 2ly, That this Light of Faith is above that of Reason rectified, appears in this, That it depends not on the natural way of Man's Understanding necessarily, but often proceeds above it. We see those that have low Understandings, little Reason in them, and are ignorant of the Notional Connexion of one Truth with another; cannot dispute for it, yet see further into things heavenly; see more in them than the greatest Doctors. What is the Reason? A Supernatural Light of Faith, a higher Light abounds in them. And being a Light above the way of Nature and Reason, reveals things to them beyond the power of Reason.

Yea, we may all see it in our selves, at several times, That the same Reasons, Motives, and Signs, considered by us at one time, perswade us not, as at another time they do, by reason of a superadded Light of Revelation that casts the Ballance: So that as the Light of Vision in Heaven is argued to be Supernatural, because it depends not on the Light of Nature, or power or strength of Reason, but takeing the lowest, meanest Idiot, raiseth and elevateth his mind above one of a larger Understanding naturally to see God more in Heaven; because the Light there, is above the Light of Nature, and proceeds without it; it raiseth not the Mind, according to the proportion of its Understanding, but according to the measure of its Light received, which is so glorious, as it wraps up the meanest Understanding to the highest Intention. Yea, Natural Understanding contributes no advancement unto it, but only an Obediential Faculty; so the Light of Faith also doth in a proportion: And that argues it supernatural. Strength of Natural Principles, and of Reason, may help forward that Knowledge, which is of its own Sphere notional and rational; And in a Believer, it may help to advance Knowledge of Spiritual things in a Rational way; but it contributes nothing to the Light of Revelation by the Spirit, who works, how much, and when he pleaseth. But in *Adam's* Children, their Light and knowledge of God, being natural, would have been proportioned to the strength of inbred Light and Reason, so as stronger Souls would have had more, and weaker less; for it ran in a natural way, but not so here.

The third Particular propounded, was this, wherein our Knowledge of God, *&c.* excels that of *Adam's*, and so is supernatural to it, is the manner or way of knowledge: This third flows from the former.

The Light of Faith is more intuitive, and so more comprehensive: But the way of *Adam's* Knowledge was discoursive, by way of gathering one thing from another, which is more imperfect, and further about, and more at second hand. The perfection of the Angels Knowledge of things, is expressed above that of Man's, in this, That theirs is Intuitive; they use not Reason to gather one thing from another; So much Intuitive (say some) as they see at once the Effect and the Cause together, therefore called *Intelligentiæ*. The one is as knowing of a Man by his Works and hear-say of him, whereby the mind gathers what an one he is by way of Discourse: So did *Adam* what God was by his Works, and Visions, and Revelations made: But this is the *Beholding the Glory of the Lord*, *John* 6. 40. Seeing the Son

and

and believing on him: And 1 *Cor.* 13. 12. though it be but *darkly*, *and in a Glaſs*, yet it is ſaid *we ſee as in a Glaſs.* So 1 *John* 3. 6. The like Phraſe is uſed; *He that ſinneth*, *hath not ſeen him*, *neither* known him: That is, not known him with this Knowledge of ſight. And thus Faith is a Knowledge of God, as he is in himſelf, though in the face of Chriſt, and the Glaſs of the Goſpel: But *Adam's* was but in his works by Collection. They gathered *Hercules* by his footſteps: So *Adam* collected Gods power, *&c.* from the works of Creation: But this is the preſenting God himſelf, though as in a Glaſs, in the Goſpel: So it is not knowing God, *ex alio*, by Collection from an other thing, but knowing God himſelf *in alio*, *in an other thing*, wherein by his own Light he preſents himſelf as a Man doth in a Glaſs. Chap. 7.

The Difference may be expreſſed by way of Similitude, by the ſeveral ways of Aſſurance of Gods love. Look, what difference there is between that way, when we know Gods love to us but by ſigns only, this is knowing and gathering his love, *ex alio*, by effect; Collecting it from another thing, and ſo is but diſcourſive; as when the Cauſe is known by the Effects, though the Spirit ſecretly joyns a teſtimony in the Concluſion, and that other which comes from an immediate Light of the Spirits ſealing up that Light, and the taſte of it, and revealing Gods heart and mind in itſelf towards us; This is ſo tranſcendent, as it works joy unſpeakable and Glorious; it is intuitive: Not ſo the other: Such difference is there between *Adam's* knowing God and ours. Or to ſet out the difference by another Inſtance. When *Job*, at laſt in the winding up of Gods dealings with him, had a more diſtinct intuitive repreſentation of God to his Faith, comparing it with many of his former Apprehenſions wrought, *Job* 42. 5. he compares them to ſecond hand Knowledge, a Hear-ſay, by the hearing of the Ear: *But now*, ſays he, *mine eyes have ſeen him.* How diſtinct and differing is ſight to hear-ſay? And it may be, that hear-ſay Knowledge *Job* meant, was, That knowing God by the Works of Creation and Providence, and by Viſions, *&c.* He may compare that way of Knowledge, which was familiar in thoſe times, even to Believers; God training them up, though they had a Principle of Faith beyond it, in the Elements of the World before the Law, to ſtudy him in his Works and ordinary Viſions; which is called comparatively but the hearing with the Ear; both becauſe the manner of the Godly then, was to talk together of God out of his *Works*, and communicate ſuch Obſervations. And, as I find ſome Interpreters obſerve on *Chapter* 36. 24. where *Elihu* going about to inſtruct *Job* with a ſenſe of the greatneſs of God's Majeſty, he calls upon him to look into his Works which men have Sung: So *Sanctius* renders it. He minds him of the common Songs men made of the Works of God; or elſe becauſe the Heavens, and Day and Night, are ſaid to have a voice, and utter ſpeech, *Pſal.* 19. 1. 2. as Man an Ear to hear their ſound, to declare the Glory of God: To whoſe voice *Job* had lent his Mind to ſtudy God out.

Add unto this, that Phraſe uſed in that 36th *Chapt.* 25. *verſ.* when *Elihu* calls upon *Job* to ſee God's greatneſs in his Works, which *Sanctius* makes the beginning of that Song which *Elihu* minds *Job* of, that holy men did ſing. Every man may ſee what is the Work of God. *Man beholds afar off*; ſo 'tis in the Original: that is, God afar off in his Works. It is a remote, and but an obſcure Knowledge, and yet how great doth it argue him? So it ſollows, *Behold, God is great and we know not*; or, but little of him thus by his Works. And therefore, *Rom.* 1. 19, 20. that Knowledge gotten by the Works of God, *Paul* calls τὸ γνῶστον τοῦ Θεοῦ, ſomething that may be known of God; rather than the Knowledge of him in himſelf, as indeed it is not. And though the Godly then had Faith as well as we now; yet the Covenant of Works and Nature being more predominately the Diſpenſation under the Law of Nature, they were in that very firſt Infancy of the World very much kept to that School, at leaſt in that form.

As

Book II.

As the Concluſion of this Diſcourſe; becauſe I would not maintain a Diſpute againſt a multitude of Divines, who are of another mind in their Writings: If we will grant and ſuppoſe, That there was ſuch a Light of Faith vouchſafed *Adam*, as was Superiour unto the Law of Nature ſpecified; (whereby he knew God in his Works, and ſuch Revelations as externally carried their own Evidence with them) even unto natural Faith, and to have been as Supernatural as ours: Yet ſtill the Aſſertion I aim at, will hold true, That a Believers knowing of God, and enjoying of him, doth infinitely tranſcend that of his in many reſpects:

For, 1. If we conſider the Uſes of his Faith then to him, and of ours to us now, there is a vaſt Difference, for even the Apoſtle lived *not always by Faith*, as a Chriſtian, *Gal.* 2. 20. *The life I now lead is by Faith*, &c. And *Hebr.* 10. 38. the Juſt are ſaid to do ſo. And it is ſpoken of a Chriſtian, in oppoſition to a legal Life, as appears by the Coherence, *verſe* 19. of that *Gal.* 2. *I am dead to the Law*, &c. So not all, or the moſt of *Adam*'s knowledge or enjoyment of God came in that way: But the ordinary way he liv'd, knew, and enjoyed God by, was by that ſanctified Light of Nature, joyn'd with Obſervation out of his Works: And therefore, although he might have another Principle of Faith, for particular Occaſions extraordinary, to know God's mind by, whenever God would now and then Communicate himſelf to him; as alſo in caſe of Temptation when any part of God's Will was queſtioned, or reaſoned againſt, as it was by Satan to *Eve*, then there was uſe of Faith above Reaſon to ſtick to the Word; but ſtill he walkt by Nature's Light, not that of Faith: Whereas the Apoſtle ſays of us, *That we walk by faith, not ſight*, 2 *Cor.* 5. 7. Faith was then (what ever it was, whether Natural or Supernatural) but a private Grace, which at times he had uſe of, as he had of the reſt: But now to us, it is a general Grace. All Knowledge is let in by it; every Truth is ſealed up by it; 'tis advanced to the Supream Office, to be the general Inſtructor; whereas the Light of Nature and ſanctified Reaſon was then the predominant Principle: For Reaſon is predominant in man's Nature, as he is a Man, as Faith is in a Chriſtian. The Juſt now lives by Faith; not ſo *Adam* then. Again, Faith is now the Bond of the Covenant between God and us; becauſe it is a receiving Grace, *Rom.* 4. 13, 14, 16. But Love and Obedience from Man was then the Bond of his Covenant, becauſe the Covenant was founded upon what Man returned to God, and continued upon his doing homage. In a word, Faith was then (ſuppoſing him to have had the ſame Principle with us) but as ſenſe and joy in the Holy Ghoſt is now to Believers: Tis true, ſuch a Communion, a Believer hath with God at times, when God will appear to him in an extraordinary manner; but he ordinarily lives by Faith, without ſuch ſenſe. So *Adam*; whereas he lived in the Works of God, ſtudying God in them, converſing with God in them, his Task being, by Obſervation, to till the Seeds of Light ſown in his Mind, as well as to till the Earth, ordinarily thus knowing and enjoying God but by the Light of Nature, and accordingly obeying and loving of him, God did now and then make an Apparition to utter ſome word to his Faith. Now therefore, if the Compariſon be made between his Eſtate and ours (if it be granted he had like Faith with us) it muſt withal be granted, that the difference is as great, as between a Man that once a week makes a meal of more than ordinary Fare, and a *King* that *fares deliciouſly every day*: For we ordinarily do, or might (if the fault were not our own) live by the Faith of the Son of God, in the Revelations of the Word, as our proper Element: He ordinarily, but in the Works of God, and his own Works. What was extraordinary in him, is ordinary with us; his Exceedings, our Commons. Which if it were compleat, and ſin and unbelief fully ſubdued, how happy muſt it make us above him? Look what difference there may be conceived now in the Eſtate of Grace, in reſpect of happy Communion with God, between the preſent Comfort of a Believer,

liever, that alwaies lives in joy unspeakable and glorious, and another that wants it, and lives meerly by Faith: Such, if not more, will be found to be between *Adam*, who lived ordinarily by the Light of Nature; and but sometimes had a Revelation by Faith, and us, who live all our lives by Faith, and Communicate with God wholly by the Ligh thereof. Chap. 7.

2. Consider that yet in respect of the Objects of his Knowledge and ours, whereby God was known to him and to us, we infinitely transcend him and his way, if our Faith were made compleat. For first the things revealed to him and to his Faith were but some matters of precepts and duty, which being for the most part *Positivi Juris*, arbitrary, and so were not so clearly written in his heart, as that of the Sabbath, and about the Tree of life (which was a Sacrament, and so must be instituted, and else he had not a second Command) so it was to be known Revelation necessarily: Neither could more have been revealed than was necessary and what could be known no other way. But still all the knowledge he was to have of God himself, and what a God he was, *&c.* which is the knowledge wherein happiness lies, this was still left to be obtained in that natural way forementioned. We read not of any descriptions God made of himself to *Adam*, as to us and *Moses*. For what might be known more clearly by natural Light out of the works, or written in his heart, God revealed not to Faith. But we know all these Attributes by Revelation unto Faith; and so in a clearer, distincter, and indeed a more immediate manner we take in by Faith that Description which God makes of himself: And hear what himself says, of himself; and this by the Light of Faith: Whereas he had the knowledge of these Attributes no such way, but from the Light of Nature, to be emproved out of the works of God; as God had manifested himself therein. Again secondly, consider that all that he knew whatsoever by such a Natural Light, or by Faith either, whether of the Nature of God, or the Love of God in his heart, we know it all by Faith; And so to have the knowledge of all, he had in an higher way than he, and so more evident and Clear: Whereas he had the knowledge of Faith but about some few particulars. And the reason why we know all by Faith which he any way knew, is, because those things of God and the law which he knew by inbred Light, that Light being now extinct in us, it is necessary to be revealed by Revelation, and so to be let in by Faith. First he by natural inbred Light knew that there was a God, but we by Faith believe That God is, *Heb.* 11. 6. and a Rewarder of them that seek him. And so all that *Theologia naturalis*; that natural Divinity to pick God out of his works, and to see how the works of Creation and providence shew God forth and argue him and his Attritributes the Rules hereof, we have now revealed and written. The Book of *Job*, and the *Psalms*, teach us how to fetch God out of the Creation, and to praise him: So as God reads to us his own Logick, and a Lecture on his own Works: Whereas, *Adam* was left to study the bare Text, but by natural Light: Yea, and this Lecture is read to Faith, a higher Principles, more capable than Nature is; God teaching us by Faith how to interpret his Works. So as out of the word, *If we had Faith*, enough might we learn more of God, even in his Works, reading the Text with that God's own Comment, than *Adam* ever could have done by his plodding and poring on them, and using his Reason and Natural Light.

2. By Natural Light, he knew out of the Creatures, that God made the World, *Rom.* 1. 20. But we know it by the Light of Faith and Revelation from God, how it was, *&c. Hebr.* 11. 3. *By Faith we Understand the Worlds were made by the Word of God.* He (for ought we read) knew but of a new World made, that which he saw; and whether he should ever have heard of Heaven, or Angels, is a question: But we Understand the Worlds were made the Heaven of Heavens, and this Visible World.

And

BOOK II. And then, laſt of all, Add unto all, that we have over and above what he had, a New Edition of God, and all his Attributes, and all his Mind bound up in one Volume in Chriſt, and the Revelation of the Goſpel, the Myſtery of his Will: The leaſt tittle whereof *Adam* ſhould never have known. Faith brings us into an other World, and the things of it, infinitely tranſcending *Adam's*; and revealing more of God in the leaſt Creature of it, than is in all his Volumn, and is as much vaſter than his, as Heaven is above Earth; as much exceeds it, as the ſecond *Adam*, Chriſt, doth him, who was the Epitome of his World, as Chriſt is of ours. We have the Addition of new Objects, and thoſe glorious, heavenly, wholly ſupernaturall. In Chriſt a new *Indies* is diſcovered, a new Treaſure broken up, which *Adam* ſhould never have heard of.

CHAP.

Chap. 8.

CHAP. VIII.

How Adam, *and his ſtate, according to the Law of his firſt Creation, was intended by God as a Type of one, who was to be a ſecond* Adam, *Jeſus Chriſt, and the Founder of a Supernatural Condition. Some things premiſ'd of the Nature, and various diviſion of a Type. Wherein* Adam *was a Type of Chriſt: As he was in his ſtate of Innocency a publick Perſon and the Head of Mankind, and ſo derived to his Poſterity the Imputation of his Diſobedience; ſo he was a Type of Chriſt, as preordained before the World was, and without conſideration of the Fall, to be the Root, and Head of the Elect, and to convey to them the Supernatural benefits of Grace.*

Rom. V. 14.

Who is the Type of him that was ot come.

WHen I firſt conſidered this, and other Scriptures in the New Teſtament, which make the Firſt *Adam*, and the whole Story of him, both before, and after, in his ſinning or falling, to be the Type and lively Shadow of Chriſt the Second *Adam*; likewiſe obſerving that the Apoſtle *Paul* ſtands admiring at the Greatneſs of this Myſtery, or Miſtical Type, that Chriſt the ſecond *Adam*, ſhould ſo wonderfully be Shadowed forth therein: As, *Epheſ.* 5. 32. he cries out, *This is a great Myſtery*: Which he ſpeaks, applying and fitting ſome paſſages about *Adam* and *Eve* unto Chriſt and his Church; it made me more to conſider an Interpretation of a Paſſage in *Heb.* 10. 7. out of *Pſal* 40. 7. which I before had not only not regarded, but wholly rejected, as being too like a Poſtil Gloſs. The Paſſage is, That *When Chriſt came into the World*, to take our Nature on him, he alledgeth the reaſon of it to be, the fulfilling of a Scripture written in *the beginning of Gods book*, [ἐν κεφαλίδι βιβλίου] ſo out of the Original the words may be (and are by many Interpreters) tranſlated, though our Tranſlation reads them only thus, [*In the Volume of thy Book it is written of me*] It is true indeed, that in that 4th *Pſalm*, where they are quoted, the Words in the *Hebrew* may ſignifie no more than that in *Gods Book* (the manner of writing which was anciently in Rols of Parchment, folded up in a Volume) Chriſt was every where written and ſpoken of. Yet the word [κεφαλὶς] (which out of the *Septuagints* Tranſlation the Apoſtle took) ſignifying (as all know) the *beginning of a Book*, and we finding ſuch an Emphaſis ſet by the Apoſtle in the 5th Chapter of the *Epheſians*, upon the Hiſtory of *Adam* in the beginning of *Geneſis*, as containing the *Myſtery*, yea the *great Myſtery* about Chriſt; it did ſomewhat induce, though not ſo fully perſwade me to think, that the Holy Ghoſt in thoſe words might have ſome glance at the Story of *Adam* in the firſt of the firſt Book of *Moſes*;

Book II. And withal the rather, becauſe ſo, the words ſo underſtood, do intimate a higher and farther inducement to Chriſt to aſſume our Nature; the Scope of the Speech, *Heb.* 10. being to render the reaſon why he ſo willingly took Mans Nature: Not only becauſe God liked not *Sacrifice and burnt Offering*, which came in but upon occaſion of Sin and after the Fall, and could not *take ſins away*: But further that he was Prophecied of, and his Aſſuming a Body prophetically, fore-ſignified, as in the 40th *Pſalm*, ſo even by *Adams* Story before the Fall, recorded in the very beginning of *Geneſis*, which many other Scriptures do expreſly applie it unto. As in his firſt Formation, and the Condition of his Perſon, 1 *Cor.* 15. 45, &c. *And ſo it is written, The firſt Man* Adam *was made a living Soul, the laſt* Adam *was made a quickning Spirit.* So in his marriage with *Eve*, *Epheſ.* 5. 32. *This is a great myſtery; but I ſpeak concerning Chriſt and the Church.* And then in his Soveraignty over all, *Pſal.* 8. 6. *Thou madeſt him to have dominion over the works of thy hands: Thou haſt put all things under his feet.* And *Heb.* 2. 8. *Thou haſt put all things in ſubjection under his feet. For in that he put all in ſubjection under him, he left nothing that is not put under him. But now we ſee not yet all things put under him.* So likewiſe in the communication of his ſin he typified out the Communication of Chriſts Obedience, as *Rom.* 5.

I ſhall chooſe to begin with this laſt Place of *Rom.* 5. as laying the general Foundation for all the reſt. The words there, do (as you ſee) plainly affirm, that *Adam was a Type of Chriſt to come*; *Verſ.* 14. and the occaſion of uttering them was the comparing of *Adam* and *Chriſt* together (which the Apoſtle in this *Chapt.* doth at large) as they were both of them Publick Perſons; the one conveying ſin, the other *Righteouſneſs*, to all their Poſterity. And as the ground-work of that his Comparing of them, he brings in this Maxim, That *Adam was a Type of Chriſt to come:* That is, Chriſt being as ſurely to come after him, as *Adam* was then come already. Therefore God appointed *Adam*, as to be a Publick Perſon to convey to his Poſterity what he ſhould do, or be, ſo further alſo, to be a Type of an other *Adam*, *who was to come* after him, namely Jeſus Chriſt: And ſaid to be to come; not becauſe that proved to be the Event of it, that Chriſt did do ſo; but becauſe it was foreſeen, aimed at, and appointed by God, even by the Hiſtory of *Adam.* And hereupon it is the Apoſtle ſets the one againſt the other, as the Type and Anti-type, exactly comparing them in what he had propounded to compare them in. And although in that Place it be but one Particular wherein he doth compare them, namely in *Adams* conveying ſin, wherein he typified out *Chriſt to come*, who ſhould convey *Righteouſneſs*; yet this Axiom he brings as the warrant for it: For this Collation is more General and ſo extendeth to all Particulars elſe of *Adams* Story: As wherein he was alſo a Type, as well as in this. For it is uſual with the Apoſtles (as it is with all other Diſcourſers) in arguing, to bring *General Axioms* for the proof of ſome one Particular. Thus for the comfort of the Saints in Afflictions, *Rom.* 8. 25, 28. &c. he brings in a General Axiom, which reacheth to all things elſe, namely That *All things work together for their good*, *Verſ.* 28. And another, *Verſ.* 29. *We are predeſtinated to be conformed to the Image of his Son*; which conformation reacheth to all things both of Grace and Glory: But he there alledgeth it only in point of Afflictions, and for a Conformity to his Sufferings; which is but one Particular. And ſo here, when he calls *Adam a Type of him who was to come*, he applies it indeed but to one Particular in this Place: But it is a General Maxim, extendible to many things more, wherein Chriſt was typified out by *Adam*; as by other Scriptures doth appear.

But before I explain any of thoſe Scriptures, I will firſt ſhew what is meant by [*Type*] as here it is taken.

A Type of a *thing* to *come*, is a Prophetical reſemblance wherein ſomething more imperfect going before, is intended by God to ſignifie ſome other thing more noble and perfect to follow after. In the proper ſignification of the word, it ſignifies a Print, Stamp, or Impreſſion, bearing the reſemblance of that which made it. As the Letters wherewith Men Print, are called τύποι, *Typis mandetur*, ſays the Priviledge) becauſe they leave the Print of themſelves upon

upon Paper, and the Letters Printed bear the *reſemblance* of thoſe Stamps which made them: So that, Chap. 8.

1. It notes out a *Reſemblance* between two things; which ſometimes in Scripture are called *Allegories*: So *Galat.* 4. 24. the Story of *Hagar* and *Sarah* is made the Allegory of the two Covenants: That is, a continued Similitude. So likewiſe they are called παραβολαὶ, *Heb.* 9. 9. that is, compariſons made of things like, ſuch as Chriſt uſed, and ὑποδείγματα, *Suboſtenſiones*, obſcure, underhand reſemblances, (*Heb.* 8. 5.) and *Shadows*; and *Hebr.* 7. 4. *Melchiſdech* is ſaid to be made *like to Chriſt*, as being his Type.

Secondly, When the thing typified is to come, then it notes out a Prophetical reſemblance intended by God; and ſo it differs from a meer likeneſs, or Alluſion, or Pattern or Example. There are many Stories in the Scripture, which fell out exceeding like to many Paſſages about Chriſt. As the inſtance of *Job* in his Sufferings, which in as many Particulars reſembles Chriſt's Sufferings, as any other whatever in Holy Writ; as in his being emptied of *All*; and from being One *who thought it no robbery to be equal with* the Princes of the Earth, in Riches and Honours, becoming Poor (even ſo poor, that it grew into a Proverb, and is currant to this day) and ſtript naked of all, being abhorred of his Acquaintance, mockt by thoſe who had been his Vaſſals, and forſaken of his Friends, (as Chriſt of his Diſciples) God himſelf hiding his Face from him, and holding him for his Enemy, *Job* 13. 24. as he did hide his Face from Chriſt, when he hung naked on the Croſs, and cried out, *My God, my God, why haſt thou forſaken me.* And yet for all this, that *Job* was herein a Type of Chriſt to come, we have no warrant to affirm, though ſome have done it: So likewiſe may many other Stories more hold the like reſemblance: But Types they are not, unleſs they be Prophetically intended by God, ſo to ſignifie. Thus *Hebr.* 9. 8. the Apoſtle ſpeaking of a Type in the Old, ſays, [*The Holy Ghoſt thereby ſignifying, &c.*] and therefore, *Hebr.* 8. 5. he ſays, they did ſerve as *Examples*, but, as inſtituted by God, for he alledgeth God's words to *Moſes* on the Mount; *See* (ſays he) *that you make all according to the pattern in the Mount.* Wherefore no more of the Hiſtories, or whatever Inſtitutions elſe in the Old Teſtament than we find applyed by the Holy Ghoſt, either in the Prophets, by way of Prophecy of what ſhould be under the New Teſtament (they ſpeaking of the worſhip, *&c.* of the New Teſtament under the Language of the Old Types) or which elſe in the New Teſtament it ſelf are ſo applyed by the Holy Ghoſt, may we dare to make uſe of, or call Types. And the Reaſon is, becauſe for things Hiſtorical to ſignifie, is *ex inſtituto*, they do it *naturally*; therefore we muſt have a word of inſtitution or warrant from God, that ſo intended them; or otherwiſe we can found no matter of certainty upon them, neither will they be ſanctified in the opening of them, to work upon the heart, as being human ſignifications only, and as unlawful, as they are. Alluſions, I grant, we may make of them, for illuſtration ſake: As *Amos* 6. 6. the Holy Ghoſt laying forth their ſin, expreſſeth it under the Similitude of *Joſeph*'s Story, and of the *chief Butler* of *Pharaoh* [*They drink Wine in Bowls, but are not grieved for the Affliction of* Joſeph] yet none will ſay, it was intended as a Type of this Carriage of theirs; but he aptly expreſſeth it by that. And ſo *Iſai.* 1. 10. he calls the Princes of *Iſrael*, *Rulers of* Sodom. In like manner, Things in Nature we may make Similitudes of, by reaſon of a fitneſs in them to reſemble: and ſo God intended them to help us (whoſe Underſtandings are tyed to our Senſes here) in our apprehenſions of Spiritual things; for which reaſon our Saviour Chriſt abounded in ſuch Similitudes and Parables. As in that Sermon to *Nicodemus*, where he expreſſed the work of Grace, by a *New Birth*, and the working of God's Spirit therein, by the *Blowing of the wind*, John 3. 8. which *Nicodemus* not yet underſtanding, ſays Chriſt, *If I have told you earthly things, and you believe not, &c.* that is, have endeavoured by Similitudes drawn from earthly things, to make you underſtand heavenly. So that as they ſay, God hath made no kind of thing on the Earth, but it hath its like in the Sea; ſo there is ſcarce any thing heavenly, but he appointed ſomething in Nature to reſemble it; which notwithſtanding is no Type (although it be a reſemblance)

of it, becauſe not Prophetically intended by God to fore-ſignifie them as to come: Which Types do ſerve not only to help us to conceive aright of the things to come, but alſo are Predictions that they will come to paſs, and ſo may help our Faith as well as our Underſtanding: So that, a word from God to explain theſe was needful, but thoſe other are left to Man's wit to fit and apply them.

Thirdly, In the Deſcription of a Type, I add [*to ſignifie*] which differenceth theſe Types from bare and meer *Examples*, which do only forewarn, or call to an Imitation: And therefore, though they be of things paſſed, yet are they not in this Senſe, *of things to come:* although becauſe they are Patterns, the word be uſed of them, as *Phil.* 3. 17. you have the word [τύπον] put for an *Example:* and ſo all God's dealings with the *Iſraelites* are called τύποι, *Examples*, or *Types*, as the Margent hath it: But how? not as fore-ſignifying, ſo much as fore-warning; and therefore it follows, *They were written for our admonition.* But ſo, *Adam* could not be a Type of Chriſt, for him to imitate, or to be fore-warned by, but to fore-ſignifie. Many things indeed in the ſtory of the Old Teſtament were Types fore-ſignifying, as well as fore-warning; as *their not entring into* Canaan, and *God's ſwearing in his wrath*, is made a Type of not entring into Heaven, in *Hebr.* 3. 11. and *Chap.* 4. 3. and ſo I deny not, but that thoſe Paſſages they recorded, might Typifie out the Hypocriſie of many profeſſing the Goſpel (which ſeems alſo to be the Apoſtle's ſcope) yet Principally they are to forewarn. And if ſo, yet it follows not that All things then fell out, as Types fore-ſignifying: For he ſays not ſimply [πάντα ταῦτα] but [πάντα τοῦτα] *all theſe things*] that is, thoſe Particulars mentioned in the former Verſes: ſo as, none but ſuch things as God hath in ſome word or other declared to be *Signs* and *Types*, are to be ſo judged, though otherwiſe never ſo like in view.

Fourthly, I put in, That the Things that are thus made Types of things to *come*, are things *more imperfect*; and the things typified by them more *glorious* and *perfect*. Thus *Coloſſ.* 2. 17. the Types of the Law are called but *The ſhadows of good things to come*; and Chriſt ſignifyed by them, *the Body*; that is, He is as the Body of the Sun, and They but as the Shadow which the Sun makes: So the dwelling of God in the Temple was a Type, yet but as the Preſence of a Man in his ſhadow: But oppoſitely it is ſaid, *In Chriſt dwells the fulneſs of the Godhead bodily*; *Coloſſ.* 2. 9. So *Hebr.* 9. 24. Thoſe things that are Typical, are but Figures of the things typified: And no other were all thoſe brave men, who were made Types of Chriſt.

Fifthly, I inſerted, That in a way of Reſemblance the Things ſignified do anſwer fitly unto them that ſignifie, as the Impreſs does to the Stamp that made it. Therefore, 1 *Peter* 3. 21. Baptiſm is called ἀντίτυπον, that is, *a like Figure.*

Now ſometimes they reſemble, either

1. In a likeneſs or ſimilitude: So *Adam* was like *Chriſt*; *Epheſ.* 5. 32. *This is a great myſtery: but I ſpeak concerning Chriſt and the Church.*

2. In a way of *Antitheſis* or *Oppoſition*: So *Rom.* 5. 18. *Therefore as by the offence of one, Judgment came upon all men to condemnation: even ſo by the righteouſneſs of one, the free gift came upon all men unto juſtification of life.* *Adam* conveyed Sin, and *Chriſt* conveyed Grace. Or,

3. In a way of Eminency or Tranſcendency: So Chriſt excels *Adam*; 1 *Cor.* 15. 45, 46. *And ſo it is written: The firſt man* Adam *was made a living Soul, the laſt* Adam *was made a quickning Spirit. Howbeit that was not firſt which is ſpiritual: but that which is natural, and afterward that which is ſpiritual.* Yet they ſome way anſwer, and are correſpondent, as Type and Antitype, which is enough.

Now

Chap. 8.

Cameron in Myrothec. cap. 5. ad Epheſ.

Now having thus explained what a Type is, I proceed to ſhew, how *Adam* and his whole Story was intended by God as a more imperfect Type going before, to ſignifie and ſet forth *Chriſt as to come*. Now I find ſome, who do indeed acknowledge a Similitude between the firſt and ſecond *Adam*, and that *Adam* may in that reſpect be called a Type of Chriſt; but yet only *Naturalis Typus*, and ſo to ſignifie him but as a natural thing or ſtory, may be brought to repreſent and illuſtrate another like unto it; by way of Parallel, but not *ex inſtituto*, as ſo intended by God in a way of Inſtitution, as the Types of the Old Law were, which did ſerve to the Example and Shadow of Chriſt, *Hebr.* 8. 5. and were on purpoſe framed to that end: But ſo (ſays he) *Adam* was not intended by God; for that would inſinuate that God intended Chriſt ſhould be Incarnate, before the Fall, and ordained *Adam* but as his fore-runner. Now therefore the Point which I intend to manifeſt, and firſt to prove in the general only, is, That *Adam* and his Story are not only things which hold a likeneſs with things about Chriſt, and out of which Similitude may be drawn for Illuſtration; but which were intended by God to fore-ſignifie *Chriſt to come*, and to aſſume an Human Nature: And this not only in reſpect unto the Fall, but for other reſpects alſo. Wherefore *Adam* was ordained to be Chriſt's Type, as *to come*, and that not ſimply upon the Fall, but before, in his firſt Creation and eſtate of Innocency. And though it be true indeed, that he had not come thus in the form of a *Servant* into *this world*, but upon a Suppoſition of the Fall, nor had his Human Nature been *the Seed of the Woman*, nor he *born of the Virgin* Mary elſe: Which Promiſe of *Chriſt* was therefore, in reſpect of ſuch a way of coming into the World, given after the Fall only. And though in the execution of things, Chriſt firſt took *frail fleſh*, and came *in the form of a Servant*, and God ſo decreed it as he had done the Fall; yet in his primary Intention, his chief and primary Decree, his eye and firſt aim was at his Sons having ſuch a ſtate and condition in his Human Nature, as he hath now in Heaven glorified. This was firſt in God's Intention, though laſt in Execution. And of this ſtate and condition of Chriſt's Human Nature glorified as to come, was *Adam* before his Fall the Type, as in the Sequel will appear.

Now for the Proof of this, namely That *Adam* and all his Story before the Fall, was a Type of Chriſt in the Senſe before given; not only by way of Illuſtration, (as any other Similitude or thing like may be brought to illuſtrate another) but by way of Ordination, as ſo intended by God, to fore-Typifie, and Shadow out Chriſt as to come.

Firſt, Let us ſee what theſe words; *Rom.* 5. 14. (who is the *Type of him that was to come*) will afford: out of which this ſeems to be made plain.

1. In that *Adam* is called, not only a Type; which (as formerly hath been explained) imports more than a bare Similitude: But alſo a Type [*of him that was to come*] he ſays not, *of him that was come*; this argues him to be a Prophetical Type, and that Chriſt was intended as the Anti-type fore-ſignified thereby: And ſo *Adam* not to be only as a Similitude that would ſerve to illuſtrate Chriſt then when *he is come*. The like Phraſe we have, uſed of the Ceremonial Types, whoſe inſtitution (all grant) was more for to Typifie *Chriſt to come*, than to ſerve for a Preſent uſe in Worſhip (though ſo they alſo did;) Now of them it is ſaid, *Colloſſ.* 2. 7. *They were a ſhadow*, or, *Type* [*of things to come*;] ſo likewiſe, *Heb.* 10. 1. and *Heb.* 8. 5. where they are ſaid λατρεύειν, to *ſerve* in Worſhip to this end, for a double uſe they then had: 1. To make up a Worſhip to God in thoſe Times: 2. As Types to fore-ſignifie things to come. Therefore *Heb.* 9. 9. they are called a *Figure for the preſent time* (then when in uſe, as parts of worſhip,) to figure out things *to come*; And that was their Primary uſe. Now the like, ſay I, of *Adam* and his Story, and the World made for him in Innocency; That although it was a glorious inſtance, and manifeſtation of many of Gods Attributes, as of his Holineſs, in making him after Gods Image, ſo of his Power, and Juſtice, and Wiſdom, more than all God's other Viſible Works (all which, God made for him) and this it was ſimply in it ſelf conſidered, although God ſhould never have intended any thing further thereby, but have reſted in it; Yet I ſay further, That

beſides

beſides this, it was intended as much, yea more, to be a Type, and a Figure of Chriſt and his *World* which *was to come* (as the Phraſe is, *Heb.* 2. 15.) and of Chriſt here, *Rom.* 5. 14. that *he was to come*, and in compariſon thereof, *Adam* was but as a Shadow to the Body of this Sun.

And in the ſecond Place, for the confirmation of that latter part of this Aſſertion, (or rather the *Appendix* unto it) that Chriſt was appointed a Root to his Elect, before, or rather, without reſpect had unto the Fall: I argue out of this Place thus, and ask wherein it was, that *Adam* was a Type of *Chriſt to come*? Why (as it is plain by the Context) in his conveying *Diſobedience*; So *Verſ.* 12, 13, 14. *In him all Men ſinned; and ſo ſin and Death came upon all:* He ſhews how in a way of Antitheſis or oppoſition (yet bearing a likeneſs and reſemblance) he Typified out Chriſt in his Obedience, (So *Verſ.* 17, 18, 19.) which comes upon all his Elect by the like imputation; and *They are made Righteous by* that *One Mans Obedience*, as *Sinners by that One Mans Diſobedience.* Now if we examin the Ground why all ſinned in him, and why his Diſobedience made all ſinners; it was in that he was a Publick Perſon, repreſenting all Mankind, as Chriſt alſo was. And ſo the main Ground of the Apoſtles comparing them lies in this, That both of them, as Publick Perſons, were Two Roots and Principles, and ſo *Adam the* Type of him, who was alſo (ſays he) *to come* and be a Common Head and Root, as *Adam* was. Now I ask when did *Adam* become a Common Perſon firſt; what, not untill the moment of his ſinning? Surely yes; he was ſuch before, even in the State of Innocency: For he had not in Juſtice been a Publick Perſon in ſinning, if he had not firſt been ſuch in ſtanding; He had not been ſuch for evil, if he had not firſt been ſuch for good. And ſo he was therefore a publick Perſon in ſinning, becauſe formerly in Innocency he had been ſo conſidered by God: So as, in God's firſt Decree to Create him, he muſt needs have ordained him withal to be a common Perſon: And therefore at the inſtant before, or at the time when God made *Adam*, he ſays (*Gen.* 1. 26.) *Let us make Man* (it is in the Hebrew [*Adam*] *according to our Image.* In which words [*Adam*] or [*Man*] in the ſingular Number, is put for *all Mankind*; even as in that Promiſe, *Galat.* 3. 16. it was obſerved by the Apoſtle, that he had ſaid, *not unto* [*Seeds*] as many, apart, of themſelves, but to [*Seed*] as to One, a publick Perſon, for all the reſt; which Seed was Chriſt, as including all the Elect in him. Now ſo he ſays (in that place of *Geneſis*) not [*Men*] as ſpeaking of them ſeverally, in their own Perſons; but [*Man*] or rather [*Adam*] that *One, firſt Man*, as the Root of All; in whom, as in a publick perſon, All were created. And therefore, that ſo he might be underſtood in that Speech, he adds (in the next words following) the Plural Number, ſaying, [*And let them ſubdue, &c.*] as ſpeaking of All his Poſterity conſidered in him. Thus therefore God looks at him in his Decree of Creation. Now from this *Rom.* 5. it is evident, that when he became to be a publick Perſon, then he began alſo to be a Type; for he was a Type, as he was a publick Perſon, and a Root of Mankind; that is the ground of it, and lies not in his ſinning only: For he had not been a Type in ſinning, if he had not firſt been a Publick Perſon, in reſpect of good and holy Actions, to have conveyed the benefit of them, as well as of his ſin, to covey the evil of it: And ſo before this his Fall, he was a Type of Chriſt to come, as a Root to his Elect, to convey ſome benefit to them, namely, the Glory in Heaven, and this, before the conſideration of *Adam*'s Fall, as will afterwards appear out of another Scripture.

CHAP.

Chap. 9.

CHAP. IX.

The Explication of the words of the Text: In what Particulars they make a Comparison of Christ the Type, and Adam *the Anti-type. In their Persons, as* Adam *had in him a Principal of Natural Life, so Christ has of Spiritual. As publick Persons, and Heads of Mankind, as* Adam *conveys his Natural Life, so Christ his Spiritual. 'Tis proved out of the same Text, That* Adam *before his Fall, was thus intended as a Propbetick Type of Christ to come, as the Head of the Elect, who as a publick Person, should advance them to the like glorious Condition as himself had in Heaven. The Glory of this Accomplishment was appointed for him, without consideration of the Fall. That Interposing, he came and suffered, and dyed, to remove the Obstacles that the Fall had laid in the way of the Execution of the Work first designed.*

I COR. XV. 44. to 50.

—*There is a Natural Body, and there is a Spiritual Body. And so it is written: The first Man* Adam *was made a living Soul; the last* Adam *was made a quickning Spirit. Howbeit, that was not first which is Spiritual; but that which is Natural, and afterward that which is Spiritual. The first Man is of the Earth, earthy; the second Man is the Lord from Heaven. As is the earthy, such are they that are earthy; and as is the heavenly, such are they that are heavenly. And as we have born the Image of the earthy, we shall also bear the Image of the heavenly.*

THOSE words out of *Rom.* 5. I took but for a general Ground-work, because they so expresly call *Adam a Type of Christ to come.* And though that Scripture delivers this general Maxim, which in many Particulars doth hold, yet it instanceth in nothing but the imputation of his Disobedience, which is indeed in order the last Particular, wherein *Adam* did sustain a publick Person, and wherein he was a Type of Christ, conveying the benefit of his most perfect Obedience: after which, he ceased to be a publick Person in all other Acts of his, & so that Particular is to be insisted on last in this Discourse. But other Scriptures do instance in many other Particulars before his Fall (at which time (as I shewed) he was a publick Person, as well as in his Fall) and do make him to have been the Type of Christ therein also, as pre-ordained by God to come; which will more fully confirm that Assertion already laid down.

Book II. I will take the Scriptures as they lye in order: And firſt, this in 1 *Cor.* 15. 44, 45, &c. becauſe indeed it makes *Adam* a Type of Chriſt from the firſt of his Creation, which is the higheſt that we can go. And as in that fifth of the *Romans*, the Scope is to ſhew, that *Adam* was a Type of Chriſt, as he was a publick Perſon, in reſpect of his *Actions*, to convey the Merit, or Demerit of them; as in like manner Chriſt by his *Actions* conveys Righteouſneſs and Life: So here, the Apoſtles Scope is to ſhew, that *Adam* was alſo his Type, in reſpect of that condition and ſtate of Life, and qualifications of his own Perſon, given him as a publick Perſon; and of what, at his firſt Creation before his Fall (even in his Formation) he received, to convey the like to us; which is the thing I out of this place ſhall chiefly urge.

The Reſemblance between theſe two, in that fifth of the *Romans*, is (in reſpect of the things conveyed) a Similitude of Contraries, or Oppoſites:

By the One came { Sin, Death. } By the other { Righteouſneſs, Life. }

with this Diſſimilitude for the meaſure of what is conveyed; That Chriſt exceeds in his; he conveys abundance of Righteouſneſs, and a better Life; whereof Sin and Death were the Privation.

But the Reſemblance between theſe two, in this of the *Corinthians*, is carried on by a comparing the Condition of the One with the other, (which is the thing conveyed) in a way of Eminency and Diſparity; which yet anſwer each to other, as Type and Anti-type. The One was *made a living Soul*, and the Other *a quickning Spirit*: between which for Excellency, there is as much diſparity, as between Heaven and Earth; and yet an anſwering of each other in that Diſparity, as Type and Anti-type uſe to do:

Living Soul } anſwering to { Quickeng Spirit. } *Verſe* 45.

Natural Earthly } anſwering to { Spiritual, *Verſe* 46. Heavenly, *Verſe* 48.

yet ſo, as for the Ground of conveying both, they agree alike, as in the former, That they were ordained two Roots, correſpondent each to other.

Now in handling this Scripture, I ſhall obſerve this Method:

1. I will ſhew the Coherence, Scope, and Connexion of theſe words, and open thoſe Phraſes in them which moſt conduce to the underſtanding of them.

Secondly, When they are explained, I will raiſe Arguments from them, to confirm that Aſſertion already laid down, namely, That *Adam* was before his Fall, a Prophetick Type of Chriſt to come.

And thirdly, I will open thoſe Particulars (which this Scripture holds forth) wherein he was ordained Chriſt's Type as then.

The Apoſtles Scope in that *Chapter*, is, (as all know) to prove the Reſurrection, which he had by many Arguments done, unto *Verſ.* 35. the main of which was drawn from the Reſurrection of Chriſt, *in whom all* his Elect muſt *live*, as *in Adam all dyed*, *Verſ.* 21, 22.

But then, if the Queſtion be made, With *what Body*, or in what State and Condition of Life they *ſhall riſe*, and afterwards *live in*? (which Queſtion he puts *Verſe* 35.) He anſwers, *Verſe* 38. (as in the 36th and 37th he had done to a former *Query*) That for Matter and Subſtance, it is the ſame Body that they had before, [their *own Body*, *Verſe* 38.] but for Qualifications and adornments, and ſo for the Condition of their Perſons, and their State of Life then, theſe ſhall differ from what they are now, as much as a Clod of Earth, *a Body Terreſtrial*, differs from a Star in Heaven, *a Body Celeſtial*. It is the

the Apoſtles own Illuſtration, *Verſe* 40. and ſo he goes on to difference them, unto *Verſe* 44. where he adds another difference between them, calling the one a *Natural-Body*, the other a *Spiritual Body*; which, though differing in terms, is notwithſtanding the ſame with the former, Chap. 9.

But becauſe theſe Similitudes, though they illuſtrate this difference of Bodies, yet prove nothing; therefore from the 44th *Verſe*, he proceeds to prove, that God had ordained two ſuch differing Conditions of Life, and of Bodies, for the Sons of Men: The oneCommon to all Men, the other more glorious, peculiar to his Elect; which he Poſitively lays down, and expreſſeth in this Theſis or Propoſition: *There is a natural Body, and there is a Spiritual Body:* that is, there are to be two ſuch Conditions for ſome of Mankind; God hath ordained both theſe ſtates for Men:or as ſome Copies have it,and as the Vulgar Tranſlation reads thoſe words,*If there be a natural Body,then there is a ſpiritual Body*;(ſo making the one the conſequence of the other:)[εἰ ἔστι σῶμα ψυχικὸν, ἔστι καὶ σῶμα πνευματικὸν] which Aſſertion he proves, *verſ.* 45,46. and then forms up the Concluſion, *verſe* 49. that as certainly as we ſee the one, we ſhall in like manner ſee the other. This *Theſis*, he proves from the differing Condition of the firſt and ſecond *Adam*; the former being a Type of the latter, and both of them ordained to convey their likeneſs to Mankind. The Subſtance and Condition of *Adam*'s Nature (the beſt of it) was but a reaſonable Soul, becoming a Principle of Life to a Body created out of the Earth, and ordained to live in the Earth, which is meant by *living Soul:* But Chriſt's Perſon is the Godhead in the Perſon of the Son, or *Spirit quickning* an Human Nature, ordained to live in Heaven,whereof he was Lord by Inheritance, *verſe* 47. and his Argument lies in three Things thus; If the Soul can advance an earthly Body to ſuch an excellent ſtate of Life as *Adam* on Earth enjoyed; then what a glorious Spiritual Condition ſhall the Godhead, united to an Human Nature, raiſe that Nature up unto! And by conſequent, his Elect alſo ſhall be raiſed to the like; for as *Adam* conveyed his Image (*verſ.* 48, 49.) to his Poſterity, ſo ſhall Chriſt transform his Elect to the Image of that Condition, which his Human Nature is raiſed up unto: which, if that of *Adam*'s was but *earthy*, this muſt needs be *heavenly*; if that were *animal*, this muſt be *ſpiritual*. This is in brief, the Sum of his Diſcourſe; which I ſhall make good by a larger opening, both of the principal Phraſes, and of his Argumentation: For the ground upon which the Apoſtle builds the proof of both parts of his Aſſertion, are the words ſpoken by *Moſes* of *Adam*, when he was firſt made; *And ſo it is written* (ſays he) *the firſt Man* Adam *was made a living Soul; the laſt* Adam *was made a quickning Spirit.* You ſee that for his proof, he boldly hath recourſe to the words ſpoken of *Adam*'s ſtate of Life, and condition of Body at his firſt formation. Now e're that I can ſhew whereupon the Ground of the Apoſtles Argument from thence derived, is founded; I muſt explain what is meant by [*living Soul*] and [*quickning Spirit*]. [*Soul*] (as was ſaid) is oppoſed to [*Spirit*] and [*living*] to [*quickning*].

Vide Flaccium in Var. Lect.

1. By [*Soul*] is primarily meant that more noble part of Man, by a *Synechdoche* (ſuch as is familiar both with *Jews* and *Grecians*); thereby is alſo meant, the whole Man, conſiſting both of Soul and Body. The *Grecians* uſe the word [*Body*] for the whole; *A Body haſt thou fitted me*, *Hebr.* 10. 5. that is, an Human Nature, conſiſting of Body and Soul. The *Jews* put *the Soul* for the whole; *So many Souls came out of* Jacob's *Loins*, *Exod.* 1. So as, the whole Perſon of *Adam*, the whole Nature, Subſtance of Man, he conſiſted of, is expreſſed by [*Soul*] putting that which was the moſt excellent part, to expreſs the whole Man. So that, his Scope is firſt to compare the Subſtance of which *Adam*'s Perſon conſiſted, with that of Chriſt's: *Adam* but a Soul giving Life to a Body; but Chriſt, a Spirit or God, quickning an Human Nature. He mentions the difference of them, *quoad ſubſtantiam*, becauſe it was the foundation of the difference in their Conditions.

And ſo, 2ly, [*living*] *Soul* doth connotate and import alſo that Animal ſtate of Life which *Adam*'s Soul enjoyed in his Body, far ſhort of that which the *Spirit in Chriſt* raiſeth the Human Nature to, yea, or ſuch a Condition as *pure Spirits*, the *Angels* do enjoy. That reaſonable Soul inſpired into *Adam* be-

Book II. ing confined, and clogged with a Body taken out of Earth, depending in its Operations upon the Organs in it, and lived in it an earthly Life, depending on Meat, Drink, Sleep, &c. in its own proper works of Reaſoning depending on Fancy, and joyned with a poſſibility of dying, though not then reduceable to Act, till after the Fall, the Curſe ſaid [*Morieris*]. And that *living Soul* is thus here to be taken, appears by that which he in the other *Verſes* expreſſeth it by, calling it [ψυχικὸν] an Animal Body, ſuch as Beaſts have, and [χοϊκὸν] *earthly*, *verſ.* 47, 48. that is, a ſtate and condition of his Soul in a Body ſuitable to this Earth, and aſſimulated to the things of the Earth, to take in help and comfort from them, and in working to depend on them. Now for the oppoſite Phraſe of [*quickning Spirit*].

1. By *Spirit*, he means the Divine Nature or Godhead in Chriſt, which being ordained to aſſume an Human Nature, and therein to become a ſecond *Adam*, he was made a *quickning Spirit*, namely, to that Human Nature, by raiſing up that Human Nature to a God-like Glory and Soveraignty, and exalting it to the *form of God*, to have Life in himſelf independently, as God hath; yea, even a *fountain of Life* within himſelf; and ſo, as to have the very Body of that Human Nature ſpiritualiſed, and advanced to a Glory higher than the Heavens, or Angels, who are Spirits.

Now that the Divine Nature of the ſecond Perſon, or Son of God, as he is God, is called *Spirit*, we have many Scriptures beſides, which give in their Teſtimony: Thus *Hebr.* 9. 14. it is ſaid, *He offered up himſelf*, (that is, his Human Nature, as the Sacrifice) *by the eternal Spirit*, (that is, his Godhead, as the Prieſt). So 1 *Peter* 3. 18. it is ſaid, *He was put to death in the Fleſh*, (that is, in the Human Nature) *but quickned by the Spirit*; or his Divine Nature, being thereby raiſed up, and exalted to that high and glorious ſpiritual Life, which that Fleſh of his, now in Heaven, enjoys. Thus alſo *John* 6. 63. *It is the Spirit that quickneth*: that is, the Godhead of Chriſt; it is that which hath that tranſcendent Power of giving Life and Glory; *the Fleſh* (or Human Nature of it ſelf) *profiteth nothing*, were it not quickned and raiſed by the *Spirit*, to which it is united. And ſo anſwerably, by [*quickning*] is meant, the communicating all that glorious Life and Power (in the utmoſt extent of it) which from the union of that Human Nature with the *Spirit*, or Divine Nature, muſt needs flow to it; even the *dwelling of the fulneſs of the Godhead therein bodily*, and communicating God-like Properties and Excellencies, and Glory, and a Life ſuitable to ſuch an Union; and ſo as to have a Fountain of Life within himſelf, and of himſelf, and Power over all Fleſh; and to live a Life above what earthly Souls do; yea, above what is enjoyed by Angels, *the life of a Lord from Heaven*, (as *verſe* 47.) and ſo an *heavenly life*, unto which his Body was not only to be raiſed, but he to be *the Lord of that life*, having life and *quickning* in himſelf, not depending upon any thing elſe, as the life of Men on Earth does, and as the life of the firſt *Adam* was dependent on Creatures for nouriſhment, &c. and the acting and operation of his Soul, and motion of his Body, depending on Bodily Spirits, maintained and ſupplyed by other Creatures. But Chriſt's Godhead ſupplies Life, Motion, Quickning, Vigour, Power, and all unto his Human Nature immediately from it ſelf. And ſo the Compariſon runs thus: If *Adam*'s *Soul* cauſed his *Body*, *made* of Earth, and remaining ſuch, *to live*, and put ſuch a Glory upon it (above what is in Beaſts) that the *Image of God* ſhined in it; then what a Life, what a Glory, muſt the whole Human Nature, both Body and Soul, of Chriſt, be raiſed up unto, whenas the Godhead, or *Spirit*, ſhall be (in a manner) unto both the Body and Soul, That which *Adam*'s Soul was to his Body, the *Quickner*, and immediate Principle of Life, Motion, and Glory unto both? and dwelling therein, break forth in its fulnſs, and ſo cauſe ſuch an Image of the Godhead to ſhine forth therein, as in a tranſcendent Proportion ſhall excel that in *Adam*, as much as the Godhead excels *Adam*'s Soul, which was the Supream immediate Principle of Life in him. Thus Chriſt and *Adam* are compared together in their own Perſons, ſingly and alone conſidered: And in this Senſe given, the One was but a *living Soul*, the Other is a *quickning Spirit*.

But

But, 3ly, There is a further Meaning or Look which theſe Phraſes do caſt, and that is, as they are conſidered as two Roots or Principles of the like Life they themſelves have, which they communicate to thoſe that are of them: Chap. 9.

Thus, 1. *Adam* is called a *living Soul*, not ſimply in reſpect to that Life which his Soul gave his own Body, and which his own particular Perſon enjoyed from the Union of both: But further, as he was to be a Conveyer of the like Life to his Poſterity. And ſo, the Phraſe here, of his being a *living Soul*, is ſuch another as we uſe in Philoſophy, whenas we ſpeak of the General Principle of Nature, calling it *Natura Naturans*: So *Adam*, being to be a Root of Life to Mankind, he is called (as it were, *Anima animans*) a *living Soul*; to ſhew, that *Adam* had Power, through God's Ordinance, to convey that Life and Soully Eſtate which himſelf had received: (*Living* being taken actively, or cauſally, unto others) as ſhewing what he was to be the Root of to others, as well as ſubjectively; as noting out that Life which was in himſelf.

And anſwerably in the ſecond Place, the word [*quickning*] which is attributed to Chriſt, may be underſtood, not only in reſpect of that glorious Life which the God-head quickneth, or raiſeth the Human Nature unto (as yet in the Places quoted, 1 *Peter.* 3. 18. and *John* 6. 63. it is Principally taken, and ſo alſo here) but further, it is ſpoken of him, as he is to be the Means, or Principle of Life unto us, to *quicken*, raiſe or advance our Earthly Bodies, which we received from *Adam*, unto a Spiritual and Heavenly Condition: And further to import what he will make our Souls to be in a conformity unto himſelf: To be even *quickning Spirits* to our Bodies, ſo as that our Souls motion and Acting ſhall not depend on our Bodies, nor they on other Creatures, as *Adam* did, but the Soul it ſelf through his quickning of it ſhall quicken, and move, and act the Body, of itſelf immediately, without the help of Bodily Spirits; and ſo (in a Reſemblance) be unto it, as the Spirit or God-head in Chriſt is unto his Human Nature, even *a quickning Spirit*: And ſo [*quickning*] is here cauſally taken for what Chriſt is to others; and this the rather, becauſe he ſpeaks in this *Chapter* of raiſing our *Bodies*, when Dead, unto a *Spiritual Condition*; which the word [*quickning*] likewiſe imports, namely a giving Life to dead Men: And ſo ſhews Chriſt's further Power than *Adam's*; who could only convey Life to his Poſterity, who were not before, but could not quicken or raiſe dead Men, as Chriſt can.

But although this be one extent of the ſignification of the word [*quickning*] yet it is not to be confined to this only, as noting out only and meerly a raiſing up of dead Men: For Chriſt is alſo a *quickning Spirit* to thoſe who ſhall be *Changed* at the Latter day, who ſhall not Dye. So that it ultimately imports rather an advancing Mens Bodies and Souls to a more tranſcendent Spiritual Life, than ſuch as depends on Creatures in an Earthly way, as *Adam's* Life (he being but a *living Soul*) did, and making us to have ſuch a Life as the Angels have, [ὅτι Ἄγγελοι] our Souls in our Bodies living the like Life independent on Bodily Spirits, or Creatures, as they do, being made wholly a Principle of Life and Motion of themſelves to themſelves, and the Body alſo; when our Bodies ſhall not need to eat and drink, to maintain Life and Motion, but ſhall be quickned by the Soul, and Chriſt our Life, immediately; our Bodies then ſhall not be *Earthly*, (as the Phraſe is, *Verſe* 47.) ſuited to Earthly Contentments and Comforts: The *Belly* (or the ſuitableneſs in reſpect of receiving comfort, and need of meat) being *deſtroyed*, as well as Meat it ſelf: And the Body then, being ſuited with new Habits, and fitneſſes to receive that comfort from Chriſt, which once it did from theſe outward and Earthly Things: *The Body being ordained for the Lord, and the Lord for the Body*, even as he had ſaid, *the Belly was for Meat and Meat for the Belly*, in this World. This you have, 1 *Cor.* 6. 13, 14, 15. diligently compared. The Body then ſhall be turned *Spiritual*, as here, *verſe* 46 and *Heavenly*, as *verſ.* 47, 48. and ſo, fitted to Chriſt, and that Heavenly World, as afore to this Earthly World; Himſelf then becoming a Quickner to us.

And the word here uſed both of *Chriſt* and *Adam*, [was *made*] the one a *living Soul*, the other a *quickning Spirit*, will very well ſerve both theſe ſenſes given: So Firſt, when it is ſaid of *Adam*, he was [*made*] *a living Soul*, it properly and fitly imports, what he was Perſonally in himſelf, and how that in his Firſt Creation he was made a *living Soul*. And ſo, when it is ſaid of Chriſt, he was [*made*] *a quickning Spirit*, the meaning is the ſame with that in *John* 1. 18. where it is ſaid, *The word was* [*made*] *Fleſh*: So here, he who was God before (and ſo not made) is yet ſaid to be *made quickning Spirit*: For, for the God-head to become a *Quickner* of an *Human Nature*, was a New Work done in the Earth, and a Work of Power; he was *made* that which he was not before.

Or ſecondly, It will fit the other Senſe alſo, namely to ſignifie what both were *appointed to be*, namely to others. For the word [*made*] to be] is often taken for [*appointed*] to be] as *Heb.* 3. 2. *Moſes was Faithful to him who appointed him*; in the Greek it is, [*who made him*] as reſerving to that Publique Office into which God had put him: So 1 *Sam.* 12.6. *God made Aaron and Moſes*: (ſo it is in the Hebrew) that is, advanced them to that Publique Office. Many ſuch Inſtances might be given. So that the Words quoted out of that Place in *Geneſis*, do imply, that God *appointed* that firſt Man *Adam* to be a Publick Perſon, a common Root to convey to his Poſterity, that Condition of Souls and Perſons which he had received. And that this is meant in thoſe words of *Geneſis*, the manner of Speech does further argue: For it is not ſimply ſaid, that he became a *living Soul*, but thus in the Original, both Hebrew there, and Greek here, it is to be rendred, *He became*, or *was made*] *for*] *a living Soul*, [ἐγένετο εἰς ψυχὴν ζῶσαν] that is, cauſually ſo to others: As 2 *Chron.* 18. 21. *I will be* [*for*] *a lying Spirit*; that is, unto all *Ahab's* Prophets, making them to lye, and ſo deceive him. It implies not only what that Spirit was in himſelf, but what he became to them. So here, *he became* [*into*] or [*for*] *a living Soul*; that is, unto all other Men, in propagating that Life to them which he had received. And though it be true, that he was in himſelf a *living Soul* (as alſo in that other Place that the Devil was *a lying Spirit* in himſelf) is true, (for he is ſo in himſelf, as well as to others; and therefore whereas in the *Chronicles* it is ſaid, *I will be for a lying Spirit*, in the Book of the *Kings* it is only ſaid, *I will be a lying Spirit*) yet that alſo was ſpoken in reſpect of what he was to be unto others. And hence, becauſe the Apoſtle knew, that the Holy Ghoſt's purpoſe in that Speech in *Geneſis*, was to ſignifie that he was ſo to Us, and conſtituted a Publique Perſon herein: Therefore, by way of Comment, he is bold to add to the Text, that which more fully explains the Words quoted, ſaying, *And ſo it is written, The Firſt Man Adam, &c.* Thoſe words [*The Firſt Man*] are not in *Geneſis*: But he knowing it was the Holy Ghoſt Scope, adds them: And that that Phraſe here imports him to have been a Publique Perſon, I ſhall ſhew anon. Now the ſame meaning of the word [*was made*] will ſuit with what was ſaid of Chriſt alſo, *He was made*; that is, *appointed to be a quickning Spirit*, (in the Senſe afore given) to his Elect, which is ſpoken, as if then, when *Adam* was appointed as a Publique Perſon, to be *a living Soul* to his Poſterity, Chriſt was lookt at as appointed alſo, *Adam* being therein but his Type; and ſo, as more imperfect, ordained to repreſent what Chriſt in a more tranſcendent and perfect manner, was *made*, or ordained of God to be.

The Phraſe here being thus opened, we may the better diſcern wherein the Foundation and ground of the Apoſtles Argumentation lies. The thing which he was to prove, was (as hath been ſaid) that there is an Heavenly, Spiritual Condition for Mens Bodies, far tranſcending their preſent condition in Earth, *There is a Natural Body, and there is a Spiritual Body.* For the Proof of which, he alleadgeth thoſe words in *Geneſis*; *So it is written*, (ſaies he) *the Firſt Man Adam was made a living Soul:* Which words, if you take them Literally only, and as meant of *Adam* alone, do prove no more but the firſt Part of that Aſſertion; namely, that there was to be an *Animal Body*, ſuch as *Adam* had, which was to be communicated to all Mankind from him, he being

being to propagate all in his Image: And that part these Cavillers against the Resurrection, made no question of; for to prove this, common Experience had been enough: But thence to argue that other Part that follows, That the *last Man should be a quickning Spirit*, and so raise up the Bodies of his Members to a Spiritual Condition, can no other waies be done but by making Gods intent in that Place of *Genesis* to have been, to make that first *Adam a* Type therein of Christ a Second *Adam*; and this is truly intended (in a Type) as the first *Adam* himself was, of whom only the words Literally do run? Yea, and further, *Adam* therein to be but such a Type as this other that was to succeed should excell; and he accordingly therefore should raise his Members to a higher and more glorious Condition; such as *Spirit* in him raised him unto, even above Soul, or that Estate which the Soul in *Adams* Earthly Body enjoyed. And upon this Ground the Apostles Argument will fully hold, to prove the one, as well as the other: This being supposed, that it was as much the Holy Ghost's meaning in those words of *Genesis*, to intend the one, as the other. And that was so evidently thus, that the Apostle hath a recourse to those words as a sufficient proof of what he said: Which is founded upon this, that Types may be alledged for proof (when we are sure of the Holy Ghost's intendment in them, as *Paul* (who had the Spirit, and wrote infallibly) here was) as well as any other Scriptures. It hath passed for a received Maxim among some Divines, that the Mystical Sense of Scripture cannot be alledged to prove Matters of Faith; and that therefore all such Mystical Significations serve only for Illustration: *Symbolica Theologia nihil probat.* And this Axiom is of use against the boldness of them, who turn all the Letter into Mystical meanings, not from any warrant from Scripture, but out of their own Fancies, where they found things that had any mutual resemblance. But when we know, and are assured, that the Holy Ghost hath made a thing a Type, and know his meaning therein, we may as boldly, warrantably, and efficaciously alledge it as any Literal Text whatsoever. For so that which is said of the *Paschal Lamb*, *Exod.* 12. that *the bones were not to be broken*; this being the Type, it is said, *John* 19. *They brake not his Leggs, that the Scripture might be fulfilled*, &c. So the Apostle alledgeth a Type, 1 *Tim.* 5. 17. 18. where urging the duty of *honouring* those who *labour in the word*, he says, [*For it is written, thou shalt not muzzle the Ox that treadeth out the Corn.*]

Chap. 9.

Vide Tena: in Hebr. Prælud. 4. 92. Num.

To return therefore to the matter in hand; observe we farther, That the Apostle not only hath recourse to these words in *Genesis* for his proof, but is bold to add to the Text, (and to the Literal Sense there, to annex the Mystical meaning, as if it were therein as much intended as the Literal) saying, *The last Adam was made a quickning Spirit:* (which words are not in the Text in *Genesis*.) For he knowing this to be the Holy Ghost's aim in those words concerning *Adam*, supplied it (as if it were in the Text, and a part of what was written) so to make-up the Sense and meaning full and compleat.

2. And so I come to the second Head propounded, which from what hath been last said, riseth naturally up unto us, as the General Doctrine of this Scripture, namely, that former Assertion, That *Adam was intended by God before his Fall, as a Prophetick Type of Christ to come, who as a Head or publick Person, should advance his Elect to the like glorious Condition as himself had in Heaven.* Which Assertion, though it hath been the Natural Consequent of what hath been already said; yet it is further establisht unto us, by these Considerations out of the Text added unto the former; I shall make out the Proofs of the whole, by proving each Particular by peace-meal and apart; and all out of the words of the Text.

As, 1. That *Adam was Christ's Type*, is further evident to have been the Apostle's meaning, in that he calls Christ *Adam*, [*the last Adam*] of which there is no other Reason but this, that he calls him by the Name of his Type; it being usual in Scripture, to call the Thing typified by the Name of the Type.

So

Book II. So Christ is elsewhere called *the High Priest*, &c. his *Body* the *Temple*, and his *Blood* the Propitiation.

2. He makes *Adam* to have been Christ's Type, as he was ordained a publick Person or Head of Mankind; and therefore he here calls *Adam*, *The first Man Adam*. Now in what respect or relation was he *the first Man*? Not simply, as being first in order, (as the Scripture means, when it says, *the first day of the Week*) but as a common Root, who had received what he was, that he might convey it to all other Men: Which appears by the Opposition, in that he calls Christ the *last Adam*, in the following words, and *the second Man* in *verse* 47. And therefore, in relation unto *Adam*'s typifying out of Christ, he calls him *the first Man*. Now if it had been spoken in respect of order, *Cain* was the *second Man*, and God knows who shall be the *last*. But this is so spoken of these two, as if God had made, and look't at two Men only, for ever to be in the World, because he look't at them as including All, and as two Roots of All, who had all Men at their Girdles, as being both of them publick Persons, set to convey what they were, and received unto their several Posterities.

3. He is made Christ's Type in respect of his conveying the like Condition of Soul and Body, as himself had, to those that came of him; in that Christ should in like manner convey the same glorious Qualifications which the Soul and Body received. Therefore, *Verse* 48. it is said, *As is the earthy* Adam, *such are those of him; and as is the heavenly* Adam, *such are his Elect*, even ordained to be *heavenly*, like him. These import *likeness* in the Qualifications of their Persons. And again, *Verse* 49. it is said, *As we have born the Image of the earthy, so we shall bear the Image of the heavenly*. So that, in respect of the Condition and Glory of his Person, he was a Type of Christ, as well as in his Actions.

And in the fourth place, He was herein a Prophetick Type of Christ; not only a Natural Similitude that may serve to illustrate, but as further intended by God to fore-signifie such another *second Adam* (yet more perfect) as certainly decreed by God for *to come*, as that himself then was made a *living Soul*. For the manifestation of this, (besides that which follows in the Fifth Head, which makes for this also) there are these two Things, evidencing it to us out of the words of the Text.

1. That the Apostle hath recourse to *Adam*, and his Condition, as a Proof and Argument to make good this Assertion; That the Elect were to be advanced in their Bodies unto a Spiritual Condition in Heaven, by Christ a *second Adam*, as a *quickning Spirit*, because it was written of the *first Adam*, That *he was made a living Soul*. Now if *Adam* had been but a Natural Type, by way of Similitude only, this had then been no Argument; for such Similitudes do illustrate, but prove nothing. It remains therefore, that he must necessarily be a Prophetick Type, intended by God to fore-signifie Christ *to come*.

Add to this, Secondly, The words of the 49th *Verse*, which are the Conclusion of his Argument, wherewith he winds up this part of his Discourse; affirming out of his former Allegations, That *as we have born the Image of the Earthy, so we shall bare the Image of the Heavenly Adam*: That is, as certainly the one as the other. He brings in this as an Inference that must certainly, and necessarily follow: That as we have born *Adam's* Image, we shall also bear Christ's. He mentions it as a support for our Faith, to make use of, as a certain Prediction, that this other will, and must come to pass: Whereas, had *Adam*, and his Condition, been only a Natural Type, or Similitude, as unto which Christ might be compared, and appear to hold Parallel; it could, nor ought not to have been thus far urged. It might indeed have been brought to help our Understandings, by way of illustration to evince how Christ might convey his like glorious State, even as *Adam* had done his; but it could not have been thus alledged to help our Faith in it, by way of demonstration and certain Proof, had he not been a Prophetick Type. And further, to confirm this, Let us but compare the words of the 48th *Verse*, and those in the 49th together, and we shall discern a very different use and improvement

provement made by the Apoſtle, In the 48th *Verſe*, he ſays, (ſpeaking of *Adam's* Sons) *As is the Earthy, ſuch are they that are Earthy; and as is the Heavenly, ſuch are they alſo that are Heavenly.* See how in theſe words he makes uſe of *Adam's* Type and Condition but barely, as by way of Illuſtration and Parallel; (for Prophetick Types ſerve alſo to illuſtrate, as well as Natural:) But not content with this, he further adds, that *As we have born the Image of the Earthy, we ſhall alſo bare the Image of the Heavenly.* In which words he ſpeaks a further thing, than in the former, by way of Inference, aſſuring our Faith from our having born *Adam's* Image, that we ſhall one day moſt certainly bear Chriſt's alſo in Glory; he makes uſe of *Adam's* Type, as an Argument to confirm it; and therefore it was more than a Natural Type, even a Prophetick Type alſo. Chap. 9.

In the fifth and laſt Place, I add to all this, That *Adam*, was thus appointed and intended by God as a Prophetick Type of Chriſt *to come*, and this, before his Fall; he then fore-ſignifying Chriſt to come, as here he is parallel'd with him, even to be a *quickning Spirit* to this Elect, as certainly as himſelf was then *made a living Soul*:

For, 1. When was it, or wherein, that (according to what the Apoſtle here alledgeth of *Adam*) he was Chriſt's Type? (If you obſerve it) not in reſpect of conveying his ſinful Image, when faln, namely, the Qualifications he had by Sinning, as the Corruption and Mortality of his Body, and Sinful Image on his Soul; for though all that is ſaid here hold true of theſe, and may by implication be inferred from hence, yet theſe are not the things here ſpoken of by the Apoſtle, but he is here brought in as the Type of Chriſt, in reſpect of conveying that Image and State of Life which he received at his Creating, before his Fall, as being then a Type of Chriſt *to come*, as a Lord from Heaven. For unto what he was, when he was at his beſt, even at the firſt formation of his Body, and the breathing his Soul into it, thoſe words here alledged have reference; *Adam was* [*made*] *a living Soul*; as appears, *Geneſ.* 2. 7. wherein notwithſtanding he is here alledged as the Type of Chriſt. And indeed, therefore it was, that he conveyed that corrupt Image acquired by his Fall, becauſe he was ordained as a Common Perſon before the Fall, to convey the Image in which he was Created. And therefore it muſt needs be, that he was a Type of Chriſt *to come*, as well before his Fall, as after; even as well, as that he was a publick Perſon before his Fall, as well as after.

Secondly, It appears alſo, that he calls *Adam* his Type, as in his very firſt Creation he was, *the firſt Man:* and this, not only (as was ſaid) in relation to all other Men (his Sons) who were to ſucceed him, and in reſpect of Order in their ſucceeding; but chiefly, in reſpect to this *ſecond Man Chriſt*, as *Verſe* 47. he calls him: and alſo the *laſt Adam*, *Verſe* 45. in relation to this *firſt Man*, and *firſt Adam*, as he is called. So that the Oppoſition ſhews, That thoſe Titles given *Adam*, do bear relation unto Chriſt. Now as the Apoſtle argues (*Hebr.* 8. 13.) out of the word [*New*] Covenant, an Old Covenant to have been, which is now to be aboliſhed, [*In that he ſays a New, he hath made the firſt Old*] So in that he calls *Adam* (even as the firſt, when he ſtood up out of the Earth, and became a Man) *the firſt Man*, and that, (as the Apoſtle explains himſelf) in relation to *Chriſt*, as the *ſecond Man*, it argues Chriſt to have been then, and as ſoon intended. For [*firſt*] and [*ſecond*] are Relatives, and *Relata ſunt ſimul Natura*; and ſo muſt be in God's Decrees. And that, which further ſtrengthens this, is, That Phraſe [*was made*] which in the time paſt he attributes alike to both, he ſays, *So it is written*, (referring to *Adam's* Creation) *the firſt* Adam [*was*] *made a living Soul*, *the laſt* Adam [*was*] *made a quickning Spirit:* ſpeaking of both, with reference to the ſame time paſt; even when *Adam* was made, or appointed, then was Chriſt alſo appointed: So that, he was as ancient in God's purpoſe, as the other; and both, without any Conſideration had to the Fall.

Yea,

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Yea, Thirdly, Chriſt was firſt, and more principally intended of the two; for *Adam* being but as the Type, and ſo, the more imperfect every way; Chriſt, the *ſecond Adam*, muſt needs be, not only at the ſame time with him, intended, but primarily, and in the firſt place; for ſo it is in all Types elſe: Their Anti-type is that for which they are ordained, and they are but *Figures for the preſent*, as you have it, *Hebr.* 9.6. and ſo are but ſubordinate to their Anti-type, as firſt and chiefly intended: And therefore, they are ſaid but *to ſerve unto the pattern, &c. Hebr.* 8. 5. even as the Houſe is more in the mind of the Workman, and intended before the Platform or Draught of it on Parchment, which only ſerves towards the Building of it. And therefore the Type is ſtill rather ſaid to be made like the thing Typified, than the thing Typified to be made like unto its Type: So *Heb.* 7. 3. *Melchiſedech* being to be a Type of Chriſt, was ſaid to be *made like unto the Son of God*: God framed him, and his Condition, to reſemble Chriſt, and not Chriſt to reſemble *Melchiſedech*: which holds in all other Types alſo, and therefore ſo in this; wherein God did intend *Adam*, and his Earthly and Souly Condition (as the more imperfect,) to fore-run Chriſt, and that Spiritual and Heavenly Condition by him. And therefore alſo Chriſt is called, *the Laſt Adam*, not in reſpect of Order; but, to ſhew he was the perfection of the other; as [*Laſt*] ſometimes ſignifies, in whom all is bounded and determined: So *Matth.* 21. 37. *Laſt of all he ſent his Son*, as the utmoſt remedy and compleateſt. This always holds in other of Gods works, which are ſubordinate to each other, that the Laſt notes out Perfection: So here, [*the Firſt*] notes out imperfection, [*the Laſt*] the Sum, Complement, and Perfection of all; as [τέλος] ſignifies the [*End*] and [τέλειος] [*Perfect*] And that this is the Apoſtles meaning here, is evident by the Connexion of *Verſe* 46. with what went before, in *verſ.* 44. and 45. For having affirmed, *verſe* 44. that it was Gods Purpoſe to make two Ranks of Men and Conditions of them, *Animal*, and *Heavenly*, (or *Spiritual*) [*there is* (that is, there is ordained to be) *a Natural Body, and a Spiritual Body*] and then having proved it to be Gods meaning, in that when he made the *Firſt Adam* a *living Soul*, he then in him, as the Type alſo, *made* or ordained (as we ſaid) *Chriſt a quickning Spirit*, *verſe* 45. (thereby ſhewing, that in Gods Decree the one was as ancient as the other:) Then in *verſe* 46, he adds, by way of Explanation (or Correction) *Howbeit that was not firſt which is Spiritual*, (that is, not firſt in execution, or in order of Time, becauſe that was to be moſt perfect) *but that which was Natural*, (that was ordained to come into the world firſt) *and afterward that which is ſpiritual*, as the Perfection of the other; Gods manner of proceeding in his Works being to begin *ab imperfectioribus*, with what is imperfect, and ſo to go on *ad perfectiora*, to what is more perfect: He ordered that *Adam* ſhould come firſt, with his Natural, or Animal Body, to uſher in Chriſt afterwards, with his Spiritual Body. And that ſtate which *Adam* brought in, being the firſt Draught (as that of a Coal in a Picture) that ſtate which Chriſt brings in, is as the laſt Hand put to it, filling up the Peece with the brighteſt Colours of Perfection. And as Nature is a Ground-work to Grace, ſo was the Animal Subſtance to that which was Spiritual, even to be cloathed with it, and ſwallowed up by it; yet ſo, as the firſt Draught ſerved withal, as a Shadow, to tell that the other more perfect was to come, and primarily intended. And therefore, in the 49th *Verſe*, he brings in this as the cloſure of this his Proof, that, *As* (*certainly as*) *we have born the Image of the earthy, ſo* (*certainly*) *ſhall we bear the Image of the heavenly.*

I ſhall wind up all with a Conſideration or two, which put together, will fitly ſerve, both as the General Concluſion of this whole Diſcourſe, and particularly alſo further to confirm this laſt Branch in hand.

You have ſeen how *Adam* was a Type of Chriſt, both in his Falling (as hath been ſhewn out of *Rom.* 5. 14.) and before his Fall, in his firſt Creation (as here in this Place) And *Adam*, in both ſtates, did as a publick Perſon, repreſent Chriſt: Now obſerve but how Chriſt his Anti-type doth in a correſpondency, and anſwering to both theſe, run through two eſtates alſo, ſuitable to theſe two of *Adam:* And in each of theſe Eſtates, Chriſt, as a publick Perſon,

ſon, repreſenting us, doth two diſtinct things for us: 1. He, in our Nature, takes on him the *form of a Servant*, to Redeem us from that Condemnation and Miſery which *Adam*'s Fall had brought upon us: Which having finiſht, Then, 2ly, He aſſumes and puts upon his Human Nature that glorious Condition which was his due by Inheritance in the firſt moment that he ſhould be made a Man: and by virtue of this Condition due to him by Inheritance, he will beſtow upon us, who are in him, the like Glory which was ordained himſelf. Now then, that work of Redemption performed by him under *the form of a Servant*, (whereby he frees and delivers us from that guilt and condemnation into which we, through *Adam*'s Fall, were plunged) and his reſtoring us to a ſtate of Juſtification of Life, through his perfect Obedience, this was typified out by *Adam*'s Diſobedience imputed to us for Condemnation, (as you have it, *Rom.* 5.) And herein was *Adam*, in the evil he brought upon us, made Chriſt's oppoſite Type, freeing us from all that evil, even to his ſubduing the Power of Death, *the laſt Enemy of all*, which Chriſt did at his Reſurrection. Chap. 9.

But then, in that other work, his beſtowing upon us that Spiritual and Heavenly condition of Life, in a conformity to his own Perſonal Glory, after this work of Deliverance perfectly performed at the Reſurrection, (and which we receive, after all that Evil which *Adam* brought upon us, is removed out of the way, in this, Chriſt had for his Type *Adam*'s Eſtate and Condition before his Fall, when at his Creation he was made a *living Soul*, and *Lord of the Earth*, to convey the ſame Priviledge and Perfection he was created in, unto his Poſterity: And This this Place hath held forth unto us.

And ſet but theſe things in their due order and correſpondency, and how fitly do they ſuit and anſwer each to other! That ſo far as *Adam* had ſpoiled us by his Fall, ſo far he ſhould be the Type of Chriſt's reſtoring us again: And then, that his Primitive, Original Eſtate which he had before his Fall, ſhould be the Type of that glorious Eſtate which we ſhall have through Chriſt, after that Redemption of our Bodies in the Reſurrection compleated, as being indeed their ancient and firſt intended Inheritance decreed unto them in Chriſt, as their Head, before the conſideration of the Fall, but which *Adam*'s ſin falling out between, had kept them from, and hitherto had letted, which (this ſin of his being now by Chriſt firſt removed out of the way) they are then ſtated in; how fitly and ſuitably commenſurated and proportioned each to other are theſe two!

And to this purpoſe, you may further obſerve in this Place, (which is a ſecond Conſideration) that the Apoſtle doth here found that Heavenly Eſtate of ours to come, meerly upon that Glory due to Chriſt, as *the Lord from Heaven*, and this upon the ſole and ſingle conſideration of the Perſonal Union of that Human Nature with the Godhead, and therein ordained a common Perſon to us, and noted out that other Phraſe, his being *made a quickning Spirit*; and that to us his Elect, that we may be made in a conformity unto him, he being ordained to that Union, and to that Glory, as a publick Perſon, whenever he ſhould firſt aſſume it, and be made Man; even as *Adam*, in his very firſt Formation and Creation, was made a publick Perſon. And in theſe very reſpects it is, that *Adam* is here made his Type, even before his Fall, in his firſt Creation, as hath been declared. All which, to me, do more than hint, if not clearly evince, (taking in all the former Conſiderations with it) that this Spiritual and Heavenly Eſtate which Chriſt now hath in Heaven, and that Perſonal Union whereby he was made a *quickning Spirit*, was ordained and intended to Chriſt firſt, appointed as a publick Head; and ſo to the Elect in him, before the conſideration of the Fall, and that, ſimply, and abſolutely unto them, as conſidered *in maſſa pura*; and ſo, that *Adam*'s Fall, and Sin, and Death, and then thereupon Chriſt's Death and work of Redemption to remove theſe, came in in the order of God's Decrees, and were appointed but as Means to improve Chriſt, and to commend and ſet forth his love the more unto us, and alſo to render that Condition to which we were primitively in Chriſt ordained, the more illuſtrious and glorious by this Deliverance. And ſo, all Chriſt's work, until this ſpiritualizing of our Bodies, was but the ta-

king out of the way (as the Apoſtles Phraſe is, *Coloſſ.* 2. 14.) *that which letted*, and was caſt in as an impediment of this their firſt intended Glory; which ſo breaks out from under this great Eclipſe with the more brightneſs and luſtre.

That I may more diſtinctly explain this laſt Conſideration, you may obſerve that in this part of the *Chapter*, wherein the Apoſtle ſets himſelf to prove, what manner of Bodies are ordained for us after the Reſurrection, he maketh the riſe of that their ſtate to be, not ſo much the Death, or Reſurrection of Chriſt, of which he makes no mention at all in this part of his Diſcourſe, wherein he comes to ſpeak thereof; but he alledgeth, as the higheſt and primary foundation hereof, this Ground, even the Perſonal excellency and glory due unto Chriſt's Human Nature, above that which was due to the *firſt Adam* before his Fall; which he brings as the ſole Ground of this our intended Glory, as being firſt due unto Chriſt, meerly upon the Conſideration of his Union with the Godhead, of which Glory of Chriſt in Heaven, he brings in *Adam*'s Eſtate of Innocency in Paradiſe as the fitteſt Type; which is expreſſed unto us under that Phraſe (as it hath been opened) [*He was made* (or appointed to be) *a quickning Spirit*] that is, the Godhead was appointed to become the Life and Quickner of an Human Nature, (even as *Adam* was *made a living Soul*: that is, to conſiſt of a Soul giving Life to an Earthly Body) by virtue of which, he inſtantly did become *the Lord from Heaven*, (*Verſe* 47.) that is, the *Lord of Heaven*; to whom by Inheritance, as to a Lord, Heaven and all the Glory of it was due, and ſo, he became *an heavenly Man*, as the Expreſſion alſo is. And then he being withal, in and together with the ordaining him to this Union with the Godhead, ordained to be a Head unto us; hence it is that our Bodies are to be *made Spiritual* and *Heavenly*, like unto his. And this is the moſt ancient, primitive Title in God's Decree, that we have unto Glory; and therefore is in this place only and alone alledged. And although it be true, that the very Reſurrection of our Bodies, conſidered ſimply, as it is *the ſubduing that laſt Enemy, Death* (as the Apoſtle ſpeaks, *verſe* 26.) is the fruit of Chriſt's Reſurrection, as the Cauſe of it; (and therefore, in that former part of the *Chapter*, the Apoſtle argueth it from thence) yet ſtill, that at the Reſurrection, our Souls and Bodies ſhould be raiſed up to ſo glorious and ſpiritual a Life, and that we ſhould riſe with ſuch a kind of Body as we had not before, in *Adam* (which is made a diſtinct Query by the Apoſtle, from the 35th *verſe*) this (I ſay) is founded by the Apoſtle here, only upon that Heavenly Condition which Chriſt was ordained unto, and which was his due meerly upon his very aſſuming an Human Nature; of which, we his Members were, together with him, ordained to bear the Image. And thus to ſhew, that he, and we in him, were ordained unto this Eſtate before, or rather without the conſideration of the Fall: Therefore it is *Adam*'s ſtate of Innocency in his firſt Formation, is made the Type of Chriſt's Perſonal Union, and ſo, of that Glory to which, both he as a publick Perſon, and we, as his Members, are ordained.

Uſe 1. So then, that which is the Corolary from all, is this, that the Plot, or Order of Gods Decrees concerning Chriſt and us, was thus laid in Gods breſt; That though unto Chriſt, and us in him, this Glory was ſimply intended (for God looks unto the end of his works at firſt, and ſo, firſt to what he meant, ultimately to raiſe Chriſt and us up unto, even that Glory which we ſhall have in Heaven) yet God withal decreeing, in *the way* to this Glory, the Fall of all Mankind, and ſo, of the Elect to Fall in *Adam*, as well as others; therefore Chriſt *in the way* to the execution or accompliſhment of this Original Decree, was ordained, for their ſakes, and in a reſpect to them, not to take on him firſt that glorious Condition, upon his firſt Union with our Nature (which yet was his due) but is ſaid to condeſcend to *come down from Heaven*, even as Son of Man, (*John* 6. 38. and 62. compared) and to take on him *frail Fleſh* and *the form of a Servant*, in ſtead hereof; and that, to this end, that he might firſt Redeem Us, his Members, from under that miſery which the Fall had brought upon us; and all this to this end, that by this means this glorious Condition, both of his and ours, might be made the more illuſtrious.

illuſtrious. But then, after he ſhould have taken out of the way that which hindred his Members elected in him, from the Glory originally deſigned to them, and ſo ſhould thus firſt have made up what *Adam* had ſpoiled, then ſhould he himſelf firſt caſt off that Vail or Condition of *frail Fleſh*, and endow the Human Nature with that Spiritual State of Body, which was by a right of Inheritance inſeparably, and immediately annexed to the Perſonal Union with the Godhead: And then, by virtue of this, when he raiſeth up his Members, he will beſtow on them the like Spiritual Eſtate, which was alſo ordained them by an Inheritance (in being Members of him) as well as by the Purchaſe of his Death: And ſo we come to have a double Title unto this Glory; one by *Inheritance*, through our Election in Chriſt, which is this Original, Primitive Title, and before the conſideration of any other in Gods intention; and another by the *Purchaſe of that Death of Chriſt*, which beſides the reſtoring us out of that Eſtate into which *Adam's* ſin had plunged Us, does by an overflow of merit purchaſe alſo this Life unto us: Therefore, *Epheſ.* 1. 14. this Glory is called, *Our Inheritance*, as well as a *Purchaſed Poſſeſſion*. And when Chriſt hath thus raiſed Us to this Glory, then, and not till then, are we reſtored to what at our firſt Creation we were ordained to: And then, and not till then, did God (as it were) account Chriſt to have been begotten [*This day have I begotten thee*;] It is ſpoken of him in reſpect of his Human Nature, and that, when Spiritualized at his Reſurrection; and 'tis ſpoken by God, as if then firſt Chriſt were become that which he had primitively ordained him to be; As if, not untill that time; and ſo, God reckons him (as it were) then anew Begotten; becauſe, not till then, did Chriſt's Condition anſwer, and become like to what, when he was firſt, as Man conceived in Gods Womb of Election by his Decree, he was appointed to be. And thus in like manner doth God reckon Us, to be ſuch as he at firſt choſe us to be, when he choſe us to be *Men*, and primitively intended to make us in the end, (and for which indeed he ordained to Create us) not untill we be raiſed to the like Spiritual glorified Condition unto which, in, and together with Chriſt, we together were ordained to be. And ſo, all that befell Us in ſinning, through *Adam's* Fall, and all that thereupon befell Chriſt in aſſuring *frail Fleſh*, is to be lookt at as to have been but *in tranſitu*, *in the way* (as *Pſal.* 110. hath it) to this intended Glory; and to have been decreed (as alſo the Elects ſeveral Conditions in this World are) as ſubordinate Means appointed by God to make this his Primitive and firſt-intended Decree the more Glorious, and (as it were) to add a deep Shadow to it, ſo to ſet off the luſtre of it. Chap. 9.

Uſe 2. Admire we at that which the Angels ſtand aguſt at, namely the *manifold wiſdom of God in his manifeſtations of himſelf*, as you have it, *Epheſ.* 3. 10. That being one of God's ends of revealing this Myſtery of Chriſt, that the Angels might ſee the *manifold Wiſdom of God* [πολυποίκιλος] many ways various, by reaſon of thoſe ſeveral ways God hath gone about to diſcover himſelf and his Son by. The Story of the World, and of the Creation of it, what a glorious Contrivement was it, taken ſimply alone in it ſelf; and how wonderfully did theſe *viſible things ſhew forth the inviſible things of God*, his Wiſdom, power, &c. and how Proud were the wiſeſt of the Heathen, of their Contemplations and Knowledge of its Story, whiles they ſearched out the harmony, and the ſecrets of this viſible Frame! The Angels, who were made the Firſt Day, as moſt conceive, with the Heavens, or the third day, as *Piſcator*, whilſt they ſtood by as Spectators to behold how God, by degrees, finiſhed this Fabrick, and out of the *Chaos* drew the Elements, the firſt Lines and ruder Draught of all things viſible; and then ſaw him proceed to garniſh, embelliſh, and adorn thoſe void ſpaces; the Firmament with Sun, Moon, and leſſer Stars; the Air with Fowl; the Earth with Beaſts, Herbs, &c. and the Water with Fiſhes; and laſt of all, brought forth *Man*, the Lord of all, and made him little lower than *themſelves*, being Crowned with glory and honour, and (as it were) the Epitome of all; how did this *Chorus*, or *Quire*, ſhout out in joy and admiration at the end of every Act, and new Days work! Or to uſe the Metaphor which God uſeth in *Job* 38. 4, 5, 6. where he ſpeaks in the Language of an Architect, to expreſs how he reared

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this glorious Frame: When *He laid the Foundation of the Earth* and took *Measure* of all the Proportions, of every Creature which he made in it, then (*verſ.* 7.) *the Morning Stars ſang together, and all the Sons of God ſhouted for joy*; that is, the Angels, who are called Stars, becauſe they are the Creatures appointed to live in the Third Heaven, their Element, as Fiſhes in the Sea, and Fowl in the Air: And but Stars, for there was a Sun to riſe would make them hide their Faces, and pull in their Beams, even Chriſt; before whoſe Glory (for tis his Glory ſpoken of, *Iſai.* 6. as appears by *John* 10. 12.) *They cover their Faces*, as the Stars, like Tapers are put out before the Sun. And they are called the *Morning Stars*, becauſe they were up early, being Created in the Morning of the Firſt Day. He that is early up is in Latin called *Matutinus*, and ſo in Hebrew. They both at the Foundation, and at the finiſhing of this Building (eſpecially when they ſaw Man brought in, the owner of all) ſhouted for joy, admiring at Gods handy-works, and Wiſdom manifeſted in them: God herein alluding to the cuſtom of Men, who when they lay the Foundation of a work, and eſpecially, at the finiſhing of ſome Great Building, have all their Friends with acclamations and ſhoutings about them; as at the firſt Stone of the Temple laid, *Ezra.* 3. 10. and *Zach.* 4. 10. the Laſt Stone was brought forth with joy and ſhouting, crying *Grace, Grace*, to it. Juſt ſo was it here. And as a Skilful and curious Artiſt will ſtand looking upon the exquiſite workmanſhip of ſome one part (ſuppoſe upon an Eye or Hand in a Picture) many hours together, with much delight; ſo did the Angels greedily view every part of this World, admiring and praiſing God's artifice in it: (Which likewiſe God himſelf did, as delighting to ſee how good all was that he had made) and whilſt they were doing ſo, they might behold God (as if he had been diſpleaſed at the courſneſs of this his work which he had Drawn) ſuffer all to be daſhed by one unwary ſtroke of the pencil; ſuffering his Image in Man to be razed, and this whole Frame Subjected to vanity, confuſion and diſorder: Which made them wonder, in that they ſurely thought that this was all the works of wonder that ever God meant to make; eſpecially, when they ſaw him at firſt, reſt *from all his works*, and ſit down, as delighted in them, and to appoint a Day for the Memorial of them: They could not chuſe but wonder, to ſee that God ſhould throw ſo coſtly a Piece away; being ſuch a World as they could never imagine, how a better could ever be framed: And how Great a God muſt they needs think him to be, that regarded not the loſs and ſpoiling of ſuch a World! But alas! God had a further Plot, and Platform of another *Adam*, and another World, in his Head, whereof all this (though ſo perfect) was but the Type, and Shadow; and of all which they knew not one tittle, nor had the leaſt inckling; Therefore, *Epheſ.* 3. 9. it is called a *Myſtery hid in God*: God had not ſpoken one word of it to them (as not of his Temple to *David*) In compariſon of which, this World was but a Stage to Act a Part upon a while, and Man (the Lord of it) but as a King in a Play, a meer Type and reſemblance of another King, the *King of Glory*; who when he ſhould be brought into the World, theſe Angels muſt all down upon their knees and worſhip: Themſelves are but the Stars, as *Job* calls them, and *David* too, in *Pſal.* 8. 3. where he ſpeaks (as was ſaid) of Chriſts World, and the Creatures thereof, the Angels, who become Subjects of it, are but the Stars, and the Church the Moon; but there is no Sun mentioned, for Chriſt himſelf is the Sun, and the Light thereof; before whom theſe Stars were to loſe their Light, with which at beſt they do but twinkle. And when Chriſt and his World ſhall appear, then this *Moon ſhall be confounded, and this Sun aſhamed, when he ſhall raign in mount Sion, and before his Ancients gloriouſly: Iſai.* 24. *ult.* And how muſt this needs ſhew forth the *manifold Wiſdom* of God; that he hath plots beyond plots, though he begins with a ruder ſhew at firſt; as in the making of the World, in which the Wiſdom that lies in it taken ſimply by it ſelf, how glorious is it! It is called the *Wiſdom of God*, 1 *Cor.* 1. 21. And if that even the Heathen ſtudied, and admired this, when without relation to God, when his Wiſdom in it was not diſcover-

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ed and discerned by them; How much more of Wisdom saw the Angels in it, who saw him that was the First Mover and Creator of all therein! But there is yet a further Mystery in the Story of it, even a Great Mystery therein couched. The Moral of all being Christ the *Wisdom of God*, whom to illustrate, all the Creatures are not sufficient to be Similitudes, nor Man the Glory and Epitome of them, fit to be his Type. Here is Wisdom hid in Wisdom, a Mystery in a Mystery, a World in a World. And all this World and *Adam* the inhabiter of it, are but as the swadling-Clouts of him, who was once a Babe and lay in a Manger. Chap. 9.

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CHAP. X.

A more particular Compariſon between Adam *and Jeſus Chriſt in their Perſons: The Formation of* Adam's *Body by God's immediate Hand, typifies the Aſſumption of the Human Nature by the Son of God, whoſe Body was formed immediately by the Holy Ghoſt. The Union of Soul and Body in* Adam, *typifies the Hypoſtatical Union. In what there is an Agreement in the Compariſon between them; wherein a Diſparity. What was the ſtate of* Adam's *Body: It comprized the Perfections of all Creatures: It was ſuited to take in all the Pleaſures and Comforts which they could afford: It had a Natural beauty in it: It was guarded from Injuries, and was Immortal; yet in its Original 'twas but Earth. It depended on the Creatures for its Subſiſtence, and was ſubject to many Alterations. To what a higher degree of Glory, the Divine Nature of Chriſt, united to the Human, rais'd the Body of Chriſt, as he is One with God, and the Lord from Heaven. It was neceſſary that the Glory of his Human Nature ſhould excel all Creatures, even the Angels themſelves. The glory of his Body was illuſtrated by his Tranſfiguration on the Mount; and yet that fell ſhort of the Glory it has now in Heaven.*

HAving thus in the General demonſtrated *Adam* to have been Chriſt's Type, I come now to lay the Particulars together wherein this Typicalneſs conſiſted. For the fitting of which, each to other, (as alſo concerning all other Types) I will promiſe this Rule, which I take to be ſafe and warrantable, That although, for what are Types, and what are not, as alſo for the General Scope intended in them, we muſt find a ſpecial warrant by the Holy Ghoſt's own interpreting and applying of them, (as hath been ſaid) yet ſo, as when once that Scope is found, we may for the Particulars wherein the Types agree with the things typified, take liberty (as in all other Similitudes) to enlarge them, and extend them as far, and to as many Particulars, as the likeneſs will hold in, (whilſt that we keep to the Analogy of that their General Scope) although we have not an expreſs word for each particular part wherein there ſeems to be a reſemblance. For which Rule there is both this Reaſon and Inſtance.

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The Reaſon is, becauſe when God uſeth a Similitude to any purpoſe, all parts of that Similitude, wherein to ſpiritual Reaſon it is evident they are alike, as well in what is not ſo expreſly applyed by the Holy Ghoſt already, as in what it is, they all are ſanctified to reſemble it, and are ſo intended; ſeeing that the Similitude doth as readily and fully ariſe at the firſt bluſh, in the one, as in the other. Chap. 10.

The Inſtance I would give, is in the Interpretation of Parables, in which this Rule holds good. Now, *Hebr.* 9. 9. the Types of the Old Law are called *Parables* [ἥτις παραβολὴ] *which was a Parable*] rendred by our Tranſlatiod [*which was a Figure*] Now concerning the Interpretation of Parables, you uſually have the General Scope annexed by Chriſt in them all, but no more; he leaving us (according to the Analogy of Faith, and of that Scope given us as a Pole-ſtar to ſteer our Courſe by therein) to apply the ſeveral Particulars our ſelves, according to that reſemblance that unto Spiritual Reaſon doth appear. This Rule therefore will I obſerve herein, and keep to it as ſacred, Not to make any thing a Type, which the Holy Ghoſt hath not deſigned out for one: But in opening the Similitude between ſuch as he hath deſigned, and the things ſignified, to take liberty for the fitting of Particulars, without once ſailing out of the ſight of the General Scope given, or applying the Similitude of any Particular to ſignifie any thing concerning Chriſt, which otherwiſe I have not authentick warrant for, in the expreſs Letter of the Word.

This Rule thus premiſed, I deſcend to the Particulars. Now the Compariſon lies in two things:

1. In reſpect of their own Perſons.

2. As they both are ordained publick Perſons, to convey the Likeneſs or Image of their Condition unto their Poſterity.

I. Their Perſons are compared: And that,

1. In the Subſtance whereof each conſiſted: *Adam* was a *living Soul*; that is, a reaſonable Soul giving life to a Body made of Earth, and to live on Earth; not a Soul ſimply, but a *living Soul*. And that Attribute of *Living* is given to *Soul*, as it communicated Life to that Body into which it was inſpired, *Gen.* 2. 7. And ſo, Chriſt *was a Spirit* (or God) *quickning* an Human Nature joyned unto it. And that that was the Nature aſſumed for the Godhead to *quicken*, and give life unto, the Apoſtle declares, *verſe* 47. calling him *a Man*.

2. In the infinitely differing Conditions of their Perſons, or ſtate of Life which that Human Nature, by virtue of that Union, muſt needs enjoy, tranſcending that which a Soul could convey to a body of Earth. This ſecond compariſon, namely, of their *Condition*, is couched in theſe words [*Living*, *Qickning*] as that other, of the *Subſtance* of their Perſons, in thoſe words [*Soul*, *Spirit*].

Now the firſt Particular of this Reſemblance lies (as I take it) in comparing the Formation of *Adam*'s Body, and the Union of his Soul with it, with the Formation of Chriſt's Human Nature, and the Hypoſtatical Union of it with the Divine; which is the Foundation of all, that Chriſt, as a publick Perſon, did for us.

For, firſt, This being the firſt Formation of *Adam*, by which he became a Man, muſt needs typifie out the firſt Formation and Aſſumption of our Nature by Chriſt, by which he became a *Man*.

And, ſecondly, The thing compared is the one's becoming a *living Soul*, and the others being a *quickning Spirit*; which notes out a Compariſon of their Natures or Subſtances. *Adam* was made *Soul*, when into his Body the Rational Soul was inſpired; which being united to it, uſed it as an Inſtrument to perform the Functions of that Life which it led on Earth. But Chriſt became a *quickning Spirit*, when his Godhead aſſumed the Human Nature to work and dwell in it, and to glorifie it. And the Apoſtle calls the whole Perſon of *Adam* now made, by that which was moſt excellent in it, the Soul; *Mens cujuſque quiſque eſt*: And ſo, the Perſon of Chriſt made Man, is, by that which

which is moſt excellent in that Perſon, *Spirit*, or the Godhead, which is the Foundation of all that which Chriſt is made unto us.

Thirdly, That his Scope is, by *Adam*'s Formation to ſignifie the Aſſumption of the Human Nature by the Godhead, appears by *verſe* 47. where he calls the *firſt Adam* but meer *Man* [*the firſt Man*, &c.] but he calls Chriſt (as the *ſecond Man*, ſo) *the Lord* (namely God) *alſo*, as being become God and Man. Therefore we may warrantably conclude, That to be the firſt thing typified by *Adam*'s Creation: Let us now ſee how they agree.

The firſt making of *Adam* a *Man*, is deſcribed in Two things:

1. The forming of his Body.

2. The breathing in, and uniting the Soul unto it; which together united, do make up one Perſon. Now the forming of *Adam*'s Body doth clearly typifie out the Formation of Chriſt's Human Nature aſſumed: which whole Nature is accordingly called his *Body*; for ſo, comparatively to the Godhead, it may be called. Thus, *Hebr.* 10. 5. *a Body haſt thou fitted me* (that is, an Human Nature) ſays Chriſt there, of his coming into the World. And the Agreement lies in two things:

1. *Adam*'s Body and Chriſt's do agree in this, That *Adam*'s Body was immediately formed by God himſelf, without Man's help, he being the *firſt Man*. It was God who faſhioned his Body, whereas it is *vis plaſtica*, the formative Faculty that doth it in ours, begotten of him. And ſo Chriſt's Body aſſumed, is alſo ſaid (*Hebr.* 9. 11.) to be a *Tabernacle not made with hands*; not by the help of any Creature, not by Generation, as ours is, but immediately by God.

And, 3dly, As God *formed* the Body of *Adam*, even as a Potter doth mould or faſhion his Clay, (as the word denotes) and as God did this *immediately*, even ſo the Holy Ghoſt did Chriſt's Body. That word in *Hebr.* 10. 5. which we tranſlate [*fitted me*] ſignifies alſo to *articulate*, or *form joynt by joynt*; [καταρτίσω] And the Hebrew words in *Pſalm* 40. (from whence this is taken) which we tranſlate [*My ear haſt thou bored through*] as having alluſion unto the Servants under the Old Law. *Genebrard* ſays that the *Ear* is by a *Synechdoche* put for the whole *Body*; and that which we Tranſlate [*perfodiſti*] is rather [*fodicaſti*] to *faſhion with the hand*, as a Potter doth; and ſo the Apoſtle renders it, [*a Body haſt thou formed* (or *fitted*) *me*. The Holy Ghoſt therein ſupplyed that which the Plaſtick Faculty doth in our Conception (conſiſting partly in the Seed of the Man, and partly in the Nature of the Womb;) and this, that ſo Chriſt might be *born without ſin*.

Therefore, 4thly, As *Adam* was without Father and Mother, ſo was Chriſt alſo; who *Hebr.* 3. 4. is therein made like unto *Melchiſedech*; but he is much more like to *Adam*, who herein was a more perfect Type of Chriſt than *Melchiſedech* was: For *Melchiſedech*'s having no Father nor Mother, was not that he had none indeed, but that in Scripture *None* were recorded; as appears by *verſe* 6. But *Adam* really had no Man to his Father, nor Woman to his Mother: He was not born from the Conjunction of Man and Woman, which *Melchiſedech* was.

Fifthly, As *Adam* was in a peculiar manner (in reſpect of his Formation) the Son of God, and that, in ſuch a reſpect as other men are not; (for *Luke* 3. whereas others are in that Genealogie ſaid to be the Sons of ſuch and ſuch Men (as *Enoch* the Son of *Seth*, and *Seth* of *Abraham*) *Adam* is ſaid to be *the Son of God*, *verſe ult.* becauſe he was his Son by immediate Creation, which they were not; who yet in another reſpect, namely, as they were Elect, were Adopted Sons of God). This typified that Chriſt, even as having aſſumed an Human Nature, was in a tranſcendent manner God's Son; even as he was Man he was God's Natural, (not Adopted) Son: For elſe there had been two Relations of Sonſhip in that Perſon; the Perſon being the Subject of that Relation, not the Nature. So *Luke* 1. 35. becauſe *the Holy Ghoſt ſhall come upon thee, therefore that holy thing which ſhall be born of thee, ſhall be called the Son of God:* that is, ſo the Son, as no man elſe: *The only begotten Son of God*, John 3. 16.

II. In

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II. In the Second Place, The Uniting of the Soul and Body together (which was done at that *breathing* of Life into him) ſo as, they both made one Man, and the *firſt Adam* ſo became a *living Soul*; this of all things, doth the moſt lively ſet forth the Hypoſtatical Union of the Divine and Human Nature. And ſo I find all Divines acknowledge, that the neareſt Inſtance that can in Nature be found, of this Myſtery, is therein held forth. And therefore, 1 *Pet.* 3. 18. the Human Nature of Chriſt is called *Fleſh*, and the Divine Nature, *Spirit*; which, in the very nameing of it, ſeems to bear an alluſion to the *Soul* or *Spirit* in *Man*, conjoyned with his Body and Fleſh. And it ſeems a fair Interpretation which is given by ſome, of that Place [——— *The fulneſs of the Godhead dwells bodily*;] that is, by a more near and firm Union, than a Mans Soul doth in his Body; as ſpeaking by way of Similitude to illuſtrate this. And ſo I find the School-men labouring much, to ſhew how nearly this Inſtance reſembles it: As *Thom. Aqu. Lib.* 4. *cont. Gent. cap.* 41. And *Athanaſius* in his very Creed, taketh up this Similitude of all others, to expreſs it. But I did not think to have found ſuch a Ground in the Word, to have made this the *Type* of it, as this Place holds forth.

For, 1. Conſidering the diſtance that is between the Reaſonable Soul (a Spirit immortal, more glorious than the Sun, but a ſtep inferiour to the Angels, bearing Gods Image in its Subſtance and Faculties, and capable of Holineſs) and a piece of Earth, that that ſhould dwell in, and inform this; the conjoyning of two ſuch Extreams beſt reſembled the Union of the Divine Nature with the Human, God with Man. The Angels, they are Spirits without Bodies; and the Souls of Beaſts are but Earthly, like the Bodies which they inform, and indeed, the Spirits of Elements only.

Secondly, The nearneſs of their Union does yet further help to reſemble it: For this Soul dwels not in Bodies, as a Man in a Houſe, or as Angels did in Bodies aſſumed, to move them, *&c.* but is conjoyned to them as a *Form*, that together with the Body, makes up a Perſon; whereas the Souls of Beaſts, though they make a Nature, yet not a Perſon. And as the Rational Souls Union, ſo this Union of God and Man makes one Chriſt, one Perſon.

Thirdly, The ſuper-eminent manner of Subſiſting, that this Soul hath in the Body, is the higheſt reſemblance of that of the Godhead in an Human Nature. Other Souls have their Being from the Matter; they are extracted out of its Paſſive Power, as Spirits of Wine are, out of Wine: But this is Gods Breath, and is from without: And in the Body it is *Semi-Perſona*, it is not that only *quo ſubſiſtit*, but *quod*: Other Forms are but Principles of the whole, this is more; it can of it ſelf Subſiſt; only whilſt it is in the Body, it Subſiſts after another manner, namely *in a Body*: Therefore, Mens Souls are ſaid to *give an account for what was done in the Body*: And it can Subſiſt, when ſevered from the Body, which the Souls of Beaſts cannot, *Eccleſ.* 12. 7. It moreover bears the Name of the *whole*: Therefore Chriſt arguing the *Immortality* of the *Soul*, ſaith, that *Abraham is alive*; thatis, the Soul of *Abraham*; for *God is the God of the Living*, *&c.* Thus the Second Perſon is a Perſon of himſelf, who Subſiſted before a Body was aſſumed;] *Before* Abraham *was I am*;] and when this Perſon Subſiſts in the Human Nature, it is the ſame Subſiſtence that before, only he takes a Body up unto himſelf to partake of his Subſiſtence.

Fourthly, As the Body is but the Souls Inſtrument (its Members are called *Weapons* or Tools he acts by, (*Rom.* 6. 13.) *Neither yield ye your Members as inſtruments of unrighteouſneſs unto ſin: But yield your ſelves unto God, as thoſe that are alive from the dead, and your Members as inſtruments of righteouſneſs unto God.* And the *Sheath* thereof (*Dan.* 7. 15.) *I* Daniel *was grieved in my Spirit in the midſt of my Body, and the viſions of my head troubled me.* And its *Houſe of Clay*, *Job* 4. 19. *How much leſs on them that dwell in houſes of Clay, whoſe Foundation is in the duſt, which are cruſhed before the moth.* Such is this aſſumed Body unto the Godhead, which many Interpret that place of, *The Fleſh profiteth nothing, but the Spirit*

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quickneth, *John* 6. 63. And the thing is a truth, though there is another meaning given of the words.

Fifthly, As theſe two remain diſtinct, the Souls one thing, and the Body an other; ſo do the two Natures in Chriſt.

Sixthly, As the Soul hath Faculties and Actions diſtinct from thoſe of the Body. the *Body* hath its *Appetite*, which we call the *Senſitive*: The *Soul* a diſtinct *Appetite*, which we call *Rational*, the will. So the Divine Nature in Chriſt hath Powers, and Operations diſtinct and ſevered from thoſe of his Human. The will of the Human Nature, is diſtinct from the Divine.

But yet this Compariſon is not without a World of Difference in theſe Two: For,

Firſt, The Godhead and the Human Nature are not as Two Parts of that Perſon, as the Soul and Body are of a Man: For though the Soul be of it ſelf a Subſiſtence, yet it is ordained to be a Part of the *Man*, and hath not its full and Natural perfection and intended State, without Union with the Body. And although in reſpect of Holineſs, *The Spirits of juſt Men* departed, are ſaid to *be perfect*, *Heb.* 12. 23. Yet in reſpect of Gods Ordination to a conjunction with the Body, they are not for happineſs ſo perfect, as when again united to the Body: But the Son of God was as perfect afore his aſſuring Mans Nature, as after, and nothing of Perfection is added unto him thereby: And if we could now ſuppoſe a Separation, he ſhould loſe none of his Perfection thereby, being of himſelf *God Bleſſed* (and ſo perfect in himſelf) *for ever*.

Secondly, Man is a third Thing different from his Soul and Body, though made up of Both: But tis not ſo here; the Perſon of Chriſt is God, and the Perſon of Chriſt is Man.

Thirdly, The Soul, though it can Subſiſt without the Body, yet did not alone Subſiſt before it was joyned to the Body: But the Divinity of Chriſt was from all Eternity, and was then as Perfect without this Human Nature aſſumed, as now it is: He is the Perſon, and the Human Nature but an Adjunct of it, and perfected by it.

Fourthly, This Hypoſtatical Union is more intimate, than that of the Soul and Body: For we cannot ſay of Man, that he is the Soul, or the Body: But the Son of God aſſuming our Nature, may properly and truly be called both God, and Man.

Fifthly, The Soul and Body may be, and are ſevered, but ſo cannot Chriſt's Divine and Human Nature be: No, nor were they in Death; but when Chriſt was in the Grave, that Union held.

Thus you have ſeen a Compariſon made between the Perſon of *Adam*, ſingly conſidered in his being made up of Soul and Body united, to make one Perſon, and the Perſon of Chriſt ſingly conſidered as God, and Man, in one perſon alſo.

I come now to the ſecond Head, which is the Conveyance of an Image by each of theſe Perſons to the poſterity of each of them, and the different manner of conveying it.

And as to that Point, the Text in 1 *Cor.* 15. 45, 46. ſhews the eminently tranſcendent difference held by God between theſe two. 1. That *Adam* conveys his Image as a living Soul, and by virtue of that Conveyance, we are meerly made living Souls our ſelves, ſuch as *Adam* was: We have barely that Animal Life conveyed. Thus all thoſe that came of *Adam* were to be in Likeneſs to him, Living Souls: But Chriſt Conveys his Image and Heavenly Life and State, as a *quickning Spirit*, *viz.* the ſame Life which Chriſt himſelf hath. So that there is a different manner of theſe two Conveyances of Life. The one, that of *Adam*, is by Natural Generation, to make us Men, like himſelf: But Chriſt's conveyance is by immediate quickning and cauſation of his new Life. And therein there is this difference between *Adam's* Conveyance to his members, and Chriſts to us: That Chriſt, *the Lord from Heaven*, is alone that *quickning Spirit*, and we are not to become quickning Spirits to others. We are quickned, not quickners; we are not made Living

Souls

Souls our ſelves to others, as in *Adam* his Sons were; God bleſſed them *to multiply*, *Gen.* 1. 28. But the holieſt men that ever were, could never convey the *new Birth* and *Life* to any: *Abraham* could not to *Iſhmael*; for it goes not by the will of Man, *John* 1. 13. *Which were born not of blood, nor of the will of the fleſh, nor of the will of man, but of God.* And this is to be underſtood not only of Chriſt's quickning at the Reſurrection (though that only be here ſpoken of) but that of our *firſt birth*, is called *a quickning us together with Chriſt*, as the ſole Author of it, *Epheſ.* 2. 5. *Even when we were dead in ſins, hath quickned us together with Chriſt*, (*by Grace ye are ſaved*). And in that reſpect for, and by the ſame reaſon, that Chriſt is a *quickning Spirit* at the Reſurrection of our Bodies (which was there the particular Subject of the Apoſtles Diſcourſe in 1 *Cor.* 15. 45, 46.) is Chriſt the *quickning Spirit* at our firſt Converſion, and it is anſwerably termed a *Reſurrection*, *Coloſ.* 2. 12. *Buried with him in Baptiſm, wherein alſo you are riſen with him through the faith of the operation of God, who hath raiſed him from the dead.* And this is a work of no leſs Power than the other of raiſing our Bodies at laſt. And Chriſt is expreſly termed that Spirit which quickens us, and changeth us into his Image, 2 *Cor.* 3. 17, 18, *verſes* compared: *Now the Lord is that Spirit, and where the Spirit of the Lord is, there is liberty. But we all, with open face, beholding as in a Glaſs the Glory of the Lord, are changed into the ſame Image, from Glory to Glory, even as by the Spirit of the Lord.* It is ſpoken of Chriſt, *The Lord is that Spirit*, *verſe* 17. The difference is in this, (as the very words here do ſhew) that it is Chriſt's Prerogative to have Life in himſelf, as the Father hath, and we are to live by him: And as the Perſonal Union in Chriſt, and this his Prerogative are inſeparable, it cannot be communicated unto others. Chap. 10.

Only this is to be underſtood, that the ſame Image in that 1 *Cor.* 3. 18. is as to a Likeneſs in Qualities, and a Similitude of what is in Chriſt, according to the ſphere and proportion of that Union which is our Lot to have in ſubordination under him, and which, in a next degree unto him, is to be conveyed to us, both as to our Souls and Bodies.

Chriſt's and *Adam*'s Communication in this reſpect are as vaſtly different, as the Communication of Light from a Candle to another, and the derivation of Light from the Sun to the Moon and Stars. The Communication of Light from one Candle or Torch to another, ſets the Torch or Candle lighted, in as full a condition of Light, and to propagate Light to other Torches, as itſelf hath: And ſo it is that we are made living Souls from him, who was a *living Soul*, as fully as himſelf, both for our ſelves, and others our Children. But Chriſt, he communicates Light and Life to us, as the Sun doth to the Moon and Stars: He makes them light and bright, with that Light which is in himſelf; but he makes them not to be Suns, as himſelf is. There is but one Sun ſtill, the Fountain of Light, and the quickner of all things.

I might enlarge, to ſhew that Likeneſs we ſhall have with Chriſt in Glory, both in all ſorts of qualifications of Soul, as well as Body. But I ſhall, by way of Inference, from the leſſer argue to the greater, and ſo purſue only the glory our Bodies ſhall then have from the glorious Body of Chriſt. And it is the proper Argument of this 1 *Cor.* 15. to ſhew the vaſtly differing ſtate of *Adam*'s Body, as enlivened by a reaſonable Soul, and that of the Glory of Chriſt's Body, as then in Heaven, unto which ours are in heavenly qualifications and endowments to be conformed at the Reſurrection. Our Bodies are the *vile part* of us, as *Paul* terms them, *Phil.* 3. 21. which yet Chriſt will confirm to his moſt glorious Body: And he ſpeaks this, to the end, that from the inſtance of this Body, we may infer, from that honour which the vileſt part hath, what glorious, and heavenly, ſpiritualized Souls we ſhall have, and that by Chriſt, when we are glorified together with him in Heaven.

In handling of this, I am to perform Three things. To ſhew,

1. What was the ſtate of *Adam*'s Body when he was made a *living Soul*, that is, had a reaſonable Soul that dwelt in his Body.

2. How glorious the Body, the Human Nature of Chriſt was, being quickned by the Godhead, the glory of *Adam*'s Body, and his Soul dwelling in it, being a Type of the Glory of the Godhead dwelling in the Human Nature.

3. That our Bodies, they were made and intended by God to be conformed unto Chriſt's Body and Human Nature, in that his Glory heavenly.

For the firſt, Will you take *Adam*'s Body, as it had a reaſonable Soul joyned to it, and in the dignity it was thereby raiſed unto, at the firſt Creation: The Body of *Adam* taken thus, with the reaſonable Soul dwelling in it, abſtracting and cutting off the Image of God which yet dwelt in it, for that is a fourth thing to be handled; It had,

1. All the World in it, *ſubjective*, and it had all the World in it, *objective*; that is, there is no excellency that is in the World, which he had not in him, inherent: Nor is there any excellency or comfort in the World, but he had ſomething in him to take it in ſuited to it, and to take comfort from it.

He had, firſt, all excellencies in him ſubjectively: There is no Perfection in any Creature, but it is in Man, that's certain. In his Soul he partakes with the Angels. In his Body, and the Actions of it, and the perfections of it, he is the Epitome, the Sum of all the World; he is called therefore *a little World*. The Poets did feign, and they ſaid well in it, only the ſtory they tell is a Fiction, When Man was made, ſay they, then did God take a piece out of every Creature, and make Man out of it. The thing hath a truth in it; not that God indeed did take out of every Creature a piece, but he framed up man in an anſwerable excellency to what is in any of the Creatures. *Preach the Goſpel* (ſaith Chriſt) *unto every Creature*, *Mark* 16. 15. that is, to Men; for Man is every Creature.

Then ſecondly, the Body of *Adam*, as it had this reaſonable Soul dwelling in it, it was fitted and ſuited to take in comfort from all things in the World: It was capable of all the comforts in this World; and of them above, ſome taſte of them: His Soul could look up to Heaven, to God; his Body, his Senſes, were ſuited to the Creatures. This is a certain truth, there is no Creature, but go take the Original Inſtitution of it, and it did ſome way ſerve for the comfort of man: And look as the eye is fitted to Colours, ſo there is ſomething in Man, in his Body, ſuited to every Creature, in the Original Conſtitution of them. There is no Creature, but there is ſomething in Man to anſwer it, and to take comfort from it, or an uſe in ſome way of it for Man's help. And there is nothing in Man, but there is ſome Creature made to anſwer to it. In a word, there is nothing that is in this Life, that we behold with our eyes, or hear with our ears; nothing in this World but was ſome way ſuited to ſomething in the Nature of Man to make uſe of, to have benefit by. And was not this a great Glory and Dignity that was given to *Adam*'s Soul, living in ſuch a poor Tabernacle of Duſt and Aſhes, that it ſhould have a whole World made for it, ſuited to it? And thus glorious a Creature was Man in his firſt Creation.

2. Go take the Beauty that God ſtamped upon man. The Beauty which we have now ariſeth as from our Garments, from our Cloathing: But the Beauty that *Adam*'s Body had then, it was innate; therefore it is ſaid, they *knew not that they were naked*, *Gen.* 2. 25. Chriſt ſaith that the Lilies are cloathed better than *Solomon* was in all his Royalty, *Matth.* 6. 28, 29. What is the reaſon of it? becauſe *Solomon*, in all his Royalty, he was beholden to the Silkworm, beholden to his Clothes, beholden to the Earth, or Rivers, wherein the Veins of Gold do run, for the golden Crown he wore upon his head, and for the precious Stones that were in that Crown; but the Lilies wear their own glory about them, it is innate in them: So now there was a beauty in *Adam* and *Eve* innate, inherent in them, which was their glory and their excellency, and they had that then, which all the Kings of the Earth, in all their Royalty, and all the beauties of the World put in one, have not now.

3. This

3. This Body which *Adam*'s Soul did dwell in, was made free from all hurt from all the Creatures without him. You uſe to ſay of ſome mens Bodies, that they are ſhot-free; why, *Adam* was ſhot-free, as I may ſay, from all hurt from the Creatures: There was not a Gnat to ſting him, or a Flea, (I inſtance in theſe lower Creatures to exemplifie how free he was from all evil;) therefore though he lived in a hot Country (for Paradiſe was ſeated near *Babylon*, a very hot Climate) yet he could ſleep quietly, though naked, he was expoſed neither to Sun or Weather, to have received any hurt from thence, for he was naked, and he had as great a comfort in his Life that way, and a freedom from all injury, infinitely more than we have now. He had no ſickneſs, nor no diſeaſes, nor no ſuffering of any kind. Chap. 10.

4. His Body had Immortality, it ſhould never have died; for in *Rom.* 5. 15. it is ſaid, that *Death entred by ſin*; and therefore, if he had not ſinned, he ſhould not have died. Theſe were the Perfections of *Adams* Body, as it was firſt Created; he had a World made for him; he had a World in him. He was free from all evil, free from pain. He was Immortal; that Soul of his, dwelling in that Body, ſhould never have been parted. And he had that native original Beauty, which putteth down all the Additions of any kind whereby Man now acquireth a Beauty to himſelf. Theſe, I ſay, were the Priviledges of that Body, which by the reaſonable Soul of *Adam*, having the Image of God, it was raiſed up to, by the Union of that Soul to that Body, and he ſhould have conveyed this to all his Poſterity as a publick Perſon.

Yea, but now let me tell you alſo, how ſhort it fell of that Spiritual Body which Jeſus Chriſt, the *ſecond Adam* bringeth with him, whereof this Body of *Adam's* was but a Type, and ſo you ſhall ſee what will loſe it notwithſtanding it was thus perfect.

1. For the original of this Body; It was but an Animal Body, it was but Earth, and all the Senſes in the Body, and whatever was in the Body and the Soul, as it was joyned to this Body, and working by the Body, and in the Body, was but Earth. It had actions as a Soul, which it works without the help of the Body outward, toward God; but the actions which it wrought in the Body, they were all but earthy; ſuited to earthy things: *The firſt Man is of the Earth, earthy*; and is no better. The Apoſtle in this 1 *Cor.* 15. 46, 47. *&c.* you ſee, ſpeaks of *Adam* at his beſt; if you take his corporeal State, as the *reaſonable Soul* did work, and did dwell in his Body, he ſpeaks meerly you ſee of it, and as he calleth the Law *the beggarly Rudiments of the World*, in compariſon of the Goſpel, ſo ſaith he this State of *Adam's* Body, though it had this Soul in it, it was but earthy, and it was ſuited to take comfort from Earthly things, if you take the Animal and Bodily State of it. In *Phil.* 3. 21. We tranſlate it *Our vile Bodies*; but the truth is, in the Original it is our *humble Bodies*, our *mean Bodies*, that depend upon, and are beholding unto eating and drinking, and the actions that follow thereupon, which humble them, and Lower them. *Luke* 1. 48. *He had regard to the lowlineſs of his Handmaid*; it is the ſame word we tranſlate *vile Bodies*, the lowlineſs of our Bodies, or our mean Bodies, whoſe Life and Subſiſtence depends upon ſuch mean Actions as we do, and poor Creatures without us: And *Adam* did ſo too. His Body was an earthly Body, that had ſuch earthly actions as theſe are.

2. His Body, though it was not expoſed to hurt or injuries, yet it was in a dependence upon Creatures, it depended upon meat, and drink, and ſleep, and upon all ſuch things to uphold it ſelf.

3. Though it was not Subject to dying, yet it was Subject to many alterations. If *Adam* had begotten a Child, it would have been been little when it had been born, it muſt have grown in augmentation. He was Subject to expenſe of Spirits, to wearineſs, and therefore refreſhed himſelf by ſleep and by meats: So as though he had not a decay in the whole by death; yet he had a decay in the parts which was ſupplied and renewed again; even as we now have not the ſame Bodies we had, when we were firſt born; for our Spirits waſt, and our Blood waſts, and new comes in the room; It is the ſame Body indeed, be-

cauſe

Book II. cauſe it hath the ſame Soul, yet notwithſtanding there is a waſting, ſo there was in his. A Man eateth more in a year than his own Bulk over and over again: Why? becauſe he waſteth, and ſpendeth: There is a partial alteration ſtill; and ſo it was in *Adam*.

4. It is true he was Immortal, as it is in *Rom.* 8. 10, 11. *The Body is dead becauſe of ſin*; that is, the reaſon why the Body ſhall die, is, becauſe of ſin: Had not Man ſinned, he ſhould not have died; therefore *Adam* having no ſin, he was Immortal. And it is clear he ſpeaks of Natural Bodies in that place; I will give you two reaſons for it, becauſe it is controverted: He ſaith the *Body is dead for ſin*, or *becauſe of ſin*; if he had ſpoken of the Body of ſin, he would not have uſed that Phraſe, *It is dead becauſe of ſin*, for it ſelf was dead in ſin; therefore he meaneth a Natural Body, for the death cometh only by ſin: And that he ſpeaks of the Natural Body, is clear alſo; for in *verſ.* 11. he ſaith, *That God ſhall quicken, when he ſhall raiſe up our mortal Bodies*; he ſpeaks therefore of the mortal Body. Now, my Brethren, the temper of the Elements in us are unequal; as we have *warring in our Luſts*, (as *James* ſaith, *James* 4. 1.) *in our Souls*, ſo there is *a warring* in the Elements *in our Bodies*: There are contrary factions in every Mans Body: There is Fire againſt Water, and Water againſt Fire; (for we are made up of the Elements) and a *Kingdom divided within it ſelf cannot ſtand*; and that is the reaſon why all men dye. Whereas in *Adam's* Body, in Innocency, the Elements were ſo poiſ- that he ſhould never have died, God did ſo temper them, ſo poiſe them. We do find this in Experience in Monuments that have been digged up in thoſe places where the *Romans* have died, that there have been Urns digged up, in which they have made a perpetual Lamp in a double Glaſs, a continued Flame that was fed with Oyl, that hath laſted even to this day: Such a perpetual Lamp was the radical moiſture in *Adam*, and if Man was able to make a perpetual Flame, God was able to make it much more; and ſo he did in *Adam's* Body. Yet though his Body was thus immortal, it was not immortal by virtue of its own Principles, his immortality was not natural to him; for he had the four Elements in him, the one fighting againſt the other; and had it not been for a Promiſe that God would poiſe them, it would in the end have wrought Old Age and Death. His Immortality was natural indeed, as a natural due to ſuch a Creature Created in Gods Image, while he ſtood in that State; but it was not natural, as ariſing from the Principles of Nature, and from the natural conſtitution that was in his Body, but the contrary rather. It was Gods Promiſe, *Do this and thou ſhalt live*, and his Protection over him that made him Immortal. Our Divines uſe to ſay this, That *Adam* had a *poſſe non mori*, that he could not have died, but he had not a *non poſſe mori*; that is, he had not ſuch a Principle, as that no way he could die; for he might die and he might live, as he might ſin, and he might not ſin, he had but a conditional Immortality; he was not indeed *moriturus*, but he was *Mortale*; he ſhould not have died for the act, but take the power, and he might have died. There was a poſſibility of *Adam's* being kil'd, if he had faln off from on high, as well as any of us; only the Promiſe was, *That God would keep him by his Providence*; and therein lay his Immortality; and he had the Tree of Life to eat of, for to repair nature, and ſo to live for ever. It is not natural to the Body of Man to live for ever, for the contrary Elements would bring a Man to ruin; Nor was it in the Power of the Soul to keep the Body; it was not like Salt to keep the Body from Corruption or Putrifaction; but, as I ſaid afore, it was the promiſe that God did it, that if he did thus and thus he would protect him and keep him, he ſhould live: And that it was by virtue of the Promiſe of God, that he was thus Immortal, is clear by this, that the Sacrament of the Tree of Life did ſeal up this Promiſe: He might eat of that Tree of Life, and it was a Sacrament to him that he lived by promiſe of God, that ſaid, *Do this and thou ſhalt live*. So as now if you ask whether Immortality was natural to *Adam*? I anſwer, it was natural in this reſpect, it was a due to that Condition according to the Covenant of Works; it was a ſuitable Promiſe, and a due Promiſe to Man in that Condition: But it was not natural in that reſpect, as ariſing out of the Principles of his own Nature; for neither could

the

the Body have kept it ſelf Immortal, nor could the Soul have kept that Body Immortal; The temperature of his Body would never of it ſelf, and its own mixture, been ſo equally poiſed, but it would have been ruinated; only he was under Gods Protection, he was under Gods Promiſe, he was under the Covenant of the Tree of Life, and ſo he ſhould have been Immortal. And to me, this is clearly hinted in thoſe words, *Thou art duſt*, ſaith he; that is, in that thou art not faln to duſt again it doth not ariſe from the Conſtitution of thy Original, for thou art but a Duſt-heap, and thou wilt eaſily mould, and fall to nothing, it is eaſy for duſt to return to duſt; but it is my Protection that hath kept thee from falling to duſt; and therefore the Lord ſaith, *Thou art duſt, and to duſt thou ſhalt return*; I will now withdraw this Promiſe of Protection from thee, and then to duſt thou ſhalt return. Which evidently implyeth, That he was not Immortal from the Union of Soul and Body, or from the Conſtitution of his own Body, but that the Covenant of Works, to which the Promiſe was made, that was everlaſtingly to keep him, ſo he was Immortal. Chap. 10.

Here is the State of *Adams* Body, and ſo I have diſpatched the firſt thing that I was to do, namely to ſhew you what was the State of *Adam's* Body in his firſt Creation, when he was made a *living Soul*.

I am, Secondly, to ſhew you unto what a glorious State and condition the Union of the Godhead muſt needs raiſe up the Body of Chriſt when he had performed the work of Redemption (for that is the Apoſtles Scope here) that as the Soul of *Adam* did advance a poor piece of Clay to ſo high and great a dignity,) as the Body of a Man is advanced by the Soul joyned to it, and did ſo ennoble it that it hath all things under it, hath all this World made for it, and ſuited to it, and it ſelf was the *Compendium* and Epitome of the World, (as you have heard) and what a great deal of difference there is between the Body of a Man, having a reaſonable Soul joyned to it, and dwelling in it, and the Body of a Beaſt, you all know; Anſwerably, and in a proportion infinitely greater (for the *firſt Adam* was but a Type and an imperfect Shadow of the *ſecond Adam*) if that the Godhead ſhall become to a Human Nature that which the Soul was unto *Adam's* Body, will be the height, and dignity, unto which the Godhead will raiſe that Human Nature. If, ſaith the Apoſtle, *the firſt* Adam *was a living Soul*; that is, If that reaſonable Soul which *Adam* had created for him, and put into his Body, upon which God ſtamped his Image, did ſo enliven a Body of Earth, raiſe it to ſuch a glorious Condition; all which was but a Type and an imperfect Shadow of ſomething more Perfect to come; *Then*, ſaith he, *the ſecond* Adam *muſt be a quickning Spirit*; and by Spirit, he meaneth the Godhead of the Son of God, which did quicken or communicate a glory ſuitable (it muſt needs do ſo) unto the Human Nature it aſſumed; To what a glorious Life then muſt that Human Nature be ordained unto, which the Godhead becometh, as it were, the Soul, and is a *quickning Spirit*?

Now to ſhew you what that State of Body is that Jeſus Chriſt is to have, and hath in Heaven, and is due unto him by virtue of the Union of the Human Nature with the Godhead, I ſhall only give you what Arguments the Text affordeth. And there are three things in the Text, from which it may be argued, which indeed do all three come unto one, yet there is by way of Argument ſomething diſtinct in them all.

Firſt, The Apoſtle argues it from the inhabitation of the Godhead in the Body and Human Nature of Chriſt, that it is united to a Spirit, to the Godhead, that ſhall quicken it and raiſe it up to a proportion ſuitable to it ſelf. And his Argument, as I have ſaid, lies thus: If that a poor reaſonable Soul, created by God, having the Image of God upon it, raiſed up *Adam's* Body to ſuch a State; what ſhall the Spirit, the Godhead raiſe up the Body of Chriſt unto? For you muſt keep a proportion between the one and the other: The Union between the Human Nature of Chriſt, and his Godhead, is nearer and ſtricter than the Union of the Body and Soul, and doth therefore require in a proportion, that that Human Nature, the very Body of Chriſt, ſhould be advanced

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ced to a State ſuitable. *Adam*, ſaith he, *was a living Soul; but Chriſt is a quickning Spirit.*

I ſhall give you a wild Similitude, but indeed I do not know what Similitude elſe to uſe, and I do it meerly for illuſtrations ſake. Suppoſe the Sun had a Cryſtal Caſe round about it, and there were a poor mean Candle in a Lanthorn, what a world of difference would there be between the glory of the Sun ſhining through this Cryſtal Caſe, and the Light that the Candle doth deſuſe through that poor Lanthorn? juſt thus, even in this proportion, and infinitely greater muſt the difference be between what *Adam*'s Soul raiſed the Lanthorn of his Body unto, when it dwelt in it, and ſhined in it, and through it; and that advancement that the Godhead, the fulneſs of the Godhead, dwelling bodily or perſonally in the Human Nature of Chriſt, raiſed up his Body unto.

God hath made here a world, and God hath ſtamped a great deal of his glory upon it; but if we could ſuppoſe that which *Plato* and other Philoſophers ſuppoſed, that God was the Soul of this world, what a world of glory muſt this world needs have beyond what it now hath! Even as much as the dead Carkaſs of a Man hath, when the Soul comes into it, from what it had when it was a dead Carkaſs. Why, but my Brethren, God hath made a little world, and that is the Human Nature of Chriſt, and he himſelf hath become the very Soul of it; and there is not only the *manifeſtation of the things of God*, as there is in the world, but there is God manifeſted in that Human Nature.

I ſhall exemplifie it unto you further, thus: There is a glorious Redemption to come of the Sons of God: And in *Rom.* 8. 19, 20. the Apoſtle tells us, that *The whole Creation groaneth and travelleth in pain*, to be delivered from the bondage of Corruption, into the glorious liberty of the Children of God: *For the earneſt expectation of the Creature waiteth for the manifeſtation of the Sons of God. For the Creature was made ſubject to vanity, not willingly, but by reaſon of him who hath ſubjected the ſame in hope.* Now mark, ſee how he reaſoneth; when the Saints ſhall be in their ruff and glory, for their ſakes, and to grace their coming into the world at latter Day of Judgment, this world ſhall be new hung, and all the glory that is now, it will vaniſh and be nothing in compariſon of that glory, the glorious liberty *of the Sons of God*, ſhall make the World partakers of, and that God ſhall do for their ſakes. Shall the world be thus made glorious by the coming of the People of God into it, when they are in their glory at latter Day; How much more glorious muſt the Human Nature of Chriſt be made, when the Godhead ſhall put forth a full glory in it, whenas that Human Nature ſhall be made partakers of the glorious liberty of the Godhead, and of the Son of God?

Chriſt himſelf ſaith, That *thoſe that live in Kings Courts are cloathed in coſtly rayment.* My Brethren, our Lord and Saviour Jeſus Chriſt, he was to be God's Fellow, *Zech.* 13. 7. If he be God's Fellow, and to come ſo near him, nearer than all the Angels, and to converſe continually with God in the greateſt nearneſs that can be (for he is united to the Godhead) he muſt have coſtly rayment, for his Body is but rayment, and it *ſhall be made a glorious Body*; for he is to be God's Fellow, therefore he ſhall wear, and doth wear, a glorious Body in Heaven. That's the firſt Argument.

Secondly, The Apoſtle telleth us, That *he is the Lord*, 1 *Cor.* 15. *verſe* 47. And therefore this Human Nature is to be advanced above all the Angels, and to be worſhipped by all the Angels; *Let all the Angels of God worſhip him*, *Hebr.* 1. 6. Therefore his Body is to be raiſed up to a condition above Angels. You may judge what is due to the Body of Chriſt by this; Go take his Body when it lay in the Grave, his Soul was then out of it; yet notwithſtanding then, when it was in the Grave, the Son of God was perſonally united to that Body, or otherwiſe Chriſt had not been ſaid to be buried (as he is ſaid to be in the *Creed*) when that Body was in the Grave, the Angels came into the Grave to worſhip him; it was his due that they ſhould do ſo. *Mary* likewiſe when he was in the Grave, (at leaſt as ſhe thought) ſhe called him *Lord; Where have they laid my Lord*, ſaith ſhe? ſhe meaneth his Body. Now therefore, this Human Nature of his, Body and Soul united thus together, *is made*

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higher than the Heavens, ſaith the Seventh to the *Hebrews*, *verſe* 26. It is ſaid of us, *That we ſhall be like the Angels*; he is above the Angels; his Body is not turned into a Spirit, but is made Spiritual. And this muſt needs be becauſe he is *The Lord*, his Human Nature, Body and Soul, is Lord above Angels; therefore muſt have a condition raiſed up to a greater glory than theirs is. And then, Chap. 10.

Thirdly; By virtue of this Union of the Human Nature with the Godhead, he is *the Lord from Heaven*; mark the words: Its a ſtrange Speech, that he ſhould be called, *the Lord from* Heaven: Was ever the Human Nature of Chriſt there? No; not till ſuch time as *he did aſcend*. Upon this place, many have ſaid, and been deceived with it, that Jeſus Chriſt had a Human Nature in Heaven before the World was, and that he came down from Heaven into the Virgin by an elapſe. No; that is not the meaning of the place, my Brethren, to ſhew that his Human Nature had its original from Heaven, in reſpect of the matter of it, for then he had not took the Seed of the Virgin, he had not took the Seed of *Abraham*, and ſo had not been that proportioned Redeemer to ſave us, which the Scripture telleth us he was. What is the meaning then of this, that *He is the Lord from Heaven*, ſpeaking of him as he is Man? And in *John* 3. 13. *No Man hath aſcended up to Heaven, but he that is come down from Heaven, even the Son of Man*, (he ſpeaks of himſelf as Man) *who is in Heaven?* He never came down from Heaven, in reſpect of taking his Body there, and ſo came into the womb of the *Virgin*. How is he then ſaid, as he is the Son of Man, to be *the Lord from Heaven*, and *to come down from Heaven*? My brethren, the Riddle is opened thus, That ye take what was his due, when that Son of God ſhould take a Human Nature, his right, it was to be in Heaven the very firſt moment: And therefore if he take Human Nature, with the frailties of it, this is to condeſcend from what is due to that Human Nature thus aſſumed; ſo as indeed, my Brethren, all the glory that he hath now in Heaven is connatural to him. It was ſuſpended indeed for our redemption; he was ordained to take the *likeneſs of ſinful Fleſh*, as the Apoſtle ſaith, that he might redeem us, and till ſuch time as that was finiſhed he did ſuſpend himſelf and his right; for he ſhould never have ſet his foot upon this Earth, according to what is his due, if he would aſſume Human Nature; and therefore becauſe he did condeſcend from this due of his, he is ſaid to be *the Lord from Heaven, and to come down from Heaven.* Now hence it cometh to paſs, that it being his due as he is the Son of God for to be in Heaven, the Human Nature that he aſſumed muſt one day be made heavenly, though it be ſuſpended a while for Mans Redemption, and when he hath done that work it muſt be made heavenly by virtue of this very Union of the Son of God; his Body muſt up to Heaven and be made like to the Heavens; *Fleſh and Blood it cannot inherit the Kingdom of God*, it will not bear it; *Adam* therefore becauſe he was not in himſelf ordained to go to Heaven, he had but an earthly Body, that is, his reaſonable Soul dwelt in a Body, ſuitable to this Earth, but this *Man*, *Chriſt Jeſus*, ſaith he, *is an Heavenly Man*: And however, for our ſakes he took the frailties of Fleſh and Blood, yet his due is to be in Heaven; hence therefore (here lies the Apoſtles argument) he muſt have an Heavenly Body: Why? becauſe that every Nature hath a Body ſuited to the place it liveth in; *There is one kind of Fleſh of Beaſts, and another of Fiſhes, and another of birds: Why?* Becauſe they live in ſeveral Elements: Fiſhes, they live in the water, therefore they have Bodies ſuited to that watery Element they live in: Beaſts and Birds, they living here in the Earth, and in the Air, they have Bodies ſuited likewiſe to thoſe Elements they live in: Hence, ſaith he, if *Jeſus Chriſt* be to be the heavenly Man, if he be *the Lord from Heaven* when he goeth up to Heaven, his Body muſt be made like the Heavens, therefore he muſt have a Spiritual Body. And ſo now you have the three Reaſons couched in the Text, why that Jeſus Chriſt being, a *quickning Spirit*, that is a God that quickneth the Human Nature, that Human Nature muſt needs be made Spiritual, and raiſed up (even his very Body) to a heavenly State and condition.

Now I will give you but one Inſtance, becauſe if I ſhould lay open all that concerneth the Body of Jeſus Chriſt, and the glory of it, it would ask a long time; I will therefore ſingle out but one Inſtance which he himſelf did give, to ſhew how glorious his Body ſhould be one day, and I will but argue from that to the glory he hath now in Heaven.

The Inſtance I ſhall give you, is, that of the Transfiguration of his Body upon the Mount, that you read of in *Matth.* 17. 1. and ſo on; and in *Mark* 9. 2. *&c.* and in *Luke* 9. 48. which yet was but a meer tranſient, fluſhing, of the glory of the Godhead appearing in him. You ſhall read there, that he was transfigured before thoſe three great Apoſtles, *Peter*, *James*, and *John*, and that *his face did ſhine as the Sun*, and *his rayment was white as the light*, and there did converſe with him in their Bodies, *Moſes* and *Elias*, appearing in glory with him. And what was this, but to bring down Heaven a little to Earth, to make a mask, a ſhew of it? It was to ſhew what glory the Body of Jeſus Chriſt ſhould have in his Kingdom. That that is his ſcope in this Transfiguration, is moſt clear and evident; For if you read the Preface to this ſtory in all the three Evangeliſts, you ſhall find it in them all to be this, *The Son of Man ſhall come in the glory of his Father, and then he ſhall reward every one according to his works: Verily I ſay unto you, there be ſome ſtanding here which ſhall not ſee death till they ſee the Son of Man coming in his Kingdom:* When he had told them what a great glory he ſhall come in at latter Day, ſaith he, *there be ſome of you here ſhall ſee a glimpſe of it:* And hence, in relation to this Promiſe, *after ſix days*, ſaith *Matthew* and *Mark*, *about an eight days after*, ſaith *Luke* (namely after the mention of that Promiſe) *he taketh* Peter, *and* James, *and* John, *and bringeth them up into an high Mountain apart*, and there he fulfilled his Promiſe, giving them a glimpſe of the glory of that Kingdom of his, which he had ſpoken of: And hence now, both *Moſes* and *Elias*, they do accompany him, and they do accompany him in that glory which they ſhall have at latter Day; for *Luke* telleth us, *They appeared with him in glory.* And that this is the meaning too, is plain by what *Peter* ſaith of it, in 2 *Pet.* 1. 16. *We have not followed cunningly deviſed Fables, when we made known to you the power and coming of our Lord Jeſus Chriſt, but were eye-witneſſes of his Majeſty, for he received from God the Father honour and glory, when there came ſuch a voice to him, from the excellent glory, This is my welbeloved Son, in whom I am well pleaſed.* It's clear he ſpeaks of this Transfiguration of Chriſt; and he makes it an Inſtance of that glory which he ſhould have to come: And that he doth ſo, obſerve the words, ſaith he, *We have not followed cunningly deviſed Fables, when we made known to you the power and coming of our Lord Jeſus Chriſt*, for we ſaw him coming in his Kingdom, according as his Promiſe was. And that *Peter*, when he ſaith, *We made known to you the power and coming of our Lord Jeſus Chriſt*, meaneth his ſecond coming, it is evident by this, becauſe his ſcope was (as appears by *Chapt.* 3.) to confirm men in the faith of his ſecond coming: And he ſaith, *there* ſhould *come in the laſt days Scoffers, that ſhould walk after their own luſts, ſaying, Where is the promiſe of his coming?* But, ſaith he, *We have not told you Fables in this, for we had an inſtance of it, and we ſaw, and were eye-witneſſes of his Majeſty:* They ſaw no more but the Transfiguration of his Body: And therefore the word in 1 *Pet.* 1. 16. which is uſed for the coming of Chriſt, is the ſame that is uſed for that coming of his in *Chapt.* 3. *verſe* 4. and is no where applyed to his firſt coming. I I ſpeak this to take away the Interpretation of ſome Popiſh Writers that apply it to his firſt coming; but the Apoſtle's ſcope is clearly this, to give an inſtance of that glory he ſhall have, by that glory which he had then; the word which is uſed for his firſt coming is always another word. *Peter*, you ſee, makes a great matter of it, and ſo likewiſe doth *John*, *John* 1. 14. *We ſaw his glory as of the only begotten Son of God*; that is, ſuch a glory as none could have but he that was *the only begotten Son of God*; *we ſaw it*, ſaith he: *John* you know, was one of them that was in the Mount, and *Peter* was anothor, and both theſe give teſtimony of it in their Writings: There was a third, *James*, not he that wrote the Epiſtle, but he that was put to death by *Herod*,

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and he dying ſo ſoon after, could give no Teſtimony of it, but the two Apoſtles that ſurvived, both of them did. Now to confirm further, that this Transfiguration of Chriſt in the Mount, was on purpoſe to ſhew how glorious he ſhould be in the latter day, and glorious in his Body; hence therefore did *Elias* and *Moſes*, both of them, come and appear in their Bodies: God was pleaſed to raiſe up the Body of *Moſes*, together with his Soul; and he appeared with *Elias*, and that in Body too; for *Elias*, you know, went to Heaven in his Body, and he was changed as thoſe at latter Day ſhall be; and they were to teſtifie to him his Reſurrection, by their having their Bodies there, and that he alſo ſhould come unto glory after he had ſuffered. *Moſes*, he was in his Body too, not only becauſe he was called *Moſes*, which was argument enough, but they are ſaid to be two men, *Luke* 9. 29. If *Elias* had his Body, certainly *Moſes* had; and the ſcope was to ſhew the glory of the body of Chriſt, and therefore both were in their bodies. The Lord had made two Promiſes to *Moſes*, the one, *that he ſhould ſee his face*; the other, *that he would ſpeak with him mouth to mouth*: And here he hath made a ſecond fulfilling of it; for the Son of God, whom he had propheſied of, ſpeaks with him mouth to mouth, and he beholds his face in his glory. Now to ſpeak a little of this glory that was thus appearing in the body of Chriſt. Chap. 10.

It was an internal glory; it was not a glory that did ſhine about Chriſt, as if the Sun ſhould ſhine upon a Glaſs, or upon a thing making it to ſhine, it was not extrinſical, it came from within, it was the Godhead quickning him; and therefore he is ſaid to be *transfigured*, and his *face to ſhine as the Sun*: It was not that the Sun did ſhine upon his face, and made it to ſhine. And hence it was that his very *Garments did ſhine*; ſo ſaith *Mark*, *Chap.* 9. *verſ.* 3. *And his Raiment became ſhining, exceeding white as Snow: ſo as no Fuller on Earth can white them.* Therefore the glory of his Garments was from the glory appeared in his Body, and his Garments did ſhine by a redundancy, by an overplus; for if it had been by an external light, it would have faln firſt upon his garments, and then upon his body; but here it falleth upon his body firſt, and that is made the reaſon why his garments did thus ſhine. The glory that *Moſes* had, who was Chriſt's Type, it was but an external glory put upon the face of *Moſes*, by reaſon of his talking with God, but the glory that Chriſt's body had was from the breakings forth of the Godhead within it. And that is the difference (by the way) between worldly glory and heavenly glory; heavenly glory ſpringeth from within, and ſo diffuſeth it ſelf to the body, from the Spirit's dwelling in the Saints, and from the Godhead dwelling in the Human Nature of Chriſt; but worldly glory is a meer external thing put upon men, it is but an outward ſplendour that invironeth men. And his whole body was thus transfigured; and therefore *Mark* ſaith plainly, *he was transfigured*, *Mark* 9. 2. (not his face only) *and his rayment became ſhining*; implying that his whole body was transformed into a glory, which did ſhine through his very garments. My Brethren, if vile garments (for ſo I may call the garments of Chriſt, they were but mean garments) if they did ſhine ſo, what ſhall theſe bodies of ours do when they are transformed *into the likeneſs of his glorious body*?

Conſider further the greatneſs of this glory that did ſhine in his body; for we do not read of any thing elſe. *Peter* calleth it *Majeſty*, 2 *Pet.* 1. 16. *We were eye-witneſſes of his Majeſty*; the ſame word that is uſed for that great glory in Heaven, in *Hebr.* 1. 3. *He is ſet down at the right hand of the Majeſty on high.* The Evangeliſts do compare it to the glory of the Sun; it is ſaid, *His face did ſhine as the Sun*, *Matth.* 17. 1. If you ſay it did but ſhine like the Sun; I anſwer, the reaſon of that expreſſion is this, Not that it was a light of the ſame kind with the Sun, but becauſe there was nothing elſe to convey the glory, and the beauty, and excellency of it to Human apprehenſion, but the Sun. My Brethren, now that Chriſt is in Heaven, it is more glorious than the Sun. *Paul*, you know, he ſaw him from Heaven, ſaith he in *Acts* 26. 12, 13. *I ſaw from Heaven a light above the brightneſs of the Sun* (mark his expreſſion, he riſeth higher, above the brightneſs of the Sun) *ſhining round about me*; yet it was not the body of Chriſt in the Air, but the bo-

dy of Christ in Heaven, and this brightness he saw, was but a Light that came from it, which yet was far above the brightness of the Sun it self, though it was confined to that Company, and did not shine to all the World.

Consider the greatness of it likewise in this, that it made his garments to shine; so you shall find it in all three Evangelists; *Matthew* saith, *Chap.* 17. 2. *His rayment was white as the Light*; Mark, Chap. 9. 3. That *his rayment became shining exceeding white as snow, so as no Fuller on earth can white them*; Luke, Chap. 9. 29. That *his rayment was white and glistering*. They compare the Light of the face and Body of Christ to that of the Body of the Sun, and the Light of his rayment to the Light of the Sun, or of the Moon in the Air, which makes it white, or to the Sun shining upon Snow or the like.

Lastly, How infinitely did it affect the Apostles, though they themselves were not transformed into the same glory with him? What saith the Apostle *Peter*, poor Man? *Master*, saith he, *it is good for us to be here*; and upon what occasion doth he say this? when he saw *Moses* and *Elias* going away. So *Luke*, *Chap.* 9 *Vers.* 33. *And it came to pass, as they departed from him*; Peter *said unto Jesus, Master, it is good for us to be here: and let us make three tabernacles, one for thee, and one for* Moses, *and one for* Elias: *not knowing what he said.* He had but a little glimps of it, and yet notwithstanding, his Heart was infinitely affected with it: And yet he had a mixture of great fear and astonishment too, which must needs allay it: One that is afraid, you know, (and the Text saith, *They were all afraid*) would rather have the thing removed that he feareth; yet notwithstanding though he was full of fear, full of astonishment rather, his desire breaks out, *Oh*, saith he, *that we might be ever here; and let us make three Tabernacles*, saith he: The Text saith, *he spake he knew not what*: And why spake he he knew not what? Because he would stay there, and because he would have earthly Tabernacles, made of boughs, and booths, such as the Jews had, for to be a covering to glorified Bodies, that *have Tabernacles made without hands*, as the Apostle speaks, 2 *Cor.* 5. 1. *For we know, that if our earthly house of this Tabernacle were dissolved, we have a building of God, an house not made with hand, eternal in the Heavens.* Our Saviour Christ had other work to do; for they had been talking of Christs death, which he should accomplish at *Hierusalem*: And herein lay the folly of his Speech; yet so, as it shewed how mightily his heart was taken: *Oh*, saith *he*, *let us be ever here, let us never go down to the World again*: And yet poor Men, they were half asleep, they awaked on the suddain, and they heard *Moses* and *Elias* talking with Christ, and they heard them talking of his sufferings, an unpleasing Subject, yet, say they, *let us go down no more*; and yet they themselves were not made glorious, nay they were astonished, and that allaied their joy. How much then shall we be affected when we shall see Jesus Christ, as he is, and be made like to him, and have our Bodies transformed, able to bear all the glory, and to *view him with open face*, as the Apostle saith, with an allusion to it. 2 *Cor.* 3. 18. *But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same Image, from glory to glory, even as by the Spirit of the Lord.*

Here you see now, my Brethren, what a great glory it was; yet let me tell you this too, that this glory which Christ had at his Transfiguration, falleth short of that glory he hath now in Heaven; and that is as clear many ways; it was but a meer resemblance of it, a meer symbolical representation of it, in comparison of what that is. For,

1. He did not let the glory of his Body shine out to the full, for if he had, these poor disciples had not been able to have born it; *Paul*, you know, his eyes were put out with seeing it, *Acts* 26. 13. therefore he kept it in from what now shineth forth, and breaketh forth in Heaven. And,

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2. It was but a tranſient glory; whereas that glory which is in his glorified body in Heaven, it is a permanent quality, that hath unchangeableneſs and unalterableneſs for ever, whereas this was but a bluſh of it. What ſaith the Apoſtle in 2 *Cor.* 3. 7, 8. *But if the miniſtration of death written, and ingraven in ſtones, was glorious, ſo that the Children of* Iſrael *could not ſtedfaſtly behold the face of* Moſes, *for the glory of his countenance, which glory was to be done away: How ſhall not the miniſtration of the Spirit, be rather glorious*? He argueth that therefore *Moſes* his glory, was no glory in compariſon of the glory of Chriſt: By what? *Becauſe*, ſaith he, *the glory of* Moſes *his Countenance was to be done away*; and therefore it was no glory in compariſon of the glory of Chriſt which continueth: So do I argue, the glory which appeared here upon the Mount in Chriſt's Tranſfiguration, is no glory in compariſon of that he hath in Heaven: Why? becauſe it was to be done away; for when the Cloud had taken up *Moſes* and *Elias*, Chriſt was the ſame Man he was afore: Therefore now, the glory which Chriſt had in the Mount, which *Peter* magnified ſo, in compariſon of what he hath in Heaven, it is but like the joy of the Holy Ghoſt, which in compariſon of what the Soul ſhall have in Heaven, is but a little fluſhing of it: Yet you ſee how mightily it did affect, and what a glory it was. Conſider, Chap. 10. 11

3. His body was ſtill ſubject to Infirmities, and therefore was not glorified; for *Moſes* and *Elias* did talk of his dying while he was in this glory, and therefore now it was by a Miracle; it was not in that connatural way it ſhall be in the World to come, when his body ſhall be ſteel'd, nay it is ſteel'd with glory: For, my Brethren, the glory that is now in Heaven put upon him, it hath changed his body, ſo that it is impoſſible, he cannot ſuffer from any thing, and death hath no more dominion over him, nor any thing tending to death, not the leaſt alteration; but here he was to come down off the Mount, and to be crucified when he had done. And then,

4. Theſe Diſciples here could tell what they ſaw, and they could tell what the ſpeech was between *Moſes* and *Elias*, and him: But go, take *Paul* rapt up into the third Heavens, and he telleth us that he heard words that were unlawful, and impoſſible to utter; and ſo he ſaw ſights, he ſaw the Human Nature of Chriſt in his glory certainly; but when he came down again, that viſion which he had, he could tell no news of it: But theſe here, they could tell what they ſaw, and who they were, and what they ſaid, *They heard a voice from Heaven ſaying, This is my wel-beloved Son in whom I am well pleaſed.*

5. Chriſt in this Tranſfiguration of his, did but give an inſtance of one property of glory, namely, ſhining, brightneſs, ſuch as is in the body of the Sun; but there is likewiſe other as glorious properties of a ſpiritual body, that it can move up and down, as he did when he aſcended up into Heaven; he was not long a going certainly, though it is a mighty vaſt ſpace from Earth to Heaven; and he moved up and down after his Reſurrection; and then he was impaſſible. But I will not ſtand upon that.

Thus I have ſhewn you what a great glory muſt needs be in the Human Nature of Chriſt, in his body: The grounds are in the Text, the inſtance is this which I have given you out of the ſtory of his Tranſfiguration; and ſo I have diſpatched the ſecond thing. Before I come to the third and laſt, I will make a Uſe or two of this, and then proceed.

In the firſt place, my brethren, will you ſee and value the infinite love of our Lord and Saviour Jeſus Chriſt. As I ſaid before, the glory of his Human Nature is founded upon the Union of that Nature with the Son of God; it was his due as ſoon as ever he ſhould aſſume a Human Nature, and therefore he is called, *The Man from Heaven*, for it was his due to be there; it was a condeſcending for him to take upon him our frailties, our infirmities, and to have a paſſible body as he had: And therefore now for him that was thus in God's Decree in the very form of God, and was the Image of the inviſible God, for ſo in his very Human Nature he is; he could have challenged all this glory as his due the very firſt moment; that he ſhould firſt ſubject himſelf, and that Human Nature of his, to all thoſe ſufferings and debaſements that he ſubjected it unto;

Part II. dy of Christ in Heaven, and this brightness he saw, was but a Light that came from it, which yet was far above the brightness of the Sun it self, though it was confined to that Company, and did not shine to all the World.

Consider the greatness of it likewise in this, that it made his garments to shine; so you shall find it in all three Evangelists; *Matthew* saith, *Chap.* 17. 2. *His rayment was white as the Light*; Mark, Chap. 9. 3. That *his rayment became shining exceeding white as snow, so as no Fuller on earth can white them*; Luke, Chap. 9. 29. That *his rayment was white and glistering*. They compare the Light of the face and Body of Christ to that of the Body of the Sun, and the Light of his rayment to the Light of the Sun, or of the Moon in the Air, which makes it white, or to the Sun shining upon Snow or the like.

Lastly, How infinitely did it affect the Apostles, though they themselves were not transformed into the same glory with him? What saith the Apostle *Peter*, poor Man? *Master*, saith he, *it is good for us to be here*; and upon what occasion doth he say this? when he saw *Moses* and *Elias* going away. So Luke, Chap. 9 *Vers.* 33. *And it came to pass, as they departed from him; Peter said unto Jesus, Master, it is good for us to be here: and let us make three tabernacles, one for thee, and one for* Moses, *and one for* Elias: *not knowing what he said.* He had but a little glimps of it, and yet notwithstanding, his Heart was infinitely affected with it: And yet he had a mixture of great fear and astonishment too, which must needs allay it: One that is afraid, you know, (and the Text saith, *They were all afraid*) would rather have the thing removed that he feareth; yet notwithstanding though he was full of fear, full of astonishment rather, his desire breaks out, *Oh*, saith he, *that we might be ever here; and let us make three Tabernacles*, saith he: The Text saith, *he spake he knew not what*: And why spake he he knew not what? Because he would stay there, and because he would have earthly Tabernacles, made of boughs, and booths, such as the Jews had, for to be a covering to glorified Bodies, that *have Tabernacles made without hands*, as the Apostle speaks, 2 *Cor.* 5. 1. *For we know, that if our earthly house of this Tabernacle were dissolved, we have a building of God, an house not made with hand, eternal in the Heavens.* Our Saviour Christ had other work to do; for they had been talking of Christs death, which he should accomplish at *Hierusalem*: And herein lay the folly of his Speech; yet so, as it shewed how mightily his heart was taken: *Oh*, saith *he*, *let us be ever here, let us never go down to the World again*: And yet poor Men, they were half asleep, they awaked on the suddain, and they heard *Moses* and *Elias* talking with Christ, and they heard them talking of his sufferings, an unpleasing Subject, yet, say they, *let us go down no more*; and yet they themselves were not made glorious, nay they were astonished, and that allaied their joy. How much then shall we be affected when we shall see Jesus Christ, as he is, and be made like to him, and have our Bodies transformed, able to bear all the glory, and to *view him with open face*, as the Apostle saith, with an allusion to it. 2 *Cor.* 3. 18. *But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same Image, from glory to glory, even as by the Spirit of the Lord.*

Have you see now, my Brethren, what a great glory it was; yet let me tell you this too, that this glory which Christ had at his Transfiguration, falleth short of that glory he hath now in Heaven; and that is as clear many ways; it was but a meer resemblance of it, a meer symbolical representation of it, in comparison of what that is. For,

1. He did not let the glory of his Body shine out to the full, for if he had, these poor disciples had not been able to have born it; *Paul*, you know, his eyes were put out with seeing it, *Acts* 26. 13. therefore he kept it in from what now shineth forth, and breaketh forth in Heaven. And,

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2. It was but a transient glory; whereas that glory which is in his glorified body in Heaven, it is a permanent quality, that hath unchangeableness and unalterableness for ever, whereas this was but a blush of it. What saith the Apostle in 2 *Cor.* 3. 7, 8. *But if the ministration of death written, and ingraven in stones, was glorious, so that the Children of* Israel *could not stedfastly behold the face of* Moses, *for the glory of his countenance, which glory was to be done away: How shall not the ministration of the Spirit, be rather glorious?* He argueth that therefore *Moses* his glory, was no glory in comparison of the glory of Christ: By what? *Because*, saith he, *the glory of* Moses *his Countenance was to be done away*; and therefore it was no glory in comparison of the glory of Christ which continueth: So do I argue, the glory which appeared here upon the Mount in Christ's Transfiguration, is no glory in comparison of that he hath in Heaven: Why? because it was to be done away; for when the Cloud had taken up *Moses* and *Elias*, Christ was the same Man he was afore: Therefore now, the glory which Christ had in the Mount, which *Peter* magnified so, in comparison of what he hath in Heaven, it is but like the joy of the Holy Ghost, which in comparison of what the Soul shall have in Heaven, is but a little flushing of it: Yet you see how mightily it did affect, and what a glory it was. Consider, Chap. 10.

3. His body was still subject to Infirmities, and therefore was not glorified; for *Moses* and *Elias* did talk of his dying while he was in this glory, and therefore now it was by a Miracle; it was not in that connatural way it shall be in the World to come, when his body shall be steel'd, nay it is steel'd with glory: For, my Brethren, the glory that is now in Heaven put upon him, it hath changed his body, so that it is impossible, he cannot suffer from any thing, and death hath no more dominion over him, nor any thing tending to death, not the least alteration; but here he was to come down off the Mount, and to be crucified when he had done. And then,

4. These Disciples here could tell what they saw, and they could tell what the speech was between *Moses* and *Elias*, and him: But go, take *Paul* rapt up into the third Heavens, and he telleth us that he heard words that were unlawful, and impossible to utter; and so he saw sights, he saw the Human Nature of Christ in his glory certainly; but when he came down again, that vision which he had, he could tell no news of it: But these here, they could tell what they saw, and who they were, and what they said, *They heard a voice from Heaven saying, This is my wel-beloved Son in whom I am well pleased.*

5. Christ in this Transfiguration of his, did but give an instance of one property of glory, namely, shining, brightness, such as is in the body of the Sun; but there is likewise other as glorious properties of a spiritual body, that it can move up and down, as he did when he ascended up into Heaven; he was not long a going certainly, though it is a mighty vast space from Earth to Heaven; and he moved up and down after his Resurrection; and then he was impassible. But I will not stand upon that.

Thus I have shewn you what a great glory must needs be in the Human Nature of Christ, in his body: The grounds are in the Text, the instance is this which I have given you out of the story of his Transfiguration; and so I have dispatched the second thing. Before I come to the third and last, I will make a Use or two of this, and then proceed.

In the first place, my brethren, will you see and value the infinite love of our Lord and Saviour Jesus Christ. As I said before, the glory of his Human Nature is founded upon the Union of that Nature with the Son of God; it was his due as soon as ever he should assume a Human Nature, and therefore he is called, *The Man from Heaven*, for it was his due to be there; it was a condescending for him to take upon him our frailties, our infirmities, and to have a passible body as he had: And therefore now for him that was thus in God's Decree in the very form of God, and was the Image of the invisible God, for so in his very Human Nature he is; he could have challenged all this glory as his due the very first moment; that he should first subject himself, and that Human Nature of his, to all those sufferings and debasements that he subjected it unto;

Book II. unto; how infinitely should this raise up our hearts to see the love of our Lord and Saviour Jesus Christ! I shall but make this a little clear to you out of the very story of his Transfiguration. You shall find that when he was transfigured, the Evangelists tell us, that *Moses* and *Elias* did talk to him of his death and of his sufferings; *They spake of his decease* (saith *Luke*) *which he should accomplish at Hierusalem*. Our Saviour Christ, to shew what was his due in stead of this suffering, he transfigureth himself; and whereas *Moses* and *Elias* went up to Heaven in their bodies again to that glory which they had before, he is left behind here below, and all his glory is gone, and to *Hierusalem* he must go, and there he must suffer. Why? He should have been in Heaven first if he had had his due. This glory of his, I say, and his death were both represented at once; *Moses* and *Elias* spake to him about his death at the same time when his transfiguration was, on purpose to set a value upon it, to take the hearts of the Sons of Men. This Christ, that was so glorious upon the mount, he might then have gone to Heaven as well as descended, and then where had been our Salvation? But he letteth *Moses* and *Elias* go to Heaven, *Go you*, saith he, *and possess your glory*; but as for his own glory, he sheweth what was his due, but layeth it aside for a while that he might suffer.

Again secondly, See whence the valuation of the Bodily sufferings of Christ before God doth arise. There were the sufferings of his Soul, and there were the sufferings of his Body. The sufferings of his Soul, the Scripture speaks least of, though they were the greatest sufferings of all the rest: As the Scripture speaks but little of the glory of the Soul, but speaks much of the glory of the Body, and would have us argue from that to the greatness of the glory of the Soul in the World to come. Learn I say, to value the sufferings of Christ at a due rate, consider whose Body it was that suffer'd; it was the Body of him in whom the Godhead dwelt Bodily and fully; of him that was life it self, was a quickning Spirit, (he was so in assuming Human Nature) his Body was ordained to another World; and the valuation of the Person was it that put a valuation upon every thing he suffered. Therefore, my Brethren, whenever you would put a value upon the bodily sufferings of Christ, I'le tell you what you shall do; First, look upon him as he is now crowned with glory and honour in Heaven, and then think with your selves, that all this was due to him when he was here below, when he was in the Mount, yea when in the Womb, to have taken that Body up and made it so glorious; And when you have brought him down from all the glory he hath in Heaven, do but think what a Man he was when he hung upon the Cross. This should make us put a valuation upon all his sufferings; This makes us see what it is that God doth value his Bodily sufferings for, they were the sufferings of his Body, whose due it was to be thus glorified, and never to have suffered; but God so ordered it that he must first suffer, and then rise and enter into, and possess his glory.

CHAP.

CHAP. XI.

What a more glorious Condition then was Adam's *in Innocence, Christ will raise us up unto, proved in the lowest Instance of it,* viz. *the glory our Bodies shall have at the Resurrection. Wherein that glory shall consist. A Comparison between that glory our Bodies shall then possess, and what* Adam's *had in Paradise: And in what respect ours shall far excel his.*

THE third thing that I am to handle is this, to shew you that our bodies shall be conformed to Jesus Christ's body, that as we have born the Image of the earthly, (which we all do in the bodies which now have) so we shall bear the Image of the heavenly: for so the Apostle reasoneth, *verse* 49. For the Apostles scope in these words is to argue that there is a spiritual body which the Saints shall have in the other World after the Resurrection; and he argueth it from this, because that Christ, who is our Head, he shall have a spiritual body; and he argueth that Christ shall have a spiritual body, by comparing *Adam*'s body and Christ's together. *Adam*, he saith, was Christ's Type and Shadow, and therefore by way of eminency, if *Adam* was a living soul, that is, had a reasonable soul that dwelt in a body of Clay, which advanced it to such a dignity as all this World was made for it; then, saith he, Christ he shall be a quickning Spirit; that is, he shall have the Godhead to dwell in him, and quicken the Human Nature, and raise it up in a proportion to a higher degree of glory, than the reasonable soul of *Adam* raised up his body unto. And having proved this, he argueth from thence, that our bodies shall be like unto Christ's: Why? because those two were two common Persons and Roots of Mankind, and they were to propagate the like condition, the like state and qualification that should be in either of them, to those that should come of them: *As is the earthy* (saith he) (namely *Adam*) *such are those that are earthy; and as is the heavenly* (namely Christ, *the Lord from Heaven*) *such are they also that are heavenly; and as we have born the image of the earthly, we shall also bear the image of the heavenly.* This, I say, is the Apostle's scope; his scope is not so much to hold forth the state of *Adam*'s soul, taking it as having the Image of God upon it, having communion with God (for that is held forth sufficiently and abundantly in other Scriptures) but rather to compare that Animal condition, that is, that state that this soul had in this body, as it was suited to earthly things, as it was a living soul, quickning and giving life to an earthly body, partaking of all the comforts of things here below; to compare, I say, the state of this body, and this soul living in it, with the state of that glorified body which Jesus Christ hath in Heaven, and which he will raise up our bodies unto at latter Day. That I may distinctly express my self to all your apprehensions, let me say this in a word: *Adam*, you see, here is made a Type of Christ; his Condition wherein he was created, it is a Type or a Shadow of that glorious Condition that Christ will raise up his Members to. Now the glory of Heaven lies in two things, and the happiness of *Adam* lay in two things, whereof the one answereth the other. The glory of Heaven doth lye first in that immediate communion with, and vision of the Godhead which the soul hath, and whether it hath the body about it, or no, it would have; for, saith *Paul*, when he was wrapt up into the third Heavens, in 1 *Cor.* 12. *Whether*

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ther I was in the body, or out of the body, I cannot tell; nor was it any matter. But in the second place, because that this soul that thus seeth God immediately without the help of the body, hath a body that must be carried up thither to it; hence, besides the happiness that the soul hath by immediate communion with God, the body hath a happiness and glory, as the soul dwelleth in it, and the holy Ghost in both, that is proper and peculiar to it self. Just so it was with *Adam*, he had an immortal soul that was created with the image of God in it, the Image of holiness, by virtue of which he had communion with God, and his soul thus having communion with God, answereth to that vision of God which the soul hath in Heaven, although joyned with the body after the Resurrection. But then secondly, as this soul dwelling in this body, beside the communion it had with God, it had an Animal state, a Natural, an outward state of life, taking in the comforts of things here below, in and through the senses, both inward and outward, which here the Apostle calleth the Natural body, and interpreteth it by that in *Genesis*, a living soul, that is, a soul living or dwelling in an earthly body, having all the Creatures in the World suited to this body to comfort it, and the soul by it. Answerably there is in the World to come something that answereth to this spiritual body, and the spiritual state and condition of it. Now then, the scope of the Apostle, I say, it is not to compare the state of *Adam*'s soul, as he had the image of God upon it, having immediate communion with God, to make him a Type of Christ therein, or of his Elect in Heaven; but to shew, even from that Animal, Natural, Earthy estate that his soul had in his body, what glorious spiritual estate the very bodies of the Saints shall have hereafter.

My Brethren, the design I had is this, to compare the state of *Adam*'s body in innocency, with the glorious estate that the body of Christ hath, and that the bodies of the Saints shall have after the Resurrection: And I have endeavoured to shew how the state and condition of *Adam*'s body, in which he was first created, it was a Type and a Shadow of the state and condition both of Christ's body and ours. To demonstrate this, I have,

First, Shewed what condition *Adam*'s body was advanced unto by his being made a *living soul*, what an high estate that piece of Earth, that lump of Clay which God made *Adam*'s body of, was advanced unto by being united to that reasonable soul which God put into him at first. I have,

Secondly, Shewn what a glorious condition the Human Nature of Christ, by being united to the Godhead (which is here in the Text called a *quickning Spirit*) this Godhead raiseth up this Human Nature unto. And now I am,

Thirdly, To shew that the State and condition of the Bodies of the Saints hereafter, at the Resurrection, shall be made conformable unto Jesus Christ's Body; and there I must also make up a Comparison between the State of *Adam's* Body at his first Creation, and our Bodies when they are thus raised up at latter day; and shew how the one was but a Type and an imperfect Shadow of the other.

That our Bodies at latter Day shall be conformed to the Image of Jesus Christs Body, the Scripture is clear for it. I will give you but a place or two instead of many others: In 1 *John* 3. 1, 2, 3. *Behold what manner of Love the Father hath bestowed upon us, that we should be called the Sons of God; Beloved, now are we the Sons of God, and it doth not yet appear what we shall be; but we know, that when he shall appear, we shall be like him, for we shall see him as he is.* Now, how is it that we shall see Christ? Not only with our Souls, but we shall *see him with these eyes*, so saith *Job*, *Chap.* 9. 26, 27. And seeing of him *with these eyes*; *we shall be made like unto him*; As we shall see him with the sense of our Bodies, our Bodies shall be made also like unto him. Another place you have, is in *Phil.* 3. 21. *We look for the Saviour, the Lord Jesus Christ*: As what to do? *Who shall change our vile Bodies*, (or our Body that in Comparison of that Body is contemptible (so I have opened it afore,) it is not a vileness in it self, but it is spoken comparatively) *that it may be fashioned according to his glorious Body, according to the working whereby he is able even to subdue all things unto himself.*

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Our bodies, they have two patterns propounded in Scripture that they shall be conformed unto; The one is, they shall be like the Angels; *The Sons of the Resurrection* (saith Christ in the Evangelist *Matthew*) *they shall be like the Angels.* And there is a second pattern, we shall be conformed unto Christ's glorious body. (How glorious that was, you have heard). *We shall be like him*; It is not in equality, but it is only in respect of the same qualities that his body had. I would clear one mistake that some run into: When it is said, We shall bear the Image of the body and Human Nature of Christ in Heaven, and that Christ is a *quickning Spirit*, some have run into this conceit, That as the Godhead is united in a Personal manner to the Human Nature of Christ, so it shall also be united to our bodies. But that is not the meaning, my Brethren: And my Reason is this, because if we come to Heaven by virtue of Christ, it is impossible we should ever be raised up to the same Union with the Godhead he hath; the Hypostatical Union is a thing of so high a Nature, as it can never be merited; but all that can be done is this, *that we shall be made like unto him*: He by virtue of being God, his body is made so and so glorious, as I have described it unto you; that as I said, Suppose the Sun should dwell in a Chrystal Glass, how glorious would that Glass be? So the Godhead dwelling in the Human Nature, He is *the Lord from Heaven*, raised up above Angels, therefore his body is glorious: Now we shall not be raised up to the same height and degree of glory he is: No; let Christ for ever enjoy that to himself; but all our happiness lieth in this, *we shall be conformed to him, even in our bodies we shall be made like unto him.* Chap. 11.

Now the reason why I insist first upon this of the body, is this, because the Scripture speaks little of the glory of the soul, neither can it be conveyed to our Senses; but it would have us raise up our thoughts, how glorious the Soul shall be, by laying open how glorious our Bodies shall be. And so now I come to open to you the glory of that Spiritual Body we shall have after the Resurrection.

In laying open this, I shall do these four things by way of Premise.

1. To shew you that it shall be the same Body which we now have, that our Souls shall then dwell in.

2. That this Body shall have all its Parts and Members that now it hath.

3. That all these Parts and Members shall have some use or other in Heaven. And then,

4. That this Body shall be a Spiritual Body, and open and interpret what is meant by a Spiritual Body; and so I shall come to make out the Comparison between the State of *Adam's* Body at his first Creation, and our Bodies when they are thus raised up at latter day.

In the first place, It is the same Body for substance: For, my Brethren, when *Adam's* Body, the natural Body we now have, is said to be a Type of our Bodies in Heaven, the meaning is not that it is a Type of another kind of Body for substance. He calleth both the one, and the other, a Body; only, he saith, the one is a natural Body, and the other is a Spiritual Body. He doth not say our Bodies shall be turned into Spirits, as some have thought, but they shall be made Spiritual. As for example: Go take a piece of Iron, and put it in the Fire, it is one thing to have this Iron to be turned into Fire, and another thing to have it to be filled with Fire, and to be fiery, that if you look upon it, you shall not see Iron, but see Fire; yet Iron it is still: So is it here, it is the same Body, it is not changed into Spirit; it is only made Spiritual, it hath new properties, new qualities put upon it, as Iron hath when it is mightily heated with Fire, is is maliable when it is heated with Fire, you may bow it, or bend it, or work it, which way you will, though it is stiff naturally; and it is hot, if you touch it, you shall not feel cold Iron but Fire, though it is cold naturally. Therefore, in Scripture, it is not said we are made Angels, our Bodies are not made Spirits, but they are made as the Angels. I speak thus much; the rather because it is a great Heresie that is risen up in these latter times, that we shall not have the same Bodies in Heaven for sub-

Book II. ſtance, that we have here below. The Apoſtle plainly ſaith the contrary; he ſaith, not that our Bodies ſhall be made Spirits, but Spiritual; and that the very ſame Body that we have now, and bear about with us, even that very Body ſhall be glorified. How is that proved? Out of this very Chapter, in *verſ.* 53. and 54. *This ſame corruptible* (ſaith he, mark the Phraſe, in the Greek it is moſt emphatical) *muſt put on incorruption*; it ſhall not be another Body: Now he muſt needs mean the ſame Body for ſubſtance; for to ſay a corruptible thing, *Quà* corruptible, ſhall be incorruptible, is a contradiction: And he addeth alſo, *and this ſame mortal muſt put on immortality*; and he is not content with that, but he ſaith further; *When this ſame mortal ſhall put on immortality, and this ſame corruptible* have *put on incorruption*: There are four the ſames: The ſame mortal, the ſame corruptible is that that ſhall be glorified hereafter.

And, my Brethren, elſe we were not conformed unto Chriſt; For what body hath Chriſt in Heaven? The very ſame body he roſe in; we muſt riſe as he roſe; for *He is the firſt fruits of them that ſleep.* Now it is clear and evident, that Chriſt roſe in the ſame body he died; for he ſaith, *His body ſhould not ſee corruption*; it was kept in the grave, it roſe again; *Feel*, ſaith he. It is certain that he did aſcend with the ſame body he roſe in; *Acts* 1. 11. ſay the Angels there to the Apoſtles that beheld him aſcend, *This ſame Jeſus* (it is a very emphatical place) the very ſame *whom you ſee taken up into Heaven, ſhall ſo come in like manner*; he expreſſeth it every way, the ſameneſs of the one and the other. I will not ſtand to mention, or open that place, which is commonly known, *Job.* 19. 25. *with theſe eyes I ſhall ſee him; I my ſelf*, (ſaith he) *and not another.* That's the firſt thing, The ſame body riſeth.

Secondly, The ſame body ſhall have all its Parts and Members that now it hath; and that is plain and evident from our conformity to Chriſt, for ſtill you ſee here, our bodies are to be conformed unto his, we ſhall bear his Image at the Reſurrection. Now it is clear, that Jeſus Chriſt roſe with every part of his body that he had when he died; there was not a Member that ſaw Corruption. And in *Hebr.* 11. 35. compared with *verſe* 37. it is ſaid of them that were ſawen aſunder, one piece of their bodies broken from another, they ſhall riſe a whole body: Why? becauſe, ſaith he, *they ſhall obtain a better Reſurrection*: Now it was not a better Reſurrection, if that all the Parts did not riſe again, and if that all theſe Parts were not mended, or if they had any imperfection in them. And if you mark it, he ſpeaks it of the Reſurrection of the body, for he ſpeaks of their being tortured, limb pull'd from limb, ſawen aſunder; well, ſaith he, *they ſhall* not only *have a reſurrection*, but a *better reſurrection* one day.

Thirdly, It is as evident too, That all theſe Parts ſhall have an uſe in Heaven, ſome or other, in a ſpiritual way, and have Objects ſuited to them. I ſhall make this plain unto you:

1. By inſtancing in ſome Particulars. It is evident that ſome Parts of the body have an uſe in Heaven. It is evident in ſeeing; *With theſe eyes*, (ſaith *Job*) *ſhall I ſee him.* It is evident in ſpeaking; in that Transfiguration which I have ſpoken of before, it is ſaid that *Moſes*, and *Elias*, and Chriſt did talk together: And at latter day, it is certain that Chriſt will ſpeak ſo, as all the World ſhall hear him; he ſhall ſo judge all men, as that every man ſhall be able for to judge, therefore he ſhall do it audibly; for in 1 *Cor.* 4. 5. ſaith the Apoſtle, *Judge no man before the time until the Lord come*, (and he cometh as a man to judge) *who will bring to light the hidden things of darkneſs, and make manifeſt the counſels of the heart*; implying, Judge no mans heart afore hand, for one day you ſhall judge: And how ſhall you come to judge? Becauſe the Lord will bring them all to light, and he will do it as a Man; for he hath appointed the Man Chriſt Jeſus to judge the World. And when I ſay he ſhall pronounce the Sentence with a voice that all the World ſhall hear, it is not to be conceived that he ſhall ſpeak ſo as to Thunder, but he ſhall have a ſpiritual voice, and they ſhall have ſpiritual ears; and how, we know not, as I ſhall ſhew you by and by. *Steven*'s eye, his bodily eye, could

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ſee up into Heaven, *And he ſaw the Heavens opened, and the Son of God ſtanding on the right hand of his Father*; to ſee a Man of Chriſt's ſtature ſo far off, he muſt have the eye ſpiritualized, and ſo *Steven's* was. And ſo for all the World to hear the voice of Chriſt at latter Day, it is becauſe they ſhall have ears ſpiritualized. Now, I ſay, if all theſe parts of the body remain, why ſhould thoſe have a priviledge and a prerogative more than all the reſt of the parts of the body, which certainly ſhall ſerve for ſome uſe or other? Chap. 11.

2. I ſhall give you the reaſon which ſome Divines give for it, *viz.* That elſe it is not a Reſurrection unto Life. The Reſurrection is called *a waking*, for Death, you know, is *a ſleep*. Now if there were not an imployment for all the Parts of the body in a ſpiritual way (what we know not) there were a Reſurrection of ſome of them to ſleep, rather than to waking, rather than to life; *When I awake* (ſaith he) *I ſhall ſee thy face, Pſal.* 17. 15.

3. I ſhall propound you this Reaſon likewiſe for it, That the principal aim of God in decreeing men to Salvation, it did fall upon their bodies as well as their ſouls. He choſe not the ſoul only to Heaven, and the body to come thither accidentally, but he pitched upon this ſoul as dwelling in this body, and therefore makes the ſoul ſtay for its full glory till the body is joyned unto it: And therefore he hath as well ordained that which ſhall be for the happineſs and glory even of the body, objects ſuitable to it, being made ſpiritual; as he hath done for the ſoul it ſelf.

Thus having explained, 1. That for the ſubſtance, it is the ſame body; and 2. That it is the ſame body with all the parts of it: And, 3. That all theſe Parts have their uſe: I muſt, 4. Explain what is meant by a ſpiritual body, and ſo make out the Compariſon between the ſtate of *Adam's* body in his firſt Creation, and our bodies when they ſhall be raiſed up at latter Day. There are three Interpretations, which being put altogether, make up the full ſcope and intent of what is here meant by a ſpiritual body.

1. Some ſay it is therefore called Spiritual, becauſe that all earthly, animal, uſes of it ſhall ceaſe, ſuch as the body hath now. The eye ſhall not be ſuited to colours or beauty; nor the ear to ſounds, ſuch ſounds as now; nor the mouth and Stomack to meats and drinks. There is a very plain place for this, in 1 *Cor.* 6. 13. *Meats for the belly and the belly for meats; but God ſhall deſtroy both it and them*; that is, that ſuitableneſs that is between the body and meats, the eye and colours or beauty, the fancy and the things here in this World fancied, all this ſuitableneſs wherein God hath made the one for the other, as faculties for objects, belly for meats, and meats for the belly, God will diſſolve, he will deſtroy, he will evacuate, he will make void all this ſuitableneſs, that the mouth nor the ſtomack ſhall not deſire meats or drinks, *&c.* Why? Becauſe God will deſtroy this ſuitableneſs, he will deſtroy both the belly and meats in the World to come. As the Angels, they are not taken with bodily pleaſures, with beauty, nor any ſuch thing, no more ſhall our bodily Senſes, otherwiſe than as to that uſe they ſhall be then put unto. If you could ſuppoſe a Man to be taken out of Heaven in the body, he would find no pleaſure in any thing here, he would not be taken with meats, or beauty or pleaſures, or any ſuch thing, he would be as an Angel. Here in this World God hath ſuited one to the other; There this ſuitableneſs ſhall be diſſolved. Therefore you know our Saviour Chriſt ſaith, *Matth.* 22. 30. *That they are as the Angels of God in Heaven, they neither marry nor give in marriage*; and the pleaſures that depend thereupon they ſhall not have, nor any ſuch carnal thing, for their bodies are Spiritual: Though they have all the ſame Parts and Senſes they had before, yet they are turned unto other objects, and put unto other uſes. And hence therefore it is ſaid, that *Fleſh and Blood cannot inherit the Kingdom of Heaven*; that is, take theſe poor earthly bodies of ours, we are ſo unſuited to that glory that it would ſink us, ſo that if a Man could be put into Heaven with this body as it is now, that glory would kill him, he were not able to bear it, he were not able to inherit. It is then a truth that they are called Spiritual bodies in this reſpect, that look, as Spirits

Book II. cannot find a ſuitableneſs between worldly things and them: What do the Angels care for all the beauty in the World, or for all the pleaſures of meats and drinks, &c. Nothing at all: No more ſhall theſe bodies of ours, when they ſhall be raiſed up at the latter day; God will deſtroy both it and them; that is, the ſuitableneſs between the one and the other.

2. Others interpret a ſpiritual body to be a body able to paſs, pierce, or move as Spirits up and down; That our Bodies ſhall be able to move from Earth to Heaven preſently. Popiſh Interpreters ſay, That Chriſt's body did move even through the Grave-ſtone, while the Stone lay upon the mouth of the Sepulchre. But whether that be true or no I will not ſtand to diſpute; our Proteſtant Divines are againſt it. Yet this is certain that that is not the whole meaning of the Apoſtle here, when he ſaith our Bodies ſhall be Spiritual, and that for this Reaſon clearly, becauſe he doth oppoſe ſpiritual to the whole animal Life, the natural life that *Adams* Soul had in his Body in all the operations of it whatſoever; therefore to reſtrain a ſpiritual Body only to nimbleneſs and agility, it is too narrow an Interpretation; it is but to take in one property in ſtead of all the reſt. But then,

3. That which I eſpecially pitch upon (though I take in all theſe in their degree) is this, It is called a ſpiritual body, becauſe that the whole body, it ſhall be in a ſpiritual way ſuited to ſpiritual Objects made for it: And ſo, now I ſhall come to make out the Compariſon between the ſtate of *Adam*'s body in innocency, and our bodies as they ſhall be after the Reſurrection; and ſhew you how the one was a Type of the other.

The firſt Excellency of *Adam*'s body, which is called a natural body, I told you was this; It had a whole world made for it, meats for his belly, colours for his eyes, ſounds for his ears, &c. and as he had an animal body, ſo he had a world ſuited to it. So now likewiſe, there is a ſpiritual body we ſhall have, which ſhall be ſo changed, and have new qualities put upon all theſe Senſes of ours, that there ſhall be ſpiritual Objects ſuited thereunto: That as the ſuitableneſs between earthly objects and it ſhall be taken away, meats for the belly, and the belly for meats, ſhall both be deſtroyed; ſo there will be ſpiritual objects which the body will be ſuited to. Thus you ſhall find in Nature, and you ſhall find it to hold in Grace too, that God hath always ſuited objects and faculties one to another: If he hath made an eye, he hath made colours for it; If he hath made an ear, he hath made ſounds for it: And ſuch as the faculty is, ſuch are the objects; if the faculty be ſpiritual, the object ſhall be ſpiritual alſo: If he makes belly, he makes meat; and if he makes meat, he makes belly; and if the meat be earthly things, the belly ſhall be earthly too: If you could ſuppoſe a ſpiritual belly (but we cannot tell how to ſpeak in ſuch a language) you ſhould have ſomething ſpiritual ſuitable unto it. The Apoſtle, in 1 *Cor.* 2. 13. he ſaith of the Holy Ghoſt (he ſpeaks it indeed of teaching men how to preach the Word) that as he hath made ſpiritual things to be taught, ſo he teacheth men to expreſs thoſe ſpiritual things in ſpiritual language, he ſuiteth (ſo the word ſignifies) he fitteth ſpiritual things to ſpiritual. So in Heaven, if God have made a ſpiritual body, which takes up all the parts of it, he hath ſuited ſpiritual objects to it. There are two inſtances in Scripture of the glory of the body; the one is of Chriſt's, when he was transfigured; the other is of *Steven*, when his face ſhined, as it had been the face of an Angel, and he looked up to Heaven, and he ſaw two things, he ſaw Chriſt, and he ſaw the glory of God; there was a ſpiritual glory which he ſaw with his bodily eyes made ſpiritual.

Now, I know you will ask me this Queſtion, If that a Mans body, and all the parts of it, ſhall be carried up to Heaven, and ſhall have objects ſuited thereunto, what manner of objects ſhall theſe be? And what manner of Senſes ſhall theſe be? And to what uſes ſhall all theſe be turned? What Senſes we have here we know, what we ſhall have there can you tell us?

The

The truth is, my Brethren, I cannot tell you, I profeſs it; I can no more tell you, than I can tell you if God ſhould ſay from Heaven that he would add a ſixth Senſe to your bodies, and Create an object ſuitable to it, what this Senſe, nor what the Object of it ſhould be; neither could all Angels and Men, if they laid their heads together, tell you what Senſe and Object thereof, that ſhould be. *Paul*, you know, ſaith, that he heard words (when he was wrapt up into the third Heavens) that were unutterable, 1 *Cor.* 12. When he came down from Heaven, they were things of another kind, of ſuch a nature, that he was not able to ſpeak them, or make any impreſſion what they were upon any Mans underſtanding in the World. Therefore, in 1 *Cor.* 2. (though it is meant principally of the things of the Goſpel, yet as evidently too of the things of Heaven) *The ear hath not heard, nor the eye ſeen, nor hath it entred into the Heart of Man, the things that God hath prepared for them that love him.* I may as well tell you, how it is poſſible that our bodies ſhould be Spiritual; the truth is, it is in nature a contradiction; for to ſay a Spiritual body, it is as if you ſhould ſay a wooden ſtone: Were not this an abſurdity? You would all think ſo. And therefore now to tell you what ſhall be the Spiritualneſs of this body, and yet a body ſtill, and what ſhall be the objects ſuited to this Spiritual body, for my part I cannot; but out of the clear word of God, and this very Text, it is plain that as there was an animal body that *Adam* had, ſuited to animal things, ſo here ſhall be a Spiritual body, ſuited to Spiritual things, and ſo much we may ſafely ſay in the general. *Luther* when he took into conſideration this Phraſe, *A Spiritual Body*, ſaith he, *Hic ſermo eſt plane inauditus*, here is a Speech never heard of; What a, Spiriutal body! Yet ſo it is. It is a *glory ſhall be revealed*, that's the Phraſe, *Rom.* 8. 16. I bring it for this purpoſe, to ſhew, that we know not what glory it ſhall be, for it ſhall be revealed. And that he ſpeaks of the glory of the body, is clear by *verſ.* 11. *If the Spirit of him that raiſed up Jeſus from the dead dwell in you, he that raiſed up Chriſt from the dead ſhall alſo quicken your mortal Bodies.* And likewiſe, at *verſ.* 23. he ſaith, *We wait for the redemption of our bodies*: It is a glory therefore to be revealed, and for my part I cannot tell you what it is; only we argue one thing out of another, and ſo raiſe up our thoughts to think what it may be. My Brethren, ſuppoſe the Angels had ſtood by (as it is likely ſome of them did, for the *morning Stars ſang*, as I ſhewed out of *Job*) and beheld when God was making *Adams* body, they ſaw him take a piece of Earth, and mould it to a head, to eyes, to noſe, to mouth, & all thoſe parts; what this body, while it was thus a making ſhould be made for, (ſuppoſe the body was firſt made, as it ſeems it was, for God did then breathe the breath of Life into it) what thoſe eyes, and that noſe and mouth ſhould ſerve for, all the Angels in Heaven could not tell. Ay, but when once God breathed a ſoul into it, then they ſaw that the eyes could diſcern colours, and the mouth could taſte meat, and the ears could hear ſounds. So will God do at latter Day; he will take up our bodies, and make them ſpiritual; put new Senſes upon them, as I may ſay, or rather ſpiritualize theſe Senſes we have, and then what theſe ſhall ſerve for in the other world, we no more know, than indeed and in truth, in this Suppoſition, the Angels could have known: But when the Holy Ghoſt ſhall come as a ſoul into theſe bodies (as he will do, for we are all *the Temples of the Holy Ghoſt*) and ſhall act all theſe, then thoſe things that are in Heaven, they will know and ſee, and we ſhall find and feel them ſuited as truly to theſe ſpiritual bodies of ours, that we ſhall have there, as our animal bodies are to the things of this world. Let a poor plain man come into an Artificer's Shop, and there ſee a great many Tools, it may be two or three hundred ſeveral Tools, as ſome curious Artificers have, what this Tool ſerveth for he knoweth not, and what that Tool ſerveth for, he knoweth not; the Artificer, he hath a uſe for them all. So when we come to Heaven, what all the parts of theſe bodies of ours ſhall then ſerve for, we know not now, but he that made them, and made them principally not for this world (mark what I ſay) your bodies were not made for this world chiefly, that's clear in all the Scripture, this Text holds it forth, *That which was natural* (ſaith he) *is firſt*; firſt indeed in execution;

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and

Book II. *and afterward that which is ſpiritual*; God's eye was upon the ſpiritual. Now he that did order our very bodies for Heaven, as well as our ſouls, and doth not bring the body to Heaven by accident, only becauſe the ſoul is there, and will not part Company; but he pitched upon the one as well as the other; He knows what to do with all theſe Tools, though we do not. Our own experience will tell us, that there may be a great change in the uſe of things; we eat, and drink, and take in nouriſhment every meal; Is it not a ſtrange thing that all this meat we eat, ſhould within four or five hours after, hear, and ſee, and feel, that it ſhould beget Spirits that ſhall do all this by the Inſtruments of it? Is not here a ſtrange ſpiritualizing of theſe poor Creatures? Thus will God ſpiritualize eyes, ears, and all, and advance them to more noble objects ten thouſand times there than here. So that, my Brethren, as God will make a ſpiritual body at the Reſurrection, ſo he hath ſuited ſpiritual things in the other world for this ſpiritual body, as he made and ſuited this world to *Adam*'s animal body in the firſt Creation: And there is nothing in the other world that is corporeal or bodily (and there muſt needs be many things corporeal there, for the place is a body) but it ſhall be ſuited to the body of man when it is thus made ſpiritual.

If you ask me more particularly, What one object there is that ſhall be ſuited to our bodies, for us to have happineſs in our bodies by it?

I Anſwer, The Human Nature of our Lord and Saviour Jeſus Chriſt, it is a Notion that the Schoolmen had of old, That the body of Chriſt is the happineſs of Heaven, and is ſuited to our bodies in Heaven, to be the happineſs of them; as ſeeing of the body of Chriſt ſhall be the happineſs of that Senſe; and how he is otherwiſe ſuited to all our other Senſes, we know not. I ſhall give you a place or two for it: 1 *Cor.* 6. 13, 14. *Meats for the belly, and the belly for meats, but God ſhall deſtroy both it and them. The body is not for fornication, but for the Lord, and the Lord for the body; and God hath both raiſed up the Lord, and will alſo raiſe us up by his own power.* The Apoſtle here ſpeaks againſt unlawful pleaſures and ſenſual luſts: And his Argument lies upon a twofold ground: Firſt, It is taken from a common Argument, Why ſhould you give up your ſelves to theſe Luſts, ſaith he, ſeeing your bodies were made for other things? Suppoſe inordinate eating and drinking were lawful, it is but for the belly, ſaith he, it is but for this world, *God will deſtroy both belly and meats.* Then there is a ſpecial Argument, *The body is not for fornication, but for the Lord, and the Lord for the body.* Now then, look as the belly is for meats, and meats for the belly here in this world, ſo in a ſpiritual way (which we know not of) is the Lord for the body, and the body for the Lord in the other world. There are other Interpretations given of this, I will but name them, and give you Reaſons againſt them.

Firſt, ſay ſome, the meaning is this; That the body is made to ſerve the Lord, and therefore becauſe you are to ſerve the Lord with your bodies, give not your ſelves up to ſuch luſts. That that is not the only meaning, is clear by this, becauſe he doth not ſay only that our body is for the Lord, but he addeth, *and the Lord is for the Body.* Now Jeſus Chriſt is not ordained to ſerve the body, that's certain. And then again, ſecondly, he ſpeaks of our bodies what they ſhall be at the Reſurrection. How do you prove that? By two reaſons; For firſt, he ſaith, *The body is for the Lord, and the Lord for the body*; when the belly and meats ſhall be deſtroyed. *Meats for the belly* (ſaith he) *and the belly for meats, but God ſhall deſtroy both it, and them*: and then afterward, he ſaith, *The body is for the Lord and the Lord for the body.* Secondly, it is evident, that he meaneth what correſpondency and ſuitableneſs ſhall be between the Body of Chriſt, and our bodies, in the World to come, it appears by this, which he ſaith, *And God hath both raiſed up the Lord, and will alſo raiſe us up by his own power*; Implying, that as God did make the belly for meats, and meats for the belly, in a corporeal way, in an animal way here, ſo he hath ſuited, in a Spiritual way, our bodies for Chriſt,

and

and Christ for our bodies, in the other World; And therefore that God that made this ordination, he that hath raised up Christ already, and given him a Spiritual body, he will raise us up too, that so we being ordained one for another, our bodies may be for him, and his body for us. Chap. 11.

Secondly, Others give this interpretation, That the Apostles argument against these lusts, is grounded upon the Resurrection; because your bodies shall be one day raised up again, therefore do not thus abuse them. But it is clear, that the reason here given why God doth raise up our bodies, as he hath raised up Christs body, is because he had first ordained in his decree, *the body for the Lord, and the Lord for the body.* Hence therefore, my Brethren, Christs Human Nature being Spiritualized, and the same Spirit that dwelleth in him, dwelling in us, raising up our bodies and Human Natures, and so Spiritualizing them, there will be some way whereby the body will be refreshed in and by the Lord Jesus Christ: *The body is made for Christ*, saith he, *and Christ for the body*; even as here in this life, the World is made for our bodies, and our bodies for the World; to take in Comforts from it. If you ask me how this shall be? Truly I say only, we shall be conformed to the glorious body of Christ thus, and Spiritualized, by that power that hath subdued all things. It is *Calvins* saying upon the Text, *God hath fitted and suited his Son for us; The body is for the Lord*, and *the Lord for the body.*

Now do but think with your selves, how happy we, in Heaven, shall be, when as our bodies, having new Spiritualized qualities put upon all the parts of them, (which we know not what they will be suited to, nor how) and when as all things in Heaven, the Human Nature of Christ in an eminent manner, the Angels and all things here (being all Spiritual) shall be suited to these Spiritual bodies, for us to have comfort and happines from them some way or other.

I will give you but one other place of Scripture for this, it is in *Psal.* 17. *ult. When I awake, I shall be satisfied with thine Image.* He speaks there of the Resurrection; he calls it *an awaking*, for you know death is called *a sleep*; *Those that are asleep in the Lord, shall rise first.* He had spoken before of those that had put their happiness in the Comforts of this life, suitable to their bodies, to the animal State of their bodies; that's clear by the 14th *verse*, *Deliver me from the Men that are thine hand, O Lord; who have their Portion in this life, whose belly thou fillest with thy Treasure; they are full of Children and leave to them outward things*, bodily things: *But as for me* (saith he,) *I will behold thy face in the righteousness* (there is the Vision of God, which is his happiness in his Soul) *and I shall be satisfied when I awake* (when I arise again) *with thine Image.* It is not the Image of God only upon himself that he means here; Why? Because that doth not satisfie a holy heart; but it is that Image of the invisible God which the Human Nature of Jesus Christ is, who in opposition to all these outward pleasures, will be all in all to us, he is a Spiritual Creature, his Human Nature is Spiritualized, made glorious, and our bodies shall be made Spiritual likewise; *The body is made for the Lord, and the Lord for the body*, and this when they are both raised up: Christ is raised up already, and because he hath ordained the one to be serviceable to the other, he will also raise up our bodies: And when he doth raise me up, saith *David*, though other Men have their bellies full here, and have animal pleasures they delight in; yet when I shall awake at latter day, and shall see this Image of thine, shall see thy Son, I shall be satisfied. *When I awake, I shall be satisfied with thine Image.*

Thus you see what a glorious state God would raise up our bodies unto at the Resurrection. All this hath been said to this purpose, to compare *Adam's* body, that had a world made for the animal state of it, and our bodies as they shall be at latter day, when they shall be made spiritual bodies, and have

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have likewise provision for them in the world to come. Now to make up the Comparison, in respect of this first Excellency that *Adam*'s body was advanced unto, yet more full, I shall only add one thing more, in a word, and that is this, That as our God did make this visible world, made it compleat, before ever he brought *Adam* into it, for whom it was made, and to whom it was suited, so hath God prepared a glory in Heaven, and he hath prepared it from the beginning of the World for his Elect, for whom it is appointed. In *Gen.* 1. 1. it is said, that on the *first day God created the Heaven and the Earth*; by Earth is meant the confused *Chaos*, the matter of Sun, and Moon, and Stars, and Men, and Beasts, and Fire, and Water, and Earth, and all; *The Earth*, saith he, *was without form, and void*; so that the matter of all those Creatures we see with our eyes, they are called Earth. And by Heaven here, in this first *verse*, is meant that Heaven above, where the Saints shall be for ever. And that it is so to be understood, is clear in the Text; for if you read the work of the fourth day, at the 14th *verse*, you shall find that God created the Sun, and the Moon, and the Stars, which are the visible Heavens, after he had created Heaven and Earth in the first day: And therefore, by Heaven in the first day, is meant the glorious Heaven which God will bring the souls and bodies of all his Elect unto, when they are raised up at latter day. Now, as he made a world for *Adam*, afore he brought him into it; so he made Heaven, that glorious Heaven, the first day, and all the things in it; (and what is in it we do not know) he made all these from the foundation of the World for his Elect; you have a plain place for it, *Matth.* 25. 34. *Come ye blessed, inherit the Kingdom prepared for you from the beginning of the world.* And if you observe the words, he tells us that this Kingdom in Heaven was prepared for us: Now read *verse* 41. when he speaks of wicked men, whom he meaneth to throw to Hell, that stood on his left hand, saith he, *Depart from me ye cursed into everlasting fire, prepared for the Devil and his Angels.* Mark the difference: Hell, my Brethren, was not made primarily for Men, but for the Devil, for he sinned, and his Angels. Now if Christ would have kept the proportion, he would have said, *Inherit the Kingdom prepared for the holy Angels*; he doth not say so; but he saith, *Inherit the Kingdom prepared for you*, suited to you; the things in Heaven being made as primarily, if not more primarily, for Christ and the Elect of Mankind, than for the Holy Angels, though Hell was made primarily for the Devil and his Angels; we do but go into what was prepared for them: But when we are carried into Heaven, bodies and souls, (for he speaks of the Resurrection) we are carried to that place which was prepared immediately and primarily for us; *Inherit the Kingdom prepared for you*; as much for you, and as primarily for you in God's intentions, as for the holy Angels that were made in it the first day. That which I quote and alledge it for is this (for it is pertinent to my scope) that as God did first make this visible world, and then brought *Adam* into it six days after, and when he came into it, he found all things in it suitable to him, to that body and soul that God had made: So God, to whom all his works are known from the beginning, he made this glorious Heaven the first day; he then prepared it; (they are called the things *prepared from the beginning of the world*, *Matth.* 25. 34.) This Heaven hath stood empty of the bodies of men, and doth to this day; there is Christ's body indeed now, and some few bodies else, *Elias* and *Moses* and *Enoch*, who perhaps are there now in their bodies; but the shoal and the flush of Mankind, whom all the things there are prepared for, and *prepared from the beginning of the world*, they shall not come into it till after the Resurrection; not bodies and souls they shall not till then; and they shall find then, that all things in that world are prepared for them as truly, as all things in this world were made for *Adam*. And so now I have dispatched that first thing, the Excellency of *Adam*'s body; it lay in this, that he had a world prepared for him, into which he was brought at last; so hath God prepared another world, Heaven, even from the foundation of the world, which the godly, the Elect shall, when they

they ariſe again, be brought into, and find all things prepared for them: What theſe are I do not know, for as he ſaith in 1 *Cor.* 2, 9. *Eye hath not ſeen, nor ear heard, what he hath prepared for them that love him.* And add to it that place (with which I will end this) 1 *Pet.* 1. 4. he ſaith, *We have an inheritance incorruptible, undefiled, reſerved in Heaven for us, ready to be revealed* (mark the Phraſe, *verſe* 5.) *in the laſt times, when we ſhall be raiſed up at latter day*; but prepared it is already, and God brings us into it at laſt, even as he did *Adam* at the laſt, when he had made the world, and all Creatures elſe in it. Chap. 11.

The ſecond thing wherein the Excellency of *Adam*'s animal ſtate of body conſiſted, I told you, was beauty. He had a native beauty, as I may ſo call it, an inbred beauty; he needed no clothes, nor no ſuch thing to ſet it out; and in that reſpect you find, that though they were naked, and had nothing to adorn them, yet they were in a glory; for when they had ſinned, then they fell to ſhame by reaſon of their nakedneſs. *Adam* had a beautiful body, and ſo had *Eve:* It is ſaid, *he built the Woman*, that expreſſion is uſed. But yet all that beauty that *Adam*'s body had, it is but a ſhadow to that beauty and that glory which Chriſt will put upon the bodies of his Saints at latter day, upon theſe ſpiritual bodies here in the Text. We no where read that the beauty of *Adam* is called glory; but here we read it is called glory; mark the expreſſion in *verſe* 43. of this 15th *Chapter* of the firſt to the *Corinthians*, *It is ſowen in diſhonour* (the body namely) *it is raiſed in glory*. The word *glory* here hath a ſpecial relation to that beauty, that exceſs of beauty, which God will put upon the bodies of the Saints in Heaven. You muſt know this, that in Scripture the exceſs of any excellency is called glory. We ſay that Fire hath a light in it, but we do not call Fire glorious; but becauſe that the Sun hath an exceſs of light in it, we call the Sun glorious. We rejoyce in outward things, but if this joy doth grow to an exceſs, it is called a glorious joy, as in 1 *Pet.* 1. 8. *We rejoyce with joy unſpeakable and full of glory.* Thus whatſoever is ſuch an excellency as ſuperexcelleth, is in Scripture called *glory:* Now anſwerably the beauty of the body in Heaven, becauſe it ſhall ſuperexcel, it is called *glory*. When Chriſt ſaith of *Solomon*, That in all his Royalty he was not like to a Lilly; the word we Tranſlate *Royalty*, is in all his glory, that is, take all the outward pomp and ſplendour of *Solomon*, that his body was adorned with when he ſate upon his Throne, it was not like the beauty and the glory that is put upon a Lilly; I quote it for this, that glory it is taken for excellency of beauty. So likewiſe when he ſaith, 1 *Pet.* 1. 24. *For all fleſh is graſs, and all the glory of man as the flower of graſs: the graſs withereth, and the flower thereof falleth away:* He calleth beauty there, *glory*; ſo doth he here, 1 *Cor.* 15. 43. *It is raiſed*, ſaith he, *in glory*. If you would know how much the glory of the bodies of the Saints in Heaven, ſhall exceed the glory of what they have now, read *verſ.* 40, 41. of this 15th *Chapter*; *There are Celeſtial Bodies*, ſaith he, *and Bodies Terreſtrial, but the glory*, or the beauty, or the excellency *of the Celeſtial is one, and the glory*, or the beauty *of the Terreſtrial is another*; and even amongſt the Celeſtials themſelves, there is a differing glory, *There is one glory of the Sun, another of the Moon, another of the Stars, ſo alſo*, ſaith he, *is the reſurrection of the dead*. His meaning is this, That look how a clod of Earth doth differ in glory from the Sun or the Moon, how the glory of a Terreſtrial body differeth from a Celeſtial; ſo doth the glory of the bodies of the Saints in Heaven differ from that glory that was put upon the body of *Adam*, he being in all his glory but an earthly man, as the Text hath it. Take the beautifulleſt man or woman that ever was in the world, they have but the glory of a clod of Earth, but of a Terreſtrial body, in compariſon of that Celeſtial glory that ſhall be put upon the bodies of the Saints at latter day: And to ſhew the degrees of glory that ſhall be in Heaven amongſt the Saints, comparing one

Book II. Celeſtial body with another, he ſaith, *there is one glory of the Sun, another of the Moon, &c.* Now when I opened the Transfiguration of Chriſt, I did ſhew you then, That Chriſt's *face did ſhine as the Sun*: Now in *Matth.* 13. 34. he ſaith the ſame thing of all the Saints, *Then ſhall the righteous ſhine forth as the Sun in the Kingdom of the Father; who hath ears to hear let him hear.* Then ſaith he, namely after the Reſurrection, for of that, and of the Day of Judgment, he had diſcourſed in the former words; *and they ſhall ſhine as the Sun*, ſaith he; although among themſelves there ſhall be degrees of glory, as in that place in the *Corinthians* even now quoted, one may ſhine as the Sun, another as the Moon, another as the Stars, one in compariſon of another: Jeſus Chriſt will be as the Sun, *Paul* and thoſe eminent Saints, will be as bigger Stars; yet if you will compare the glory of the leaſt of the Saints in Heaven with this Sun, *they ſhall all ſhine*, ſaith he, *as this Sun*; and becauſe Chriſt ſpeaks a very high word, therefore he addeth (as uſually he doth ſo) *who hath ears to hear, let him hear*; for ſaith he, it is a thing people will not believe, but it is true.

Yea, my Brethren, it is moſt certain, that the bodies of the Saints ſhall ſo ſhine, as to put down or eclipſe the glory of the Sun; that look, as a Candle waxeth pale in the preſence of the Sun, or as the Fire is put out by the Sun ſhining upon it in the Summer, ſo ſhall the bodies of the Saints do, In *Iſai.* 24. 23. *Then the Moon ſhall be confounded, and the Sun ſhall be aſhamed* (juſt as you ſee a Candle looks pale, or as the Fire draws in its own beams of Light before the Sun) *when the Lord of Hoſts ſhall reign in Mount* Zion, *and in* Jeruſalem; *and before his Ancients glorioufly*; Now, although this place may not be meant of the compleat fulfilling of the glory of the Saints at latter day, yet it is an alluſion to it: This Sun and Moon ſhall be all aſhamed and confounded, and as a Candle now appears before this Sun, ſo ſhall this Sun appear before that glory that ſhall be put upon the body of Chriſt, and upon the bodies of the Saints.

I ſhall only add this to it, that this glory and beauty (for indeed glory is but an exceſs of beauty) which ſhall be thus put upon the bodies of the Saints, it ſhall not be of the ſame kind with that of the Light of the Sun; I may very well and truly ſay, that the Light of the Sun is but Terreſtrial, but that is Celeſtial, for it is the Light of another Heaven than what the Sun is plac'd in; therefore the Scripture doth not ſay, that we ſhall have the Light of the Sun, but we *ſhall be as the Sun*, having no higher thing to compare it to. And the reaſon is plain; for the Light of the Sun, it is indeed the Light of Fire, for upon the fourth day God Created Light, that is, the Element of Fire (for you ſhall find Earth, Fire, Air, and Water, Created then) and he took that Light, that Fire, and cruſht it, as I may ſay, together, into one body, into one Globe, put it into the body of the Sun, and therefore it is but indeed the Element of Fire in the exceſs of it, in the ſtrength of it, therefore the Light of the Sun heateth, fireth bodies; but this glory of the bodies of the Saints ſhall not do ſo, it is not of the ſame kind. The Light of the Sun, it is but an Elementary Light, it is but Fire conglobated and made condenſe and thickned together, it is but a natural Light, and terreſtrial Light, whereas this is ſupernatural and Heavenly, and therefore it is of a higher kind. And therefore, now in *Phil.* 3. 21. the Text telleth us, that we ſhall be conformed not to the glory of the Sun, but to the glory of the glorious body of Chriſt; that look as the Sun is the fountain of all that glory which the Stars have, ſo ſhall our Lord and Saviour Chriſt's glory be of all the glory we have. It is, I ſay, a glory of a higher kind than that of the Sun; in *Rev.* 21. 11. the new *Hieruſalem* is ſaid to have *the glory of God upon it*, not the glory of the Sun: And at

verſe

verse 23. *It hath no need of the Sun, neither of the Moon, to shine in it, for the glory of God doth Lighten it, and the Lamb is the Light thereof.* That, I quote it for, is this, That the glory that is put upon the bodies of the Saints, though it is likened to that of the Sun, because we know nothing more glorious than it, yet it is a glory of another kind, of an higher degree, it is indeed the glory of God that is upon them: That as it is said of Christ, in *Matth.* 16. 27. That *he shall come in the glory of his Father*; therefore his glory will be an higher glory, a glory of another kind than that of the Sun: So we shall have the glory of God upon us, and therefore a glory of an higher kind than what is in the Sun, which we no more know now, than (as I have said afore) we know what the sixth Sense would be, if God should say he would Create one, or an object suitable to it. I have the larger insisted upon this second Property, because I find that in Christ's Transfiguration, the only excellency that he held forth before his Disciples, when they saw his Majesty, was the glory that did shine forth in his body; *his face*, the Text saith, *did shine as the Sun.* Chap. 11.

A third Excellency in *Adam's* body, which I have mentioned, is the healthful constitution that was in that animal body of his, and his being free from all injuries of weather or what ever else; and therefore though he was naked, yet he felt no hurt; but yet this I told you withal, which might lone his Condition, that he stood in need of Creatures, he depended upon sleep, and upon meats. But now the Bodies that God will put upon us at latter day, they shall depend upon none of all these; and not only not depend upon sleep and meat, and drink, and the like, but they shall be free from any possibility of being injured by any thing. *Adam*, he might have been injured (though as I have said, God had promised to keep him) if he had faln off from an high place, his body would have been bruised, as well as ours, for he was Flesh and Blood: But these Spiritual Bodies we shall have hereafter, they shall be wholly impassible and incorruptible. *Adam's* Body, though it was healthful, and should not finally have decayed, if he had stood in Innocency, yet it was subject to alterations; the meat that he eat one day, it did evaporate in Spirits, he was subject to wearines, to expense of Spirits, though he should not die; but the Bodies that God shall give us at latter day, they shall be Bodies incorruptible, Bodies raised up in strength. I will give you but those two places for it, the one is 1 *Cor.* 15. 43. *It is sown in weakness, & it is raised in power, or in strength.* And the other is *verse* 53. *This corruptible must put on incorruptible, and this mortal must put on immortality; and when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, &c.* Here seems to be two different things between Corruption and Immortality. I shall express to you the difference thus; That thing is said to be Immortal which shall not dye; but that thing is said to be Corruptible, which though it shall not dye, yet may be subject to alteration: As for example, It is said that the body of Christ in the Grave *saw no Corruption*; the meaning is, there was not the least alteration in it at all, nothing tending to Putrefaction, not the least dissolution of the humours in it. Now *Adam's* body, though it was immortal, yet it was not incorruptible, it was subject to alteration, there was an expense in it, it was subject to a corruption; my meaning is this, It was not that to day it was yesterday, and the meat he eat went out in the draugh, and the like: Hence therefore, that he might live for ever, he had the Tree of Life to eat of, for to repair his spirits when they were worn. He was but flesh and blood, though he was immortal, and he was not able to have inherited the Kingdom of Heaven, for *flesh and blood cannot inherit the Kingdom of Heaven*, 1 *Cor.* 15, 50. And the Apostle, by *flesh and blood*, doth not mean *Original Corruption*; but, take Man's body as it is meer *flesh and blood*, such as *Adam* had, it would not have born it, to have

the glory of Heaven put upon it, that glory would have ſunk him, it would have kill'd him. Now, the Saints, at latter day, ſhall not only have bodies immortal, but incorruptible; that is, they ſhall have bodies which ſhall be ſubject to no alteration; they ſhall have no expenſe of ſpirits, though they ſhall be imployed about the higheſt Objects. The Angels, they are not only immortal, but they are incorruptible, and they are able unweariedly active day and night, without any expenſe of ſpirits, for to ſerve God; ſo ſhall the Saints likewiſe be in Heaven. *Moſes* was in the Mount (and he was a Type of Chriſt, and of us therein) forty days, and in all that time he neither did eat nor drink, he had no repair, he had a glory upon him, and he had for that time an incorruptibleneſs upon him, for his eye was not weary with ſeeing, nor his ear of hearing: His eye waxed not dim, no not when he was old, much leſs when upon the Mount. Incorruptibleneſs therefore is this, a continual vigour, ſuch as is ſubject to no alteration whatſoever. In *Revel.* 7. 15. he ſaith, That *they ſhall ſerve God day and night*, (as the Angels do) *and they ſhall hunger no more, neither thirſt any more, neither ſhall the Sun light on them, nor any heat.* The meaning is, they ſhall ſuffer from nothing. There is, 1. No wearineſs, for they reſt not day or night: 2. There is no miſery, for *all tears ſhall be wiped from their eyes*, verſe 17. There is, 3. No need of repairing of ſpirits, for *they ſhall hunger no more, neither thirſt any more*, 4. There is no injury from any thing without, for *the Sun ſhall not light on them to hurt them, nor any heat.* And although this place is meant (as our beſt Interpreters have ſhewn) of the ſtate of the world to come, I mean of the Kingdom of Chriſt, and ſo may fall ſhort of the glory of Heaven, yet it ſpeaks in the language of Heaven, and is an alluſion to it, and Heaven muſt needs be a higher and more glorious Condition. My Brethren, I take it there is this difference between the bodies of wicked men in Hell, and the bodies of the Saints in Heaven: It's true, they are both immortal; but yet the bodies of wicked men, they are corruptible, they do not put on incorruption, that is, they are ſubject to all ſorts of paſſions and of miſeries, and fire can burn them; and therefore let us take heed of Hell; they are as ſenſible of all ſorts of miſeries as now, only the power of God upholds them that they are immortal. But now the Saints, their bodies ſhall not only put on immortality, but incorruption too. *Adam*'s body, it was ſubject to Corruption in this Senſe, it was ſubject to expenſe of ſpirits, to wearineſs, to ſenſe from outward things, though he might be protected by the Providence of God from ſuch injuries as might any way hinder his happineſs; but our bodies ſhall wholly put on incorruption. And ſo now that's a third thing, wherein I compare the ſtate of *Adam*'s body at beſt, with that ſtate and condition the bodies of the Saints ſhall have after the Reſurrection.

I ſhall give you a fourth, which, I confeſs, might be implied in the other, and that is, Immortality. I ſhewed you, when I opened the perfections and State of *Adam's* Body, that indeed his Body was immortal, that's clear; for *death came in* only *by ſin*, as appears in *Rom.* 5. 12. and *Rom.* 8. 10, 11. *Wherefore, as by one Man ſin entred into the World, and death by ſin: and ſo death paſſed upon all Men, for that all have ſinned. And if Chriſt be in you, the Body is dead, becauſe of ſin: But the Spirit is life, becauſe of Righteouſneſs. But if the Spirit of him that raiſed up Jeſus from the dead, dwell in you: He that raiſed up Chriſt from the dead, ſhall alſo quicken your mortal Bodies, by his Spirit that dwelleth in you.* But yet, let me tell you this, That though *Adam's* body was Immortal yet it could have died, it had a principle in it that tended unto death. Now, in oppoſition to this, to ſhew you that his Immortality is but a ſhadow of that that the Saints ſhall have at latter day, do but look *Luke* 20. 35. *They which ſhall be accounted worthy to obtain*

obtain that World, and the resurrection from the dead, neither marry nor are given in marriage; neither can they die any more, for they are equal unto the Angels, and are the Children of God, being the Children of the Resurrection. Our Saviour Christ here, you see, speaks expresly, and in a way of clear difference from that State of *Adam.* The words which are translated, *neither can they die any more*, in the Original they are, *for they cannot dye any more*, and so indeed they are to be read; and they are a Reason of the former words, that therefore *they neither marry nor are given in marriage*; for (saith he) they cannot *dye any more*; The meaning is this, They are put into an higher State of Immortality than *Adam* had; for though he was Immortal, that is, he should never have died, yet he did marry, and should have procreated Children; but, saith he, these are put into such an Estate of immortality, as they shall not dye, therefore (he bringeth it in as a Reason) *they shall no more marry, neither be given in marriage*; they are not capable of such an Estate, for they are Immortal. And how Immortal? It is not only that they may live, or may dye, and God will keep them for ever, but they cannot dye, there is *impotentia moriendi*, plainly. And as their not marrying is brought in as a Reason of the former Assertion, so Christ giveth two Reasons why they have such an Estate of Immortality, as *Adam* (take him at best) had not, for he applies it to that. First, saith he, *They are equal to the Angels*; and secondly, *They are the Sons of God*, being the Sons of the Resurrection. First, *They are equal to the Angels*; now it is certain, my Brethren, that the Angels being created immediately out of nothing, though indeed God may annihilate them, he may bring them unto nothing again, yet they cannot dye, they have not principles to be dissolved, they have not a form and a matter, a soul and a body that may be separated. All things created immediately out of nothing, they cannot dye; as now, take the soul of a man, because it is created of nothing, it is therefore immortal, as the Angels are; and therefore our earthly Parents are said to be the Fathers of our bodies, and God the Father of our Spirits, *Hebr.* 12. 9. Now saith Christ, the bodies and souls of those that shall be counted worthy to obtain that world, they shall both of them be put into that state the Angels are in, and in the same sense that the Angels are said *that they cannot dye*, in the same sense shall it be true of them, they cannot dye neither. And secondly, *They are the Children of God, being the Children of the Resurrection*; that is, we have bodies of flesh and blood, and these bodies, we have them from our Parents, we are the Children of *Adam:* So the Saints, as their Souls are born again, so their bodies are, as it were, born again by the Resurrection; they have new kind of bodies, and therefore they are called *the Children of the Resurrection*; and being Children of the Resurrection, having bodies now framed immediately by the power of God, which subdueth all things to himself by as great a work as he created at first: Hence it comes to pass that they are Sons of God in a more transcendent manner than *Adam* was. And as the Angels are said in a transcendent manner to be the Sons of God, as immediately made by him, so these Children of the Resurrection may be said to be. Now then, being Sons of God in this transcendent sense, in opposition to *Adam*, and in opposition to all Mankind that are Sons of Men, being thus the Children of the Resurrection, their bodies being born again by a new Creation at the Resurrection: Hence, saith he, as God liveth of himself, and dieth no more, these are in this respect transformed into his Image, that as he is immutable and unchangeable, so shall they; he puts it as a reason why they cannot dye; for, saith he, they are the Sons of God, and they bear the Image of God in that very thing, that as he hath immortality, so they have immortality suitable thereunto: So that, I say, it is clear from this Text, which is an evident Text, and I confess I have wondred at many of our Divines, who have handled this Argument of the Immortality of our Bodies at latter day, have not

Chap. 11.

Book II. not pitched upon this Scripture, for there is nothing more clear. He saith plainly *they shall not dye.*

I might add other Properties which are usually mentioned in comparing the State of *Adam's* Body and ours, but then I should be too tedious: I will only conclude with this. Our Lord and Saviour Christ in his Human Nature, the Godhead personally united thereto, quickned it; he is therefore said to be *a quickning Spirit*: What is it shall quicken our mortal Bodies at latter day? It shall not be the Godhead personally united to us; but it shall be the Spirit of Christ, making our Bodies his Temple in a more peculiar manner: 1 *Cor.* 6. 19. *your Bodies*, saith he, are the Temples of the Holy Ghost, who is now in you: But then when he hath raised you up again, your Bodies are to be his Temple in a more immediate manner, *Vers.* 14. In *Rom.* 8. 11. *For as many as are led by the Spirit of God, they are the Sons of God. If the Spirit* of him that raised up Jesus Christ from the dead, do dwell in you, he that raised up Christ from the dead, shall also quicken your mortal Bodies by his Spirit that dwelleth in you. He saith of Jesus Christ, that he is a *quickning Spirit*, the Godhead being personally united to him, quickned his Human Nature; but so it shall not be with us: That's his prerogative alone; but he hath put his Spirit, the third Person of the Trinity, into us, who doth dwell in us; and that blessed Spirit he shall quicken our mortal Bodies, and shall not only raise them up again at latter day; but look what *Adam's* Soul was to his Body, that shall the Holy Ghost be to our Bodies in a transcendent manner; though not by a Personal Union, yet by such an Union as is between the Human Nature of Christ and the Holy Ghost: For, my Brethren, though the Godhead of the second Person doth dwell in a personal manner in the Human Nature of Christ, yet the Holy Ghost doth not dwell personally in him; he is united unto the Human Nature but as he is unto us, and that Spirit thus dwelling in us, he shall quicken and advance and raise up our Bodies to that State and height as becometh the Holy Ghost, (if he will take a Temple up unto himself) to raise our Bodies up unto. He saith, *the Holy Ghost shall quicken your mortal Bodies*; he doth not only speak of the first act of raising them, but in respect of spiritualizing and glorifying their Bodies, the Holy Ghost shall dwell in them, and shall make, that God shall be all in all unto them. And so now I have finished this Text which only holds forth a comparison between the animal, the Natural State of *Adam's* Body, and the State our Bodies shall have at latter day.

I will but name an Use or two, being loath to dismiss you without one. All this that hath been said, hath been but to this purpose, to compare *Adam's* Body, that had a World made for it, for the animal State of it, with the State our Bodies shall have hereafter, which shall be made Spiritual, and have objects suited to them in the World to come. You have seen what a State God will raise up our Bodies to, let us therefore abstain from fleshly lusts, let us get our Souls to spiritualize our Bodies all we can, while we are here, for it is that life we shall certainly live hereafter. My Brethren, our Bodies can never be made Spiritual here, we are here in an animal State, we are in *Adam's* World, and we have *Adam's* Image upon us, and we need meat, and drink, and sleep, &c. and must live upon those things which are necessary to this life; but yet we may look upon our selves as Pilgrims and Strangers, and we may go and Spiritualize all these, because all these shall one day be Spiritualized; let us live the life of Heaven here as much as we can, even in the use of all these outward things, because our Bodies are ordained to such a Spiritual condition one day.

Secondly

Secondly, Let thoſe that do groan under weak Bodies be comforted with the Aſſurance of their being reſtored to a full vigour, health, and ſtrength. The truth is, our Bodies here, they do hinder us from a great deal of that very Holineſs we might have; for Holineſs cannot be had without taking pains; and there is no pains doth ſpend the Spirits, and lick them up more, than intention upon God and Spiritual things. And beſides all hinderances we have here, the very hinderances of theſe poor Animal Careaſes of ours, which we have from *Adam*, hinder us as much or more than any thing elſe. And there is Fleſh and corruption that dwels in them, that inordinately carries them out to earthly things: Therefore let us groan as the Apoſtle ſaith, *for the redemption of our Bodies*, when as there will be no wearineſs, when as all the ſuitableneſs that is now between earthly things and us, will be done away; we ſhall have new Objects fitted for theſe Bodies, when made Spiritual, that will no way hinder us from the Viſion of God, but rather further us in it. Weakneſs and imperfections of our Bodies now hinder us very much from holineſs, and to build holineſs upon our weak and frail Bodies, it is as the building of an Houſe upon a Quagmire: Let us therefore groan after that time, and in the mean ſeaſon, let us ſanctifie God in our Hearts to the uttermoſt indeavour, waiting for that Redemption, when we ſhall have Bodies that ſhall need neither meat, nor drink, nor ſleep, nor refreſhing of Spirits, all which are now Temptations and Interruptions to us. Chap. 11.

FINIS.

A DISCOURSE OF ELECTION,

OF THE

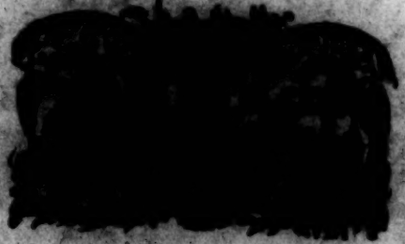
Free and Special GRACE of GOD Manifested therein;

THE

Absoluteness and Unchangeableness of his DECREES, and their Infallible Accomplishment.

BY

THOMAS GOODWIN, D.D.



LONDON,
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Chap. 1.

OF ELECTION.

BOOK I.

Wherein is proved the Necessity of an Election Grace, if any of the Rational Creatures be certainly saved: And that God hath made an Election of some out of pure Grace, prov'd by the Event, out of the Stories of all Times, throughout the Old and New Testament.

CHAP. I.

The Necessity of an Election, or Super-creation Grace, if either Angels or Men, (whether fall'n or unfall'n) be certainly and securely Saved.

BY *the Necessity of an Election*, I mean not, as if God had been necessitated thereunto; for Nothing with Him, is more free; and, that it is termed *an Election of Grace*, sufficiently testifies it: But, the Necessity lay in respect of the Eternal Salvation of either Angels, or Men. 1.

Nor Secondly, do I mean, as if it must have been an Act of Election understanding it, a Calling forth but of some Persons only: For, that way of Salvation, which is the Grace it self, God might have saved all, of either sort by; and not have made an Election of it, that is, of some, although he was pleased so to do. 'Tis true indeed, in making an Election but of some the freeness of God's Grace was the more manifested; that is, in the point of the freedom of it: And that, *de facto*, there was such an Election but of some, both Angels and Men, I shall after shew: But the Dint of my present Asser- 2.

Book I.

tion, whilst yet I term it *Election of Grace*, because *de facto* so it was) lies *in this*; That, take the Substance of that Grace it self, which Election hath chalked out as the way of Salvation thereby; and that is it I now alone affirm to have been necessary; I add [*securely*] to bring to Salvation both Angels and Men: And my Assertion issues in this; That not any One of his Creatures were, or had been eternally and effectually saved (that is, none of his understanding Rational Creatures) without such a Grace as Election hath pitch't upon. No; not *One* of either sort; neither Angels nor Men, as *de facto*, it appeared.

God, though he made Angels and Men in a state of perfect Holiness, able to stand with the innate *pondus*, or poise and byas of Holiness, joyned with that concurrence or assistance of Gods, that did accompany it: Yet that assistance being then suited to the Laws and Dues of Creation meerly; that is, look what Preservation in that state a Creature could challenge by the Covenant of Creation, as a Due from God as his Creator, so far forth there was an assistance did accompany that Holiness; and therefore was but such an assistance as was proportion'd to that present state, whereby the Will of the Creature had a power to continue, if he would use that assistance, and those Creation Powers and Principles, as he ought, so as it was every way such as the Creature could not, but at any time (till the Act of falling) say, I find my self able to stand if I will: But so as the keeping of this holiness with that assistance, was committed to the Free-will of Man, as likewise of Angels, which at the best was a mutable slippery thing, fickle and changeable. To make instance in the Angels, by and from the Example of whom it is that I make forth this necessity of Election for the Creature to be saved. In *Job* 4. 18. *Behold, he puts no trust in his Servants, and the Angels he chargeth with folly.* We have the like in Chap. 15. vers. 15. *He putteth no trust in his Saints.* The Angels were perfectly holy, but if he would give them no other assistance but what was their due from Creation, there was no trust to be put in them, or their standing. If they were holy to day, they might sin to morrow. If God but sent them of an Errand down into this World, they might sin before they came up again. The folly there was their mutability; and to be carried on unchangeably to Eternity, without the hazard and danger of Miscarriage, was beyond the due of Creation, which was their first Creation Covenant they all appeared afore God in, and therefore immutably to have kept them, had been Grace, which must flow from another Well-head and Original, than the pure Covenant of Works or of Creation; and that can be no other than Grace. And the indispensible Ground, why the Creature, by the Law and Covenant of Creation, should be thus dealt with as aforesaid, and so be left to a mutability, is, That it is only proper unto God, and that essentially, not to be subject to Change: And it was fit this Difference betwixt God's being, and the being of the Creature (which it had by Creation) should be thus stated by the Creation Law, as purely it came out of God's hand; and so, as that if God would impart the Image of his Immutability of Holiness to any, and fix them in it, it might appear to be of Grace. This is Grace, and Grace to the Angels themselves. In *James* 1. 13. you have it, That it is *God only that is not tempted with evil*; nor *can be tempted*. The Creature, by what from the Law of Creation they have upon the terms of Creatureship, may be tempted to sin, and not only so, but fall and be lost, and then never to be able to recover it self again.

This being our Creation state, God foresaw that if all of these his Creatures were left to the Conduct of their Wills, assisted but only with these Creation helps, that they were in a continual hazard of falling, and that they would all fall at one time or another, one after the other; he therefore made an Election of Grace to put all out of hazard in some, and if you will not see the truth of it through the Doctrine, you may view it by Experience, for it fell out (as to their Fall, both of Angels and of Men). *Jude* tells you, there was a *first* Estate in which the Angels were created, but they fell from it; and the rest would have done so too, at one time or another, (for they were all made of the same Metal) if they had been left to the mutability of their Wills. It

proved

proved true of Men. Take *Adam* and *Evah* their Wills, they were perfectly holy, and yet what became of those two stout Wills? If but one of them indeed had fall'n, you would have thought the other might have been immutable: But you may see they both fell; and so it was experimented they were mutable: And that all their Children they should have put forth were such, and would at one time have fall'n as these have done, who were all of Mankind that were then in the World. Well, God foresaw all would be a going, there is a happy word in the Text, *Rom.* 11. ἐλεῖμμα, he made *a reserve* of some before the World was, he laid his hand upon them; nay, said he, I will have a remnant; I'le have some. He made a reserve, when he foresaw all would, or might in the end be lost; and that Reserve was made by Election: It was Election it self; the Apostle interprets that word, *vers.* 5. The great God had *reason* (shall I say, or rather that his infinite Grace joyned with Wisdom) to have something out of All what he had made (for whom are all things) that should live with him, be happy in him, blessed of him, that might Eternally bless him again: And accordingly he kept some of the Angels, and caused them to abide with him, and ordained some of Men, though when fall'n, who should return to him again: And this was done by Election, which is that other Well-head of all Super-creation or Super-natural Grace, opposed to that of Creation-Holiness, and Assistance. Chap. 1.

You read of the Angels who stood, 1 *Tim.* 5. 21. that they are called the *Elect Angels*: You read elsewhere that they are called *the holy Angels*, for they never sinned; and they had as great an Holiness as any Creature could be capable of by Creation. Also *they excel in strength*, and so their Holiness was a strong Holiness. But was it that which kept them? No; you heard God could not trust them in the hands of their own Wills; therefore it was that they were Elect Angels, that kept them. In that new super added Title, you read the Grace of God express'd as that which kept them in that Holiness, and so fixt them.

Now further, Consider that where Election is, there is Grace; whether the Creature be fall'n or not fall'n, its called *the Election of Grace*, and whatsoever is above the Dues of Creation, and the Rules thereof, is Grace, and as truly such as that which is called *Mercy*, as shews to a Sinner or Creature actually fallen, is called Grace. Grace and Works, we read in the Words of *Rom.* 11. 6. are so opposed, as those which intermingle not. The Priviledges of Grace are Eternally separated by an Eternal Law. If a thing be of Grace, it is no more of Works; and if of Works, it is no more of Grace. It was not therefore their Creation Holiness fixed them, for that was Works, both in the Principle and in the Assistance of it. Indeed, without their Holiness they had not stood; but what was it fixt their Holiness but Grace? To ascribe their standing unto their own Holiness, is to found a Priviledge of Grace upon Works; Grace were no more Grace, if that took place. A perfect Holiness, and a stronger Holiness that Mans was their due by Creation; but to be kept by so strong an assistance as should effectually fix their Wills and for ever after keep them so, this was above the ordinary Creation Law, and so above the Law of works. Had the evil Angels had such a prevalent Super-creation assistance, they had not fallen: And therefore it must be Super-creation Grace kept those other. And all Grace that saves, is from Election; And Election is the Fountain of such a gracious Stream, the Chanel of which should run on to Eternity without failure or drying up, as this in them did and doth. Election and Grace are never to be served; the Angels then were saved by it, and not any one Angel, but those who were elect, were saved: For all that stood are called Elect. And on the contrary, all of them that were Elect were saved, and none miscarried. The Election obtained it amongst them. And you know what became of the *Rest*. Thus you see what made the difference even amongst them also. O! let us therefore adore God for his Election Grace, as without which none of his Creatures had infallibly been saved. Thus much for a Demonstration of this taken from the Angels.

Book I. For the Case of Mankind now they are fall'n, if God had not made an Election among them, What would have become of them, if it were so with Angels that never sinned? O Brethren, how much more with filthy Man! As *Job.* 15. 15, 16. *Behold, he putteth no trust in his Saints; yea, the Heavens are not clean in his sight. How much more abominable and filthy is Man, which drinketh iniquity like Water?* And we may argue in this Point, as he doth there in that other. If not the Angels, not one of them, were saved from the ruins of their Nature, but by Election, then surely not Man fallen. If Election were necessary but for their confirmation in Holiness, as our Divines say, (though I think there is a farther Priviledge joyned with it) then how much more for Man that was irreparably fall'n (as by himself) and that needed the whole of Salvation for substance and continuance therein also? What a blessed provision did God make, to make an Election! There is a Scripture that hath often affected my heart, *Rom.* 9. 29. As *Esaias* said before (saith *Paul* out of him,) *Except the Lord of Sabbath had left us a Seed, we had been like unto* Sodom *and* Gomorrha. 'Tis spoken of Election he had discoursed of in that Chapter: And what is that *Seed* there? It is plainly a *reserve*, a *Relict* or *Remnant*. And that Speech in *Rom.* 11. 5. of a *remnant* according to the Election of Grace, is all one with that *Seed* there: For many passages in the 9th Chapter, and in this, hold a correspondence. O my Brethren! If God had not taken such a Remnant, not *Israel* only, but all Mankind had been like unto *Sodom* and *Gomorrha*. Not a Man, Woman, or Child in *Sodom* or *Gomorrha* were saved, but whom God took out, *Lot* and his Family. Therefore (say I) bless God for Election, we had been undone else, to a Man. And shall not this affect? O, despise not Election! Therein lies all your hope, that there is a Remnant shall infallibly be saved.

After this Narration of the Angels, suppose that the Case of us Men were *Res integra*, and that we were still in that happy Estate God at first created our first Parents, and us with him, and were you now all as holy as *Adam* was, (I will make that supposition) yet the Case of us was but the same for changeableness, and would have been the same in the Issue with that of the fall'n Angels, who are besides, the weaker Creatures of the two, and in that respect more subject to mutability: So as suppose *Adam* had stood by the assistance of the Powers vouchsafed him by the Covenant of Works, so long till he had put us forth an holy Seed, yet we must all have then personally stood upon our own single bottoms, which himself at first did *stand* (shall I say, or *fall*) upon; and so been in the same continual danger to drop away from God one after another. And as for that if he had stood, that both he and we should have been immutably confirmed in Grace, as the good Angels; there was no such promise made, either to him or us, under that his Covenant and State by Creation; for if there had, it must have been by Election-Grace superadded to the Covenant of Works, which in the Case of the Angels is said to be. And if so, then Promises proper to Election must be supposed made to Works of Creation and the Covenant thereof, and so Grace be brought into Works founded upon Works, which the Apostle in *Rom.* 11. 6. makes incompatible. *And if by Grace, then is it no more of Works: Otherwise Grace is no more Grace. But if it be of Works, then it is no more Grace, otherwise Work is no more work.*

But I will make this further Supposition, That if we in that State had heard that there was an Election of Grace, such as the holy Angels stood by, & whether would you have stuck and betook your self unto? Creation-Holiness barely, with the mutability of it; or Election of Grace, for the way of your Eternal Salvation? Were I as perfect as *Adam*, I promise you I would for my part, betake my self to that of Election, that super-creation Priviledge, than adventure my Eternal Condition in any Free-will Holiness, were it never so perfect.

Well! But we all with his Holiness soon miscarried, we are irrecoverably (as of our selves) fall'n by it; yet there is a phancy that hath possest the minds of Men, and hath run down throughout all ages of the World, nothing can root out or dispossess Men of it, neither constant experience, nor the view

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of the ruines of the Generality of Mankind that have perished by it: And it is this, that if God doth set up the Will and heart of Man by furnishing it with new helps and assistances, vamp or recruit this old degenerate frame with fresh and new supplies, that then their Wills may make a Second hopeful venture to obtain, although no such Election-Grace (as our Doctrine sets forth) should be superadded nor strike in, to work the Will and Deed it self overcomingly on their hearts, or undertake for them invincibly so to werk. And the Use as to this respect which they make, is, That Christ should have been 1. Intended (as a Second *Adam*) for he was to purchase the pardon of Sins. 2. To purchase helps for all. 3. And to give Grace and Assistance so far as they may, if they will use those helps well, with promise that if they do, and by these come to believe and be converted, Then 4. Gods Electing Grace comes upon them, and then it is he chooseth them to Eternal life upon the intuition of this good usage of their Wills; Election only follows hereupon, and hath no influence at all afore their Wills have cast it thus, if God would but set up the will and heart of Man anew, vamp this old worn and degenerate frame, assist it and furnish it with New helps and Advantages. Chap. 1.

And thus Men will needs wilfully perish a second time by venturing to Sea again in that rotten leaking old Vessel, their own free Wills, in which and by which they Shipwrackt so miserably once afore, when they had wind and tide, and a new Vessel strong and tite, and well built with all other advantages to have preserved her: But this their Will being Pilot, so Steered as all was cast away; and yet they will adventure to Sea again therein. *Adam's* Will had besides the concurrence of Gods assistance (such as was sufficient) an inward principle of habitual and inherent Holiness, the Image of God as a vital principle of Motion within him, whereby not only to be able to Act holily, but which also as a weight or pondus, did sway and incline his Will to Act holily, even as sin dwelling in us, doth as a weight hung on, incline us now to evil.

But alas! There is now that vast difference and disadvantage in our Case, beyond, infinitely beyond, what was in his as to these respects——That instead of a perfect holiness possessing and inclining the will and mind, there is no such vital habitual principle in our Hearts left; Nay an utter disability unto what is Spiritual, holy and good; Yea, contrary Enmity and opposition there is *unto holiness in truth*, as the Apostle calls it. Men err, not knowing the Power of Original sin, nor the depth of corruption that is in their own Hearts. The Will of Man now is the Prime and proper Seat of sin, and the Throne thereof is seated therein. And as no Prince's Will in full and Actual possession of Regal Power can be brought by ordinary or any perswasions to be willing, much less to be indifferent to be Dethroned, so nor may we think that sin in our Wills, will upon easy Terms lay down its Crown. *The flesh is enmity to God, and is not subject to the law of God, nor indeed can be*, says the Apostle. The will and mind and whole heart of Man must first have that corruption which is in possession dethroned from its Dominion, and then the same vital Habitual Principle of inherent Holiness created in it anew. *A new heart and a new spirit* must be given it, *and a heart of stone taken away* (whereof *with the affections, the will is the subject, as the Reyns are of the other stone in our bodies*). The will and affections are the Seat of this Spiritual Stone, and as uncapable to act one holy Act, as the Stone in the Kidney is to act an action of life or vital motion. They must be made an Heart of flesh that hath a new life and sense, &c. given it, and thereby that which must be the Cause and Subject of any one the Least such living operation, otherwise you may as well *gather Grapes of thorns, and figs of thistles, as good fruit of a corrupt tree.* Mat. 7. 16, 17. *The tree must therefore be made good ere the fruit can be good*, as *Christ* (*the Root*) *hath told us.* Matt. 12. 33. *Either make the tree good, and his fruit good, or else make the tree corrupt, and his fruit corrupt: For the tree is known by his fruit.* And what are all those helps they talk of, either that τὸ γνωστὸν τοῦ θεοῦ that light of God from the works of Creation which God gave to Heathens, of himself, *Rom.* 1. Or the light of Conscience, of the Law, *Rom.* 2. and a Natural devotion suited to it in the will and affection whereby

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Book V. Men have a Reverence and Addiction to a Deity accompanied with impressions of moral honesty (which we call vertue) and let these be impregnated with the light of the Law and Gospel, delivered with all the signs with which God once did enforce the Law, and Christ the Gospel; Yet the corrupt Will will inwardly and habitually be a corrupt Will still. And though all these helps with the assistance from God they speak of, may stir and affect it, yet they will never be able to write the holy and spiritual Law in the Heart in new and living Characters and dispositions conformable and suitable unto the inward holiness of it, unless God put forth an Omnipotent Power and efficacy to change it. All the helps they speak of, they are all short and deficient; Helpers of no value, as in *Job.* 30. 13. A Refiner or Chymist may as soon by his common Earthly fire with the mixtures and Arts he useth sublimate a Clod of Earth or a Globe of Brass into a Star, such as are in Heaven, as these helps and the use of them all can take away the innate corruption of the Will, and make it spiritual, or endow it with a spiritual life; for nothing works above the Sphere of its Activity. Those helps elevated with the aforesaid light of the Law and Gospel, and enforced with outward signs and wonders to the utmost, and accompanied with a striving Power of the Holy Ghost, may wonderfully stir and affect and demulce this Will of Man, but if God do not over and above endow it with a new Principle of inherent holiness and workmanship created to good works, it will be still utterly unable to bring forth one Act that is pleasing to the holy God.

This truth was experimented both under the Law and Gospel. The *Jews* at *Sinah* had Gods voice uttering the Law to them. You have the manner of it both in *Exodus*, and in brief recapitulated by *Moses*, *Deut.* 5. from *v.* 22. to *v.* 29. *These words the Lord spake unto all your assembly in the Mount out of the midst of the fire, of the Cloud, and of the thick darkness, with a great voice, and added no more; And he wrote them in two Tables of Stone and delivered them unto me. And it came to pass when ye heard the voice out of the midst of the darkness (for the Mountain did burn with fire) that ye came near unto me even all the heads of the Tribes and Elders. And ye said, Behold, the Lord our God hath shewed us his Glory and his greatness, and we have heard his voice out of the midst of the fire: We have seen this day that God doth talk with Man, and he liveth. Now therefore why should we die? for this great fire will consume us; if we hear the voice of our God any more, then we shall die. For who is there of all flesh that hath heard the voice of the living God speaking out of the midst of the fire (as we have) and lived? Go thou near and hear all that the Lord our God shall say; and speak thou unto us all that the Lord our God shall speak unto thee, and we will hear it and do it. And the Lord heard the voice of your words, when ye spake unto me; and the Lord said unto me I have heard the voice of the words of this people, which they have spoken unto thee: They have well said all that they have spoken.* And yet all this did not change the Will, nor give the generality of that people an Heart Spiritually to obey, for in the next words, *v.* 28, 29. God himself doth thereupon make this Remark upon it; *O that there were such an heart in them, that they would fear me, and keep all my commandments alwaies, that it might be well with them, and with their Children for ever.*

And again, at last, *Deut.* 29. 2, 3, 4. *And* Moses *called unto all* Israel, *and said unto them, Ye have seen all that the Lord did before your eyes in the Land of* Egypt *unto* Pharaoh, *and unto all his Servants, and unto all his Land; The great temptations which thine eyes have seen, the Signs and those great Miracles. Yet the Lord hath not given you a heart to perceive, and eyes to see, and ears to hear unto this day.* Not their Wills only remained as they were, but they had not Understandings enlightned with Spiritual light, spiritually to discern and perceive the Holiness in Truth that was therein.

The Case and Condition of the whole World I gave instance in afore. They had all those helps, with the advantages of time and improvement of them, living so many years. They had also the *Spirit of God* striving with them, *Gen.* 6. 3. And the *Righteousness of the Gospel* preached with Power, from

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the Assistance and Concurrence of the Divinity of Christ, appearing in it with Power, of whom yet *Peter*, by the Holy Ghost, declares, 1 *Pet.* 3. *Christ* (says he) *being put to death in the Flesh, but quickned by the Spirit*: (namely of his Godhead) v. 19. *By which also* (that Spirit namely) *he went and preached to the Spirits in Prison*; (that is, that are now in Hell) *which sometimes in the days of* Noah *were disobedient* unto that *Noah*'s preaching the Gospel to them, with which Christ's Spirit had gone forth and preach'd in and by *Noah* to them. And yet with all these helps of Free-will Grace (as we may call it) they remained flesh, or *unregenerate and ungodly*, as *Moses* in *Gen.* 6. and the same *Peter* tells us, yea, an whole *world* of *ungodly* ones, 2 *Pet.* 2. 5. and but one *Noah* with his Family were saved: And how came that to pass? But as God says of him, *Noah hath found Grace in my sight*: Answerable unto, *By Grace you are saved*, as the Apostle to the Elect *Ephesians*, *Chap.* 1, 4, 5. compared with *Chap.* 2, 4, 5. whilst the World round about them continued *dead in trespasses and in sins* (with all their helps, that could not *quicken* them) *Ephes.* 2. 1, 2, 3, 4. I might go over the Instances in Christ's and the Apostles times, wherein you would see the same Issue; but let these suffice. Chap. 1.

Only because some may perhaps enquire, That if the Wills and Affections of these Jews were really affected and stirred, then they had the power to will and to turn; and wherein were these helps defective then, and not sufficient?

The Answer is, That they still wanted a Power spiritually to will and discern, as hath been said. Their Wills remained still in their native Corruption, and had not new inherent habitual Power infused into them, without which they could not will any one Act truly good. This habitual change of heart is that *new heart* which God complained was wanting, even whilst, and in the midst of their being so affected. The Will of Man is, as was said, the proper Seat of Sin; and the strength of that Sin, that is therein seated, is the Predominancy of Self-love; and that Self-love remaining in its Predominancy, is that which the Scriptures do term *Flesh*, as well as any other Lust. And this Self in the Will remaining still in its Predominancy (as it doth untill a new Principle of Holiness towards God chiefly be infused) may be affected with many things, both in Law and Gospel: And from out of that Principle so affected and stirred, Man's Will may use those helps and assistances, and act accordingly; and so the Issue falls as it did afore; that the Heart and Will remaining a Thorn as afore, and not turned into a Fig-tree, you cannot gather Figs on it. There is a work, and 'tis the highest work, of the Word and Gospel, that is short of Saving; 'tis a work accompanying the Word and Spirit, which greatly affects the Heart, so as to suffer Persecution, and yet is short of a Saving work, or of the Heart its being made the *good Ground*, and an *honest Heart*: 'Tis the *thorny Ground*, as Christ in the Parable hath told us, that though the Word took root in it, yet it changed not the Thorns, but was the Thorny Ground still; and so the heart remaining inwardly such, is therefore in all it brings forth, plainly said to be *unfruitful*: *Mark.* 4. 19. *And the Cares of the World, and the deceitfulness of Riches, and the Lusts of other things entring in, choak the Word, and it becometh unfruitful*: Yea, *Verse* 7. *to yield no fruit*. Why? For all actings of the Heart, though about things spiritual, that are only for a Man's self, are said to be *no fruit to God*; Hosea 10. 1. *Israel is an empty Vine*, that *bringeth forth fruit to it self*; which whilst it doth only for and to it self, self-love then is said to continue in its Predominancy. And it is said, that Regeneration *is not of the will of the Flesh*, *John* 1. 13. that is of the Will still remaining Flesh, which yet it is, though a Man be never so much affected with what the Word delivers, if his Will and Affection be moved chiefly or only by what affects Self-love, without having an higher Principle ingenerated or begotten in it by Election-Grace: And therefore no wonder if the Apostle says, *It is not of him that runs, or him that wills*; for Mens Wills may be greatly moved, and incited unto a running, which is the swiftest Motion, and yet be deficient of Regeneration. So that to conclude,

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Book I. One of the Foundation Causes of this Error, doting on this Free-will Grace, is, That whilst they imagine such helps and assistances as they define may give a *Posse*, a Power to Turn, &c. leaving it to the Will to exist the Act: They withall do suppose the Will to remain a Principle in it self, as it were inclinable in it self unto Spiritual good, and able to move to good, if its Shackles were once off, and that the knowledge of God and the Gospel, doth but once visit it, and come in, and that the Spirit presents the Motives thereof to it, in a way of perswasion, &c. O! But I demand who, or what shall create a new Principle of Holiness, *a new Spirit* in the Will, and take the *Heart of Stone* out of it? Until which be done, the Will is the most averse Principle, and fullest of Enmity, both to God and his Law, in the spiritualness and true holiness of them, and cannot rise or act (though never so much otherwise affected) beyond the Sphere of its own inward Activity, as no Creature else we see can do: As a Stone will not ascend upward, but whilst it is moved by force, and some outward hand that throws it out, for it hath not a natural Principle thereto, as Fire hath. But this is not all that goes unto Calling, to give a new Spirit of habitual Holiness, and then assist it in acting, but so far as *Adam*'s Holiness was assisted by the Law of Creation (and that it is the most which the highest of Free-willers do desire of God to be out of his Grace assisted withal). Nor are these all that the Omnipotent Power of God is laid forth upon in our Calling, and afterwards in keeping us; but there is an exceeding greatness of Power concurs to every Act or Work that is good and holy all along, even the same that wrought in Christ his *rising from the dead*, according to that, *Ephes.* 1. 19, 20. *And what is the exceeding greatness of his Power to us-ward who believe, according to the working of his mighty Power: Which he wrought in Christ when he raised him from the dead, and set him at his own right hand in the heavenly places*, &c. 'Tis not such an Assistance only as *Adam* had, but as Christ had in raising from the Dead. A Principle of Holiness (though it be a Disposition and Inclination to Holiness) may and doth lye dead, and besides, is clogged and hindred in its Motion, with a weight of sin that is contrary to it in us. Read *Rom.* 7. 23, 24. If Electing Grace strikes not in with an Omnipotent Sweetness (as *Austin*'s word is) or an invincible secret Power (for by that place now quoted, the Saints are not always sensible of the greatness of it) that draws this Will and its Principle of Holiness into Act. And upon the Spirits drawing forth, and carrying on the Actings of Holiness in us, it is, that *Austin*, and *Jansenius*, out of him, do set the Crown, as that which is the compleat eminency of Efficacious Grace: For since the fall, all other helps are short of causing us to Act, though Holiness be dwelling in us without effecting *Power*. The Promise therefore is not only to give a *New Heart*, as in *Ezek.* 36. 26. *A new Heart also will I give you, and a New Spirit will I put within you, and I will take away the Stony-heart out of your Flesh, and I will give you a heart of Flesh.* But it further follows, *Vers.* 27. *And I will put my Spirit within you, and cause you to walk in my Statutes, and ye shall keep my Judgments, and do them:* That is, I will work in you, the Act it self also, even the Will and the Deed.

Now the giving of this *New Heart*, &c. (in which doth consist the mark of the true inward Power) is the Proper Fruit of Election-Grace, and of that alone, with difference from what this Free-will Grace, as it is stated by these Men, doth suppose necessary; and the Covenant of Grace (which is the Transcript of Election-Decrees indefinitely expressed) runs in those Terms, *a New Heart will I give you, and a New Spirit* &c. *Ezek.* 36. 26. And thereupon also it is, that Election-Grace doth always infallibly and invincibly, at one time or another, work this by Effectual Calling in those it hath predestinated, as many Scriptures shew; As *Rom.* 8. 28, 30. *And we know that all things work together for good, to them that love God, to them who are the called according to his purpose. Moreover, whom he did predestinate, them he also called: And whom he called, them he also justified: And whom he justified, them he also glorified:* And in *Rom.* 9. in the Case of *Jacob*, he speaks thus, *That the purpose of God according to the Election might Stand, not of works:* (wrought by Free-will) but of him that calleth. Which shews that God, having from Everlasting,

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first Elected, doth manifest the firmness of that his purpose to save by Effectual Calling, as he did in *Jacob*, by Virtue of Election. The same you have also confirmed towards the conclusion of his Discourse about Election, in the same Chapter ——Having just afore said, *Vers.* 23. *That he might make known the riches of his Glory on the Vessels of Mercy, which he had afore prepared unto Glory.* He immediately subjoyns, as adequate thereto, *Vers.* 24. *Even* [*us*] *whom he hath called, not of the Jews only, but also of the Gentiles.* As if he had said, even as whom he hath thus ordained by Electing Mercy, to make known the riches of his Glory upon, are those that are Called, and likewise those that shall be. So as let no man think that when we say, The Election hath obtained it, that we should mean, That the Elect by Election only, without an effectual Work of Calling, doth obtain. No; none that are grown up to years of Knowledge but God Calleth if he hath Elected them: And by Calling, endows them with a *New Heart*, and a *New Spirit*, (as hath been spoken). Chap. 1.

Also understand between, that when the Apostle speaks of *Election Grace*, *Rom.* 11. 6. we confine it not to those purposes of Grace in God's mind from Everlasting, but take in that Operative Grace in Calling, as comprehended under it, the whole Grace in Calling us is that Election Grace in the Text; for Election set it awork, and did design it. And the same Election Grace is that which runs along, and is immediately at the head of Calling, &c. it is the same Grace. The one is the Grace of purposing, as it is abstractly considered in the Decree and Intention: The other in Calling is the Grace of Execution. My Conclusion from all this therefore is, That we the fall'n Sons of Men, would see and be convinced of the necessity of this Election Grace, so far beyond what the Draught of their Free-will Grace sets forth, as which if God had not peremptorily resolved in his purposes to put forth to work in us, to save those of Mankind whom he chose; or if less than this, not any of Mankind had obtained: But now the Election, through the Operation of this Grace, hath and doth obtain Salvation to a Man. And do you in Reason consider, that there being but those two ways to obtain Salvation by, ever started or pretended unto by the Sons of Men; And all being reducible to one of these two, as in the fore-cited Text, *Rom.* 11. 6. you see Works (the Head and Principle of which is Man's Will, acting in and by it self) and Election Grace, divide them into these two, and do but set them in opposition one to t'other, as the Scriptures likewise throughout: Both which the Apostle hath sum'd up in that short Sentence, *It is not of him that runs, nor of him that wills, but of God who sheweth mercy.* Namely, the true and right Act of willing and running by an Election Grace, (And Election Grace is his Argument there in hand.) round about, and afore, and after. For otherwise, without running and willing, no man is saved, as in *Phil.* 3. 12, 13. *Not as though I had already attained, either were already perfect: But I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. Brethren, I count not my self to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before.* Our Salvation is wrought out by God's giving the Will and the Deed. If then the first hath fail'd them that have betaken themselves unto it, and never no man was yet saved by it (as hath been already declared) not could be for the reasons aforesaid, and that the Scriptures still cry, and peremptorily, *Not by Works*, and then positively and conclusively, *By being Called with an holy Calling, according to his purpose and Grace given us in CHRIST Jesus before the World begun.* Then let us not only be convinced, but further Adore and Bless God for this Election Grace, without which also Christ had died in vain, and not saved a man, and been in Heaven alone, to lament that he had come short in this Work, by having omitted to put in one Clause into his Covenant in dying; *viz.* That besides his purchase of helps, whereby men might be saved if they would, he had not further purchased an invincible overcoming of their Wills for whom he died, but had left to the Will of Man it self, to use or not to use those, according to the pleasure of their Wills, and had not meritoriously also procured of God efficaciously to work the Will and the Deed, *according to his good pleasure.* And so Christ should be

Book I.

left to satisfie himself with this Relief, That he had done his part, but the Obstructions lay in man's Will, that would not put forth the Act of Willing, though he had given them sufficiency of helps to do it. Yea, God himself must have suspended, and have forborn his deerest delight and highest first Blessing, as *Ephes.* 1. 4, 5. *viz.* The exercise of his Electing Grace, according to the *good pleasure of his Will* towards any, until man's Will had first used those helps well, and put it self forth into willing out of its Liberty to Act, or not to Act—— And so all Electing Grace might have been for ever frustrated. All which necessarily follows, That it might thus have been, upon the Doctrine of Free-will Grace, if the way thereof had been God's way for Salvation. And if that God should have kept to the Laws thereof, which men have set for the Salvation of themselves and others: But, O! blessed and thrice blessed be he, the God of all Grace, who foreseeing all this peremptorily, struck in with an Election Grace, whereby to be sure he would save some, when he had afore by Election given to Christ, who a few hours afore his death, professeth to die for all that God gave him, *John* 17.

Use. Now then we may enter a just complaint against the World, that although Election Grace is thus Necessary unto Salvation, yet all the thanks God hath from the unthankfull Sons of Men, ignorant of their own interest, and the ways of God, is, for him to be quarrel'd at for this his Election, in that he took not all, as well as some; (for in so much as they quarrel with those that hold it, they quarrel with God himself therein, Even as Christ said, *In that ye did it to those, ye did it unto me,*) That whereas God before the fall was Free of any Obligations unto the Creature, but those by the Laws of Creation, which he exactly performed; and yet notwithstanding man fell, and whereas by the fall he was absolutely quit and discharged of all Obligations to Men by the Forfeitures of the Dues and Assistances, by all the Laws of God, due to them; Yea and on the Contrary, was by his Justice provoked to damn them, that it had been infinite Grace to save, though but one Man, yet these would impose upon him a necessity to give forth a Common Grace, and that he should propose upon Free-will Terms to save all, or else with them, it is not Grace to Mankind, nor worth the name of it: So zealous are they in pretence for their own Nature. Whereas on the Contrary according to their draught of what is their Common Grace, when all is Summed up, and it comes unto the event, it would not save a Man: Corruption in Man is so strong, and their assisting Grace which they propose, is so weak. I do not say that those that hold that way of Free-will Grace, none of them are saved; but this I say if God should deal with them, but only according to their own Model and Draught, to the Measure and Proportion of that Grace & the Works of it, which they do Judge sufficient, that Work would not save a Man of them, if God should not out of Grace work beyond the extent of their Opinions. It is as if the Angels should have said, out of Zeal to their Common Natures, that because God has let go so many of us, that is our nature, to fall, whom he did not choose, but suffered to perish Eternally, that therefore we will not accept that Grace of Election by which we stand, and which was offered us at first for Confirmation of us.

But this is not all, (*viz.* this unthankfulness, but) there is an higher Encroachment made upon God, in their denying him this way of Salvation by Election, and an entrenchment made upon his Freedom (I do not now say, upon his Soveraignty.) They will not allow him the ordinary Priviledge of Choice, to and for himself, of whom he will. They would restrain him in what is Ordinary by the Priviledg of King's, yea, of all Men. They allow to every Man to choose their Wives, because they choose for themselves: To choose their Friends, because 'tis for themselves. The *Persians* allowed it as a due and just Maxim, *What shall be done to the Man whom the King will Honour.* They allowed to Kings to have their Friends and bosom Favorites, as Solomon had *Zabud* (1 *Kings* 4, 5.) that is called *the King's Friend:* Yet they quarrel with God, if he chooses *Abraham* to be *his Friend*, unless it be with a respective Decree, that he foresees he will be so through the Creatures Free-

will

will. They Quarrel with him, that he chooſes the ſeed of *Abraham* his friend, as *Iſaiah* 41.8. *But thou Iſrael art my ſervant*, Jacob *whom I have choſen, the ſeed of* Abraham *my friend*, as rather then others; Wheras, it is in his Freedom to chooſe the Perſon, ſo 'tis in his Power to make that Perſon his Friend, and work him ſo to be. Chap. 1.

Yea, and in this they Quarrel with him, that he ſhould beſtow what is properly his own, which to give and communicate as a Man pleaſes, is an allowed Principle by all the Sons of Men. Now there is nothing ſo much his own as Election Grace; yea, and is purely his own, without any pretence of a dueneſs upon Creation or any the like Condition from the Creatures, for, 'tis the beſtowing himſelf. It is to admit them to ſee his Face Immediately, which Election Grace ends in, and Creation Grace reached not unto. Now the Promiſe made to *Adam*, 'tis to carry the will of a Creature on invincibly to love himſelf, who hath an overcoming ſweetneſs and goodneſs in himſelf, when he ſhall but manifeſt it to the, Creature invincibly to perſwade it *Omni potente ſuavitate*, as *Auſtin's* word is. This ſupercreation Grace is moſt properly his own Riches, and called *the Riches of his Grace*. To give Holineſs to *Adam*, was a Creation due: But to give Grace and Glory, which Election doth, this was a ſupercreation Grace to *Adam*, as it was to the Angels. Our Saviour Chriſt enforceth that Maxim that is ſo common amongſt men, *Mat.* 25. 15. *Shall not a Man do what he will with his own*? Now this Grace was ſo his own, as no Creature could lay claim to it. As in the City freedoms, one third of a Man's Eſtate, his Wife may claim; another third his Children; but they have reſerved a Liberty, that one third part is ſo their own, as to beſtow it where they pleaſe; and in this Caſe your ſelves would think much to be deprived of this Priviledge, or that Laws muſt be ſet you, how you muſt beſtow that third part you call, appropriatively, your own. Now is not Gods Grace Gods own? Why is it called free? As the *Iſralite* Limited the *Holy one of Iſrael*, ſo theſe would do the Gracious One of *Iſrael*.

Well, but the iniquity of theſe ſtay not here. For the ſake of whom is it that they do this? It were well, if out of ſuch a Commiſeration to the Nature of Mankind in General, as *Paul* profeſſes he had for his own Fleſh, That he was in continual ſorrow of heart for them. It were well, I ſay, if out of ſuch a Commiſeration, they did the like. And yet *Paul* wholly ſubmits it to Gods Will. But it is to ſet up againſt Gods Free-will Grace, (which is the Fountain of this Election) that other fluid, fickle, yea, and corrupt Principle in the Heart of Man, and that is *the Freedom of Mans will*, and that as now ſal'n; And to preſerve the Liberty thereof (forſooth,) and that that may be no way entrenched upon, They would deprive God of the Liberty of his Will, and the Dominion thereof, and alſo of a Power invincible to work upon mans Will infallibly: As if that God had made a Creature which he could not Rule: Whereby they put God into *Darius* his ſtreights, that he ſhould all the days of a Mans life, ſtrive with a man to ſave him, yet ſo as mans Will may caſt it otherways, and he cannot help it, but muſt ſubmit to Man: And they frame ſuch a model and way to Salvation, as ſhall be proportion'd to that Freedom of Man's Will, and unto ſuch a kind of Freedom of a Man's Will, that he may do, or not do, when God hath done all: And that this is the Opinion they have ſet up againſt Election, and the ground of the quarrel all Ages Teſtifie.

Book I.

CHAP. II.

That there is an Election of Grace, with a Non Election or passing by others. That difference to be out of the Pure Grace and Good pleasure of God. Which purpose of Election, is the cause of their effectual calling and Salvation.

ROM. II. 1, 2, 3, 4, 5, 6, 7.

1. *I say then, hath God cast away his people? God forbid: for I also am an Israelite of the seed of Abraham, of the Tribe of Benjamin.* 2. *God hath not cast away his people, which he foreknew: Wot ye not what the Scripture saith of Elias? how he maketh intercession to God against Israel, saying,* 3. *Lord, They have killed thy Prophets, and digged down thine Altars; and I am left alone, and they seek my life:* 4. But what saith the Answer of God unto him? *I have reserved to my self seven thousand men, who have not bowed the knee to the Image of Baal.* 5. *Even so then at this present time also there is a remnant, according to the Election of Grace.* 6. *And if by Grace, then it is no more of works; otherwise Grace is no more Grace: But if it be of works, then it is no more Grace; otherwise work is no more work.* 7. *What then? Israel hath not obtained that which he seeketh for, but the Election hath obtained it, and the rest were blinded.*

IT was a great exercise to *Paul's* spirit, as appears by Chap. 9. in the beginning; and unto the carnal *Jew* a stumble, a shrewd Objection against Christianity it self; That after the *Messiah*, our *Christ* was come in the flesh, and was ascended to Heaven; And his Gospel had had its course among that Nation; Both by Christs own Ministry amongst them, and of his Apostles after him; That there should be so few of that Nation that Believed on him: Yea, that the generality of that Nation were cast off by God, upon their having rejected Him for their *Messiah*: When as yet there had been made all along the old Testament such large and abundant Promises to that Nation, of whom Christ was to come: Which might have been expected should have been fulfilled unto them, upon his coming amongst them in the flesh. The consideration of which might and did lie in the way, as a great stumbling block unto his former Doctrine of Salvation by faith on Christ. This you have insinuated from the Coherence of the fourth and fifth verses of Chap. 9. *In that they were Israelites, to whom pertaineth the Adoption, and the Glory, and the giving of the Law, and the Service of God, and the Promises; whose are the Fathers, and of whom as concerning the flesh Christ came, who is over All, God blessed for ever.* (As the Christians professed their Christ to be). And that yet these *Israelites* should so few of them be professors of him, was a strong presumption, That therefore it was not *He*, that was the true *Messiah*. And

This

This Objection is again revived in the 1. of this 11. Chapter. *Hath God cast away his people?* (meaning the *Jews*:) Now unto this He there gives two Answers. Chap. 2.

That God had not *cast away his people whom He foreknew*: Or whom He aimed at in his Promises of the Covenant of Grace, the word of Promise. The carnal *Jew* understood by Gods *people* the whole, or at least the generality of their Nation: Unto whom yet, but as in a Type, those forecited Priviledges, and Promises were made: And under that respect it was they made up the Church of the Old Testament. He therefore carefully puts in, you see, by way of distinction: *He hath not cast away his people* [*whom He foreknew:*] As if He had said; They were his people in outward Profession, and endowment of outward Priviledges; But those really and indeed *his people*, whom he hath chosen to Salvation, and they were so foreknown by him only are [*His*] (as he emphatically indigitates;) And he hath cast off not one of them; All and every one of them He intended, and had in his Eye, when He made those *promises* of the Covenant of Grace; Those He hath not, nor ever will cast off. And as for the *Rest*, they were his people but by outward profession, rather Typically such, as in a shadow of the other hidden ones amongst them: For whose sake it was those Promises and Priviledges were continued to the Community of that Nation: These only are said to be the Children of the *Promise*, and the *Children of God*; And none other. *Rom.* 9. 6, 7. *Not as though the word of God hath taken none effect. For they are not all Israel which are of Israel. Neither because they are the seed of Abraham, are they all children: but in Isaac shall thy seed be called.* And what he understands by *Children of Promise*, He exemplifies by *Isaac*; whom He proves to have been a *Child of Promise* in respect of the Election of his Person, without foreseen conditions in Him; And by vertue of which Election, had been called. This he doth *vers.* 9. 11. as I shall shew when I come to speak unto his instance in the following *story of Election*: Which manifestly dissolves the strength of their Objection, that they were All *Israelites*; And that to them the Adoption pertained in *vers.* 4. 5. For that to have been but in respect of outward profession, title, and external calling; And also because they were Types, and shadows of the true Seed to come. This distinction of *Typical Israelites*, and *Israelites indeed*, and in truth, plainly appears to be in his intent to avouch, in that he flatly denies that *all of Israel were Israel*: That is, as Christ says of *Nathaniel*, an *Israelite indeed*: He denies also that they were Children of God, *vers.* 7. Or rightly the Children of *Abraham* according to Gods intent in his Promise to the Seed, although according to the flesh they were, as you find it express in *vers.* 7. And although of them He had said; *That to them belonged the Adoption*, or Title *of Children*. *His first Answer.*

Observe that word *vers.* 5. of Chap. 11. [*For the present time*] It is, that there are so few, but in *vers.* 25, 26. *He would not have them ignorant of this* [*Mystery*] *That blindness in part is happened to Israel, until the fulness of the Gentiles be come in, And so all Israel shall be saved.* *His Second Answ.*

Now that which I intend in the words, is, that he clearly resolves the utmost account of that Paucity or Fewness of them, who at that present were *Saved*, into *Election*, &c. Thus in those words, vers. 2. *His people whom he foreknew*, and then again those who at that *present time*, He saies, were then saved, He calls in *vers.* 5. *A Remnant; and a Remnant according to the Election of Grace.* And in *vers.* 7. *What then! Israel hath not obtained that which he seeketh for, but the Election hath obtained it, and the rest were blinded.*

I shall therefore further to lay a foundation for this my Subject, open these two Verses, 2. and 5*th*. Wherein

First,

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First, That by *his People whom he foreknew, Verſ.* 2. is meant, His Elect out of Grace.

H I S People] And made *his* by Election; God caſting his eye upon them, ſaid within himſelf of them, *Thoſe are mine*; as *John* 17. *Thine are mine*, and thou gaveſt them me. The Elect, afore ever they are Converted, are ſtyled by God *his people*, *Acts* 18. 10. *I have much People in this City.* And Chriſt ſaith, *Sheep* [*I have*] *not of this Fold* (Gentiles) *them I muſt bring.* They were Sheep afore they were brought in, and they were ſo determinately, fixedly, and reſolutely God's Sheep, foreknown by him to be ſuch, as that Chriſt himſelf (to whom God hath committed the Salvation of them) ſaith, *I muſt bring them in*, as upon God's peremptory Command to have them ſaved. And therefore Election, or Fore-knowledge of them, is as the Cauſe joyned with their being *H IS*, 2 *Tim.* 2: 19. *The Lord* [*knows*] *who are* [*his*].

Secondly, This their Election, that makes them his, and is here ſignified by *fore-knowledge* [*whom he foreknew*] is a word appropriated to the Elect, and their Election by God; and Election is aſcribed unto it, as in *Rom.* 8. 29. *Whom he did foreknow, he alſo did predeſtinate.* And 1 *Pet.* 1. 1. *Elect according to the fore-knowledge of God the Father*; that is, out of that ſpecial fore-knowledge which God took of thoſe whom he choſe; even ſuch a fore-knowledge as is common to no other Creatures or Perſons, although *known unto* God, *are all his works* from the beginning. And as ſeveral Interpreters have obſerved on the ſame word, *Rom.* 8.29. He ſaith not ὃς ἔγνω, *whom he knew*, as but with a bare ſimple act of Knowledge, for ſo he doth all things; but ὃς προέγνω, *whom he acknowledged*, approved of with a Knowledge of liking and love. And ſo he notes,

1. A *ſingular love* joyned with the foreſight of them, or God's caſting a loving Eye with Affection upon them. Words of *knowledge* import *affection*, conjugal Communion which is tranſacted between Man and Wife, and riſeth from the entireſt Love, is ſtyled *knowledge* of each other: As on the contrary, *I know you not*, and *I never knew you*, doth in Chriſt's Speech expreſs our utter rejection and privation of affection to them.

2. There is πρὸ (or *Before*) added to this knowledge; by comparing other Scriptures to which, imports that this his Love was before the *Foundation of the World*; and ſo from everlaſting: And ſo that Particle is explained in the ſame Chapter of *Peter*, *Verſ.* 20. when Chriſt's Election is ſpoken of; whoſe Election is the pattern of ours: *Who verily was* [*fore-ordained*] *afore the foundation of the World.* And Chriſt himſelf, *John* 17. 25. *Thou lovedſt me afore the foundation of the World.*

3. It was not ſuch a fore-knowledge as that whom he foreſaw would believe, and be holy, that them, as ſuch foreſeen, he choſe, and loved; that were unworthy of God, *qui ſcientiam non accipit à rebus*, and had been an uncertain Foundation for God to build upon; who builds not upon Sand, the mutable Will of the Creature: But the *Foundation of God* is ſaid to be *ſure*, by this, that he knows who are his: *Qui*, not *quâ*; that is, the Individual perſons, who they are; not who, that is, ſo or ſo qualified. And in *Rom.* 8. 29. It is not ſaid, He predeſtinated thoſe whom he foreknew that would be conformable to the *Image of his Son*: No; but contrary, that thoſe whom *he foreknew*, and ſo loved, he predeſtinated to be conformable unto the Image of Chriſt his Son. Yea, and in this place, *Rom.* 11. 6. he expreſly puts it wholly upon *Grace*, and utterly excludes *Works*, foreſeen as the motive unto God. *And if by Grace, then it is no more of Works: Otherwiſe Grace is no more Grace. But if it be of Works, then it is no more Grace: Otherwiſe work is no more work.*

And thus the ſenſe or meaning of this *foreknowledge* riſeth up to this, That thoſe particular Perſons, whom out of pure Grace and Love (without any conſideration of Works of any kind that were to be in them) he caſting his Love freely upon them, did, from everlaſting, and out of that Love, chooſe

to

to be his, and they are *alone his People*. And so for substance and in effect, both these words in *Vers.* 2. *whom he foreknew*, and those that after follow, [*A remnant according to Election of Grace*] prove both to be one and the same. Chap. 2.

The Doctrine I draw the words summarily forth into, is,

That there is an Election of some, with a Non-election, or passing by of others; which Election is out of the pure Grace of God, and is the Cause of their Effectual Calling and Salvation.

There is another General Doctrine to follow from out of the Interpretation of the Fourth and Fifth *Verses*; *viz.*

That those two Companies, or Forces of Men, the Election, and the rest, or Non-elected, have been extant in all Ages of the World, and have divided Mankind past, and will be found in the World, to the end thereof, for time to come.

The former of these two is indeed the ultimate Subject in my aim; which that latter serves to confirm: But the second shall be the Doctrine which I shall more largely insist upon; and that but so far as it is a *Medium* of proof to Evidence the first, *That there is an Election*, &c. And my handling of That (the first,) shall be only so far out of an Interpretation of the first, second, and third *Verses*; which when performed, I shall leave the further Evidence thereof unto the Instances and Story of the Second Doctrine: For which also I shall find a good *Specimen* and Ground in the Text it self, in *Vers.* 4. when they come to be opened.

As for the first Doctrine proposed, and the Interpretation of *Vers.* 1, 2, 3, 5, 6. &c. I shall go over the words thereof by Parts, as they are placed in that Doctrine.

1. *That there is an Election*] That's in the Letter of the Text, wherein the Elect are called *the Election*: And *Election* imports a *Calling*, or singling some from others; as 2 *Thess.* 2. 13. ὅτι εἵλετο, *exemit, selegit*; he *exempted, excepted* some; or as it is here in *Vers.* 4. *reserved* to himself. If some were not passed by, there were not an Election. On the oppposite side, the other are called *the Rest*, *Vers.* 7. that is, *Non-elected*. And to say, *the Rest*, is the mildest and softest word that could be given of it; and importeth meerly a *Non-election*, as it stands in this distinction here from the Election, which is its Opposite.

Again, 2. Of the one he says, God did *foreknow* them; [*His People which he foreknew*] And by his foreknowing, took them to be his; 2 *Tim.* 2. 19. *The Lord knows who are his*: He speaks it of Election. But there is another part of that *distinction*, (for such those words in *Vers.* 2. are;) there is a *Rest* whom he never knew: Although he foreknew them, as he foreknows All things, yet without a love, or owning of them: Thus Christ, *Matth.* 7. 23. *I never knew you*: There is the Badge of the *Rest*, that he says, He never knew them: That [*never*] reacheth up as high as Eternity; and that from thence, even unto that hour, He never knew them. And as he never did know them, so he never will to Eternity. You see here are two Companies, *Elect*, and the *Rest*: One foreknown, and the other never known.

3. There are different Issues, and events befall these two; proceeding The one, from Gods foreknowing the one; and the other, That God never knew Them: The first doth infallibly obtain, *The Election have obtained it*: Obtained what? And How? Effectual calling first, and Salvation at last thereby: What then does befall the Rest? *They were blinded*, So the Text; [*And the Rest were blinded.*] In like Equipage Christ speaks in the 10th of *John*; That he had *Sheep which were yet to be called*: So at *Vers.* 16. *And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice, and there shall be one fold, and one Shepherd.* And that his Father had given

BOOK I. given them Him. And then oppositely, He speaks of another Company, *Vers.* 26. *ye are not of my sheep:* And the same different Events do follow upon Each, that are here said to befall these two Companies here. Even as here, of those that were his Sheep, He says, *Vers.* 16. *They shall hear my voice, and them I must bring:* And Vers. 27. *My sheep hear my voice; and I give unto them Eternal Life, and they shall never perish, Vers.* 28. But of the other, *You believe not, because you are not of my sheep, Vers.* 26. Observe, It is not that Christ says, They were not of his Sheep, *because they believed not;* but on the Contrary, *They believed not, because they were not of his Sheep.* And it was *Election* of the first sort that put the difference: For the *first*, He calls his Sheep, because *the Father had given them* Him; and that before their *Calling, and Believing*: For, says He, *I have Sheep which are not of this Fold; them Also I must bring, and they shall hear my voice; and there shall be one Fold, and one Shepherd:* So it was his Fathers gift of them afore Calling, for which they are in these places called *his Sheep*; and given by his Father with such a Command, as I *must bring them* in, says Christ.

4. *This Separation by Election is out of Pure Grace*: That was another thing I put into the Doctrine. And so it is here said to be *according to the Election of Grace*; That is, *Grace* was the Founder and sole Author of that Decree, and that Election *meerly* of Grace; for it follows, *Vers.* 6. *If it be of Grace, then it is no more of Works;* otherwise *Grace is no more Grace.* Which plainly Excludes *Works* of Man, as foreseen, and therewith shuts out also the Will of Man which is the Author of *Works*, to be any way the Cause of such an Election as foreseen: He makes these Two utterly exclusive one of the other; that is, as to the point of Electing: As it follows, *If it be of Works, it is no more of Grace, otherwise Work is no more Work.* Admit but the least of Works, it is no more of Grace but of which God electeth: They are two Contradistinct opposite things

For the further Confirmation of this main Doctrine, now gathered out of the Eleventh *Chapter*, I might here largely shew, that the same is the very Scope of the Ninth *Chapter:* And withal, give the Correspondencies which these Passages in this Eleventh *Chapter* do hold, with the like in the Ninth Chapter. In which Ninth he had treated the Doctrine of Election and Preterition, as in the proper Seat for them: And this Eleventh Chapter that follows is a part of the Application and Praxis of that very same Doctrine, treated in *Chapter* 9. And it is as evident to me, that he treats in that Ninth *Chapter* the Doctrine of the Election of Persons, without the consideration of any worth or dignity in them foreseen, as certainly, as that the comming of Christ in the Flesh, and his being Crucified, were foretold in *Psal.* 22. or in the 53th *Chapter* of *Isaiah.*

He had indeed begun in a way of General *Thesis*, or Summary Position, to propound the Doctrine of Election in the *Chapter* afore; and how Effectual Calling, *&c.* flows from thence, and depends thereupon, as so many Links upon the first Link of that Golden Chain; that is, in *Chap.* 8. from *Vers.* 28, 29, 30. *We know that all things work together for good to them that love God; to them who are the Called according to his purpose: For whom he did foreknow, he did also predestinate to be conformed to the Image of his Son, that he might be the First-born amongst many Brethren: Moreover, whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified* And upon occasion of that grand Objection, I fore-specified, That God had left the Community of that Nation of the Jews, to obstinacy against Christ, and unbelief, *whose yet were the Promises, &c.* and that so few of that Nation had entertained the Gospel: He was necessitated thereupon to prosecute, and clear the same Doctrine more at large, as that which had put the difference between those few that were saved of that Nation; and that Generality that were left to blindness. And this he begins to do from the Instances of the Fathers of that Nation, in those eldest, primitive Times thereof; shewing, how that from the first, *Election by Grace*, of the Persons of *Isaac* and *Jacob* in *Abraham's* Family, (the Founder of that Nation;) had put that vast descrimination between them two, and the

the Persons of *Ishmael* and *Esau*, whom God had rejected: And therefore no wonder if the same difference fell out upon the same Foundation, in the succeeding Children of *Isaac* and *Jacob*. These being leading Examples, and Types of what was to come: Notwithstanding the Promise made was to *Abraham* and *his seed*, for Inheriting Eternal Life; Which the *Jews* understood to be Universal of their whole Nation, but was indeed but indefinite: Which the Apostles Argument *Vers.* 7,8. doth shew they were. Chap. 2.

The occasion of his proceeding upon this Argument, in the *9th.* Chapter, being thus stated; You then have the main Subject of that *9th.* Chapter, Summarily proposed in *Vers.* 11. the later part of the *Vers. Viz.*

That the purpose of God, according to Election might stand; not of works, but of him that calleth.

And this Doctrine as thus stated, He fetcheth out from those two Instances of *Isaac*, and *Jacob*; As a genuine Inference, and Conclusion thence deduced; which I shall but give the sense of in brief: And this Inference or Conclusion, though drawn but from those two Instances among the *Jewish* Nation, He yet proposeth as a general Maxim, appliable to all other men in the World that are Elect; Whether they be *Jew*, or *Gentile*: The same reason holds of them, as it did of these two, *Isaac*, and *Jacob*.

The aforesaid words of Vers. 11. Chap. 9. *briefly Interpreted.*

[*That*, &c.] This Particle shews the final cause, or intent of God; And of *Pauls* alledging these two Examples according to Gods true intent in them: As if He had said, to this End or Purpose, God hath in the Scriptures put this open difference of *Isaac*, and *Jacobs* Persons from that of *Ishmael*, and *Esau*'s; That He might give forth a most manifest, and general demonstration of the like, in the condition of All others.

That Gods purpose according to Election] Which First, always imports with it, a singling forth One, or Divers from others who are not Chosen: And so here doth connotate the rejection of others: Namely, *Ishmael*, and *Esau*: Or else Secondly, That Clause is put in to distinguish it to be that sort of purposes, which are *Election purposes*: That whereas to reject, or pass by others, is from a purpose too; But this is his purpose according to Election. Or Thirdly, That Clause may be thus understood; That Gods Purpose made according to the way, mode, or manner of Election; Which in the Eleventh Chapter, He using the same phrase, doth there intend it to express, that it is out of pure Grace: And such was this of *Isaacs*, and *Jacobs*: It was after the way, and mode Election useth to hold; Out of the Principle of pure Grace, whence Election always proceeds: This further to have been, to the end,

That it might stand:] That is, *Firm*;] or *Sure*: As being built upon the unchangeable Will, and good pleasure of Grace in God Himself: That did not stand waiting, or suspend upon Mans Will, to see how it would work, and cast the matter, and use his Grace, ere He would Decree, or Purpose their Salvation.

Not of Works:] *As they are in us*, and *from us*: And his reason insinuated in that word, [*might stand*;] Shews why He took that course: For if it had been of Works, that might make the Decree, or purpose wavering, and uncertain.

But of Him that Calleth:] That whereas God had also Decreed that Works of Faith, and Obedience should exist in them, He saith, yet that his purpose of Election to save them, depended not on those Works, but on his Grace, to work those Works efficaciously in them: Which when He did Elect, he withal Decreed to put forth by *calling* Them, which was Gods Act on Them, and gives an invincible Demonstration, That no Work, as theirs, either afore Calling, or after, was the Measure, or Condition, that in Election God went by. But his Calling immediately proceeding from Election, begins first with Them; And works All in Them: That so the whole Glory might be *His* that *calleth*, and not of Them *that are called*: He working that Calling, and the Works in, and of Them, thence flowing, from his own Almighty Power and Grace; And therein executing but that which his Purpose of Election had from Everlasting Determined.

BOOK I. This Doctrine, and Maxim, The Apoſtle profeſſeth to be a juſt Inference from both the Examples of *Iſaac*, and *Jacob*; (whom He accordingly wrought an effectual Calling in;) But had choſen their Perſons in his Eye and Purpoſe ſimply conſidered thus to Call, and Work upon them; and by ſo Calling them, to ſave them; And from the particular Examples of theſe two, His ſcope is to ſhew in them as Examples and Types that God doth the like, with the reſt of the Sons of Men; Eſpecially that live in the Church and Houſhold of God.

And this is no other but the Sum of the Doctrine of Election as we teach it, and ſtate it out of him, which thus in theſe inſtances at the firſt propounded; He then purſues in the reſt of the Chapter; From *Verſ.* 14. to *Verſ* 24. *What ſhall we ſay then, is there unrighteouſneſs with God? God forbid: For He ſaith to* Moſes, *I will have mercy on whom I will have mercy; And I will have compaſſion on whom I will have compaſſion: So then, it is not of him that Willeth, nor of him that Runneth, but of God that ſheweth Mercy: For the Scripture ſaith unto* Pharaoh, *even for this ſame purpoſe have I raiſed thee up, that I might ſhew my Power in Thee; And that my Name might be declared throughout All the Earth: Therefore hath he mercy on whom he will have mercy: And whom he will he hardneth: Thou wilt ſay then unto me, why doth he yet find fault? For who hath reſiſted his Will? Nay, but O man! who art Thou that repliеſt againſt God? Shall the thing formed ſay to him that formed it, why haſt thou made me thus? Hath not the Potter power over the Clay, of the ſame lump, to make one Veſſel unto honour, and another unto diſhonour? What if God willing to ſhew his wrath, and to make his Power known, endured with much long ſuffering the Veſſels of wrath, fitted to deſtruction: And that he might make known the riches of his Glory on the veſſels of mercy, which he had afore prepared unto Glory: Even us whom he hath called, not of the* Jews *only, but alſo of the* Gentiles. In which words He further proceeds by Anſwering ſome Quæries, and III. Objections; To clear the ſame Aſſertion, laid down in *Verſ. 11th.* Which I ſhall not now enlarge upon, they all ſo broadly ſpeaking the ſame very thing, which he had thus declared in *Verſ.* 11. and inferred from thoſe particular Examples of theſe Two; as Examples, as well as Types of the reſt of the Sons of Men; Who prove to be either Veſſels of Mercy or of Wrath.

And then when he had thus delivered the Doctrine of Gods Decrees about Mankind unto *Verſ.* 24. He then proceeds to the execution thereof upon upon thoſe Elect, which in *Verſ.* 11. He had ſaid was by Calling: [*Of him that calleth*] according to that Decree: Which Calling He in the laſt words of *Verſ.* 23. expreſſeth to be *a preparing of them for that Glory*, which was by his Decree Ordained them. And ſo he goes on *Verſ.* 24. *Even us whom he hath called, not of the* Jews *only, but alſo of the* Gentiles. And the difference which effectual *calling* proceeding from Election, puts between the Elect, and others; He handles from that *Verſ.* unto the end of the 10*th.* Chapter.

That which in the Third place I obſerve is, The *correſpondency*, or rather *Identity* which the forementioned paſſages in the 11*th.* Chapter. (wherein my Text is) do hold with the like, in that foregone, Chap. 9. which ſhews that his Scope as to this Point of Election is one, and the ſame in both; And which do therefore give light each to the other.

In this 11*th.* Chapter, (the Scope whereof I have laſt given); 1. He revives the Application of that Doctrine to the *Jews*; Upon the very ſame occaſion He had entred upon it in *Verſ.* 9. And there it was ſaid that theſe *Jews* had the Priviledge of being *Iſraelites*; and that to them pertained the *Adoption*, or Title of the Children of God; The *Covenants*, and the *Promiſes*; And that *Theirs were the Fathers*, meaning eſpecially *Abraham*, *Iſaac*, and *Jacob*; Thus in *Verſ.* 4, 5. And yet that that Nation ſhould in the Community of it, be left to Infidelity, and but ſo few whom the Promiſes had taken effect upon. This He inſinuates in thoſe words, as containing the ſubſtance of an Objection, *Not as though the word of God had been of no effect*; Or had been wholly void, and fruſtrate: Which implies that ſuch an Objection did lie in mens minds; Or at leaſt might do, and ſo weaken the truth of that Doctrine of Chriſt,

which

which he had delivered in the former part of this *Epiſtle*, as being utterly inconſiſtent with ſo great, and high Titles of Priviledges, enumerated in the Verſes afore. 2. They imply, that there were yet ſome, whom the Word of God had taken hold upon: And theſe enough to vindicate the truth of Gods Word, declared concerning them. And Thirdly, Thoſe words [*not as though*] οὐχ οἷον, ſound plainly a prevention, or preoccupation of that Objection. Fourthly, The [*word*] there ſpoken of, is meant, the Promiſe made to *Abraham*, and his Seed, to be Heirs of Eternal life, which is thus expreſt concerning *Iſaac*, and *Jacob*; (The Two Perſons here inſtanced in, in the Text) that they were *Heirs of the ſame Promiſe with Him*, as *Heb.* 11.9. Which the *Jews* underſtood to be Univerſal unto all his Seed, after the Fleſh: And that therefore they were *All the Children of God*: (As their reply to Chriſt ſhews in *John* 8.) which the Apoſtle his Anſwer, and Arguing in *Verſ.* 7, 8. *Neither becauſe they are the Seed of* Abraham, *are they All children*; *But in* Iſaac *ſhall thy Seed be called: That is, They which are the children of the fleſh, theſe are not the children of God; but the children of the Promiſe are counted for the Seed*; Shews to have been at the bottom, as the cauſe and occaſion of this his *Vindiciæ*, or Apologetical Diſcourſe: (As I may well call it.) Chap. 2.

Now then, look as this falſe Suppoſition, That all the People of *Iſrael* were the Children of God, by reaſon of their being *Abraham*'s and *Iſrael*'s, or *Jacob*'s Seed. And hereupon thoſe their Titles and Priviledges aforeſaid, were the occaſion, in that Ninth *Chapter*, of his Treating of the Doctrine of Election there; ſo here in this Eleventh *Chapter*, he re-aſſumes the very ſame Occaſion, when he goes on to apply it to the Jews, beginning at the very firſt *Verſe*; *I ſay then, hath God caſt away his People*? He ſpeaks in reality the ſame thing: To which he anſwers, *Verſ.* 2. with that Diſtinction taken from Election; *God hath not caſt away his People whom he foreknew*: The Occaſion is the ſame, and the Anſwer is the ſame; and the Objection is Solved by the Doctrine of Election.

2. The Difference put between the True *Iſraelite* and the Outward, is reſolved into Election, and that of pure Grace, as the Foundation thereof: The Election obtained it, *Verſ.* 7. *And the reſt were blinded.* And that Election ſuch, as was out of *pure Grace*, by virtue of which it was that they *obtained it*, by obtaining through that Election, an effectual *Calling*; for want of which, the *Reſt*, or Non-elect, were left to their hardneſs. Such a Grace as was purely Grace, unintermingled with Works, *foreſeen*, as in the *Verſes* afore; when he ſaid, *a Remnant*, according to the *Election of Grace*, *Verſ.* 5. He then explains what that Grace was: (And indeed that word carries its own Interpretation with it;) *For if by Grace* (ſaith he) *then it is no more of Works: Otherwiſe Grace is no more Grace*, *Verſ.* 6. Inſomuch, as *Auſtin* comparing theſe Paſſages of both *Chapters* together, and eſpecially that of *Verſ.* 11. of *Chap.* 9. *For the Children not being yet born, neither having done any good or evil, that the purpoſe of God according to Election might ſtand*; *Not of Works, but of him that Calleth*; with theſe now mentioned in *Chap.* 11. *Verſ.* 5. and 6. obſerveth the accord and agreement of the ſame Scope in both.

Cui loco ſatis iſte locus concordat. Ep. 106. ad Sixtum.

And Thirdly, The Accord appears in that the Apoſtle termeth thoſe few of the Jews, called the Election, *a Remnant*, in both places alſo, in *Chap.* 9. *Verſ.* 27. *Though the number of the Children of* Iſrael *be as the Sand of the Sea, a Remnant ſhall be ſaved*: Which, as relating unto the Words, *Verſ.* 25. and 26. *De Dieu* interpreteth as ſpoken of Election; and ſo fully accords with *Verſ.* 5. *Chap.* 11. *There is a Remnant according to the Election.*

The Corollary brought off from theſe References and Reſpects of theſe two *Chapters* one to the other, as touching Election, is, That if Election to Life and Salvation out of pure Grace, be the Subject of the Eleventh *Chapter*, it muſt be alſo intended in the Ninth *Chapter*. Now the Difference that is put between the Election, and the Reſt, in that Eleventh *Chapter*, is purely and clearly that which is in order unto the obtaining of Eternal Life; and therefore muſt be intended in the Inſtances of *Iſaac* and *Iſhmael*; *Jacob* and *Eſau* alſo:

BOOK I. Which yet ſome have gone about to divert, by contending the Scope of both to have been ſolely in reſpect to Temporal Things; and that in their Poſterities alſo.

And ſurely, if many of the ſeveral Paſſages in either *Chapter* be compared together, this Election we contend for, without reſpect to the foreſeen Conditions, will appear to have been the Subject in both, if in either of them: They both ſpeak *ad idem*, unto the ſame thing.

This for the Interpretation of 1, 2, 3, 5, 6, and 7th *Verſes* of the Eleventh *Chapter*.

I ſhall now proceed to the Inſtance alledged by the Apoſtle of an Election, and Non election, in *Eliah*'s days, among the People of that Nation: Or to an Interpretation of the third, fourth, and fifth *Verſes* of the Eleventh *Chapter*.

Verſ. 3. *Lord, they have killed thy Prophets, and digged down thine Altars, and I am left alone; and they ſeek my life.*

Verſ. 4. *But what ſaith the Anſwer of God unto him? I have reſerved to my ſelf Seven thouſand Men, who have not bowed the Knee to the Image of* Baal.

Verſ. 5. *Even ſo then at this preſent time alſo, there is a Remnant according to the Election of Grace.*

The Allegation of this ſingle Inſtance for All others, Is to confirm his Aſſertion, *viz.* That *there was an Election*: For ſo he cloſeth it at laſt, in *Verſ.* 5. *Even ſo then at this preſent time alſo, there is a remnant according to the Election of Grace*: Alſo to Confirm what he had laſt ſaid, *That God had not caſt away his people whom he foreknew*: But had an Election of Grace continued in that Nation of the Jews, when yet the Face of the Generality of that Nation were Apoſtates from God, and his true Worſhip: And that yet God had a people, whom He foreknowing, had reſerved to himſelf; whom the promiſes made to that Nation had taken hold of: And with an Eye, and reſpect unto whom, and for whoſe ſake, the Nation had the Promiſſes indefinitely given to Them: (Even as in *Chap.* 9. in the forepart thereof, He had in like manner diſcourſed:) And his Inference from thence accordingly is, *Verſ.* 5. And therefore it followed not, that becauſe the generality of that Nation believed not in *Paul's* time, but were hardened; that therefore Chriſt Jeſus, whom the Apoſtle preach'd, was not the true Chriſt; becauſe it had no greater Effect upon the multitude of that Nation, who were in Profeſſion, and in the Style of the Old Covenant, the outward People of God; whilſt yet God had a very conſiderable Number that had embraced Chriſt, and the Promiſes made in Him, and were the true People of God; that is, *whom God foreknew*, ſays He, ſhould be exiſtent in thoſe days: Even as there were ſeven Thouſand in *Eliahs* time in God's Liſt and Catalogue, which were enough then to make this good; That though the generality of that People were left to unbelief, yet God having a Number, though but of ſome, whom Election had ſaved, and preſerved from a froward Generation; That God had not caſt away his People now, when Chriſt was preached to them; not now, when ſo few believed: For God had farr fewer in *Eliahs* time among the Ten Tribes: For ſtill God had them, and as many of them, for a People to him, Embracing his Son; whom he foreknew, and had choſen for His: And this was ſufficient to break the force of the Objection they made. But why God foreknew ſo few among them in that Age, this the Apoſtle reſolves into Gods good pleaſure, and foreknowledge.

This is a pat and pertinent Inſtance to this purpoſe; and in many particulars Parallel to the ſtate of things in the Apoſtles days; which is likewiſe the Apoſtles Scope, beſides the former: As the Apoſtles one words in the applying of the Inſtance ſhews, *Even ſo then alſo at this Time.* I ſhall therefore compare them in a few things.

1. In

Chap. 1.

1. In Himself: God hath not cast off his People, *for I also am an Israelite*; so *Elias* had instanced in Himself alone, *Vers.* 3. *I am left alone*: Which shews, if there had been but one Israelite that had believed in Christ, it had solved the Cavil.

2. *Elias* makes Intercession against *Israel*: *They have killed thy Prophets, and digged down thine Altars*, and *they seek my life*: And so now might *Paul* have said in like manner in his times; That his Countreymen, the Jews, had stirred up Persecution every where; Their great business was to go about to throw down the Churches; and sought his Life above All others: Of which you may read in the Story of the *Acts*, and in the Epistles Sum'd up 1 *Thess.* 2. 15, 16.

3. It was Election made the difference in Mens Spirits then and now; which Election of those in *Elias*'s time, is expressed by this, *I have reserved to my self*, says God, *Vers.* 4. [*I have left*] As the words of God are in the story of the *Kings*, Answerably Election that now was in *Paul's* time, he calls them λειμμα, or καταλειμμα, *a remnant*, *a residue*, or *reserve*; the word *reserved* in *Vers.* 4. answering to λειμμα in the Fifth.

4. They are parallel *In the fewness*. There were then but 7000, and now in *Paul's* time not many thousands in comparison: For although at first there was a great flush, and that (Acts 21. 20.) the Brethren of *Jerusalem* say unto *Paul*, *Thou seest, Brother, how many thousand of the Jews which Believe*; yet afterwards, there was an Ebb, both in a Cessation of any more being Converted, as also by so great an Apostacy of many that had professed Christ: As it was evident to *Paul*, God had cast off the generality of that Nation.

But the main thing I observe in the force of this word κατάλειμμα; It imports, first, A laying hold on some, when all were going; and they are therefore said so to be *reserved*, as things that are left, when others are gone. And of those that he Elected, he says, that *he reserved them to himself*; oppositely, the other, he left them go where they would: He let them go after *Baal*: He suffered them to walk in *their own ways*, as in *Acts* 14. 16. *He left them to their own Counsels*, *Psal.* 81. 12. He left them to themselves: But, says God, those I reserve for my self.

And this expresses the Grand end of Election, with difference from what becomes of others. Election is a reservation unto God; it's his own *reserving* Persons *for himself*: They have the whole of him; all the Love, all the Blessedness he hath, they have among them. It's not only he chooses them from within himself, as having no Motive out of himself, why he should do it: (Therefore it's said of Election, *which he purposed in himself*:) But further, it is *for himself*, he reserves himself for them, and reserves them for himself.

Use.

1. And therefore it is as grand an Evidence, as any other, that thou are Elected, if thou sequestrest thy self unto God, and choosest him for himself; and sayst of him, *My Lot is fallen in a good Ground*; *the Lord is my Portion, says my Soul.*

2. Let the Saints therefore not live to themselves: We live not to our selves, nor dye to our selves, but *to the Lord*: For we are God's, reserved by Election.

3. Let men take heed how they meddle with the Saints; they are God's, reserved *for himself*, says *David* to *Saul*'s Courtiers and his own Enemies; know that God hath chosen the man that is Godly (*David* means himself) *to Himself*, and *therefore take heed of wronging or opposing of me*. Psal. 4.

4. God is engaged to carry thee on, and to carry thee through, for he hath reserved thee for himself; Therefore he will not loose what is so selfly designed and chosen for himself. The Lords Portion is his people.

5. You see what keeps men in evil Times, as these Seven thousand were kept in the times of *Eliah*, from the Superstitions and Idolatries of the Times; it is Election. *Rev.* 13. 8. *And all that dwell upon the Earth shall worship*

the

Book. I.

the Beaſt, whoſe Names are not written in the Book of Life of the Lamb ſlain from the Foundation of the World.

6. The worſt and moſt perſecuting times that are, cannot extinguiſh the Elect: *Ahab* and *Jezabel* could not; nor yet cauſe them to defile their Conſciences. *Jezabel* ſearch'd every Corner, and yet *Eliah* lives: And Three hundred Prophets were hid with him in a Cave, and lived, though with Bread and Water.

7. If you be the Elect ones of God, that God hath reſerved for himſelf, it is no matter what Times you live in: The Lord hath appointed in ſeveral Succeſſions, greater and leſſer difficulties. Some Times wherein the Churches have peace, and ſome wherein they ſtand in Jeopardy of their Lives every moment: And ſome muſt have the worſt, (for as the Day is his, ſo the Darkſom Night is his, as the *Pſalmiſt* ſpeaks of good and evil Times:) Thus thoſe did in *Ahabs* time; and what matter was it, ſeeing God had reſerved them, to take them to Himſelf. If it be thy Lot to live in as bad as they did, yet whereas Heaven is reſerved for thee, and God hath reſerved thee for himſelf, thou needeſt not be Anxious: Thou ſhalt ſtand up in thy Lot, as the Angel comforted *Daniel*, who would fain have lived to have ſeen thoſe bleſſed days the Angels told him of. When Times in any Age are upon the Tropick of turning from bad to good, there are ſome pretious Ones ſhall dye juſt in the Vertical Point, as old *Simeon* did, and never enjoy the Proſperity of them.

8. Be content with little in the World, and out of the World: Thou ſeeſt that God that made the World, contents himſelf with but a few, but a *Remnant*: And ſo He hath them ſafe with him to Heaven, He ſatisfies himſelf with the enjoying them to Eternity. Were thy Houſes and thy Goods burnt, care not, ſeeing God hath reſerved thee wholly for himſelf.

CHAP.

CHAP. III.

That De facto, *God hath made an Election of ſome out of pure Grace, with a Non-election of others; proved by the Story of all Ages of the World, through the Old and New Teſtament.*

I Found upon the ſame Text of *Rom.* XI. 4, 5, 6, and *7th Verſes*, this Second Aſſertion; *That theſe two Companies, or ſorts of Men thus differenced, The* ELECTION, *and The* REST *not elected, have been in all Ages of the World, and have divided Mankind, and ſhall to the End.*

All the World are, and have been either the *Election*, or the *Reſt*; yea, and therefore thoſe other are termed the *Reſt* (the tendereſt word that could have been uſed) as being the other whole Remainder, when the Elect are taken forth. As if you have a great Heap afore you, and you cull out ſome, and what are the Remainder are called the Reſt; there is not a third Company; and they are ſo diſtinguiſhed, as that none of the Elect do become of the Number of the Reſt; nor of the Reſt do become of the Number of the Elect: And therefore you muſt never intermingle them, by thinking that a Man may be of the Elect to day, and at their Death Reprobate: For theſe two, as contra-diſtinct Sayings, remain ſuch to eternity. If any of the *Elect* were finally hardened, then this other ſaying, *The Reſt were blinded*; were not true. Or if any of thoſe that are the *Reſt* did *obtain* it, then that firſt the *Election* have obtained (as they ſtand thus differenced one from the other) were not true. The *Elect* and the *Reſt* ſtand ſevered in ſuch a Contra-diſtinction, by two ſuch events appropriate to each; you muſt take *Election*, and *Obtained* it as eternally yoked, and belonging to the Company alone; and on the contrary, *the Reſt were blinded*, as the Iſſue of that Company alone, who are not ſaid to be the *Reſt*, becauſe they are blinded; but being the *Reſt* that is ſevered from the Election, it comes to paſs that they are blinded: As on the contrary, the Election being a Company choſen out from the Reſt, they obtain it, and are not finally blinded.

2. That this Diviſion is and hath been in all Ages, &c. I found it thus far upon the Text: You ſee the Apoſtle inſtanceth in two Ages, and parallels them together in this very reſpect. *Eliah's* Times in the Old, in which God had an Election, (though the worſt of Times) Seven thouſand Men, and the reſt fell all to *Baal:* So even in this preſent Age, ſays he, it proves to be *among my Country-men the Jews.* And the word ſo [*then*] is an Inference from the former Inſtance to prove it, as well as it is a Parallel to exemplifie it. So that although he inſtanceth but in two, theſe Ages paſt and preſent; yet it leads on, and gives a juſt occaſion to extend enquiry into all Ages; How doth he prove that there is an Election now, as well as a Parallel? Or how doth this follow, that if he had an Election before, he hath now? Becauſe Election, *nunquam excidit*, ſaith *Pareus*, Election never ceaſeth to be in the World. A Church unto God muſt then ceaſe to be extant; for whoſe ſakes the World doth ſtand, and will continue no longer, than till God hath all his Elect out of it: And then will the end be.

BOOK I. To Evidence the Demonſtration of this, that *there is an Election*, &c. I ſhall make uſe of no other Argument, than a Repreſentation, and Scheme of the courſe, and current, which runs down through All times, as the Scripture Stories have purpoſely, in a continuation of Inſtances of Perſons elected, drawn a Line of Election: And oppoſitely, together there is a Line of rejection throughout all Ages: Which way of proof is moſt proper, and ſutable to the courſe of the Text; which hath recourſe to an exemplary Inſtance of Election, continued in an Age, as deplorate as whatever in the Old Teſtament. This draught of the whole, ſet in one view, may prove pleaſant to you, and will be profitable for your Inſtruction.

There are thoſe in the World that ſay, God hath loved All Mankind alike as to Salvation; And to that purpoſe hath, in All ages, given them helps, and Divine Aſſiſtances in common, more or leſs, which we uſually term Common Grace: which if their Wills, being ſtirred up and moved thereby, will uſe well, then they may, and do obtain Faith, and an effectual Calling unto Salvation: And upon the right uſe of thoſe Common Adjutories it is, that God doth then Elect them, and not till then: Or upon the foreſight from All Eternity that they will do ſo. But if they do not uſe thoſe helps well, then they are reprobated, or rejected.

But from that rehearſal of Inſtances through All Ages, when put all together, it will appear, That the ſpecial Grace of Election hath put the difference: The one obtaining (as the word in the Text is,) by virtue thereof, *The Election hath obtained it*: whilſt the reſt of Mankind, with all their common helps, have periſhed; being left to the blindneſs and hardneſs of their own Hearts in the uſe of them; *And the reſt were blinded.* And the Story of the one ſort ſet oppoſitely to the other, as the Scripture in all Ages doth, will evince it.

Now my Argument from matter of Fact, or from the Examples recorded in ſuch a continued Series, to prove that this proceeded from Gods Eternal Purpoſes, and Decrees; and that one are Argumentative of the other, is founded upon this Rule, which will not deceive us: That what hath been done, and fallen out in the World; And as it hath been done, *that* God afore Decreed and Determined ſhould come to paſs; yea, and in that manner as it hath come to paſs; The infallibility of which Maxim, is abundantly evident in Scripture Declarations, and from undeniable Reaſon, drawn from the Perfections of God: If therefore in the Stories of All Ages, this differing Condition, and diſpoſement of Perſons be found; Then certainly the Decrees of God muſt have been the Supream Cauſe, and Determiner thereof: But above All things elſe, this general Rule will undeniably hold in the matter of Grace, and Election out of Grace: For there is nothing more Gods own to diſpoſe of to whom he pleaſeth, than Grace in us, and Glory to us, out of the freedom of the Grace in himſelf; and ſo are evidently dependent on his Soveraign Will: *Shall he not* (ſays Chriſt of him) *do what he will with his own*?

And for the confirming of this Rule, in this ſpecial caſe touching Election; that the matter of Fact, or what doth fall out in Perſons, as touching their Salvation, doth come to paſs in the Event, according to Gods everlaſting Decrees thereabout; I ſhall only mention what an Apoſtle, in an Aſſembly of Apoſtles, *Acts* 15. did only mention and alledg to this very purpoſe, as the Ground why the Gentiles came now, and but now to be Converted; which was newly begun to be done afore their eyes, in that Age, *Verſ.* 14. yea, and together therewith, the falling down, or decay of the Houſe of *David*, or the Church of the Jews; and the building of that Church in the Room thereof: Applying for the Iſſue, or fulfilling of both theſe, the Prophecy of Amos, *Cap.* 9. His words the Apoſtle rehearſeth in *Acts* 15. *Verſ.* 16, 17. *After this I will return, and will build again the Tabernacle of David that is fallen down; and I will build again the ruins thereof, and I will ſet it up: That the reſidue of Men might ſeek after the Lord, and All the Gentiles upon whom my name is called, ſaith the Lord, who doth all theſe things.* And ſo cauſe this great Alteration foretold to have the more weight upon the minds

minds of that Assembly, and cause the greater observation by them: He adds, *Vers.* 18. *Known unto God are all his works, from the beginning of the World.* Chap. 3.

The Coherence of which passage, with what afore, brings forth this Conclusion: That *as God had foreknown*, and Decreed; Even so He had foretold: And as He had both Decreed from Eternity, and foretold; Even so in the events it came to pass: And that, at that time wherein he had Foretold, and Decreed they should. Therefore in the close of the *12th. Vers.* You read how the Prophet *Amos* doth add these words to his Prophesy of it; *Saith the Lord, who doth All these things*: It was not therefore his simple foreseeing what man would do; Nor what these *Gentiles* would do in their turning to God; And that this Conversion of them should fall out at that very Time, or Age: For the Prophet notes that circumstance also: After this, I will return says God, to do so, and so: Whereby it appears, that the Conversion of the *Gentiles*, and that at That time; And not for Two thousand Years time afore; Notwithstanding All those common helps that had been (as must be supposed) continued to them. This he says was the *Lords doing, and wa marveilous in their eys*: It was the Lord that *doth All these things*, that so Foretold it All; and every particular of them, who is said to *work All things according to the Counsel of his Will*, as *Ephes.* 1. And the Apostle he imputes and ascribes it thereunto, *Vers.* 18. *Known unto God are All his works, from the beginning of the world.* He brings this matter of Fact, or Event; Or that these things thus fell out, and Gods Everlasting Foreknowledge of them as his sole Work together, and shews how the Issue, or Event, and his Decree corresponded, and were Answering one to the other! He had foretold them long afore he did them, or brought them to pass, and Foretells withall that it should be his doing, and not Mans that effected them: And both his Foretelling, and the Effecting them, He tells us were from out of his Foreknowledge, and Decree so to do.

So that my Conclusion from All three stands firm, that All these Things, or these matters of *Fact*, and real Events, (as He terms them) as they fall out, so they were Foreknown and Decreed: And that therefore by the like Issues, and Events in point of mens having had Grace, and being saved; We may Infallibly Judge and Infer what were his Decrees. Let us hold then the contemplation of this Rule in our Eye, in All the Instances that I shall give of Persons: That look what we find fell out in the Execution, was but the Effect of Gods Foreknowledge. Even as the Conversion of the *Gentiles* at that time, was the same: and will hold true of the Conversion, Faith, and Salvation of every Person Recorded in the Scripture Story of their Godliness: Yea, and therefore also we find matters of Fact, or things to be done and come to pass, are said to be written in Gods Fore-Decrees, as in the Scripture of Truth. *Dan.* 12. 21. *I will tell Thee* saith the Angel, *what is noted in the Scripture of Truth*: And yet there was no outward Scripture as yet had spoken of it: Gods Decrees therefore are the Scriptures in which matters of Fact are first written. And therefore what our Scriptures have set down, and written, are All but Extracts and Copies taken out of the Scriptures in Gods Heart; In which they were written from Everlasting: Wherein it is equally said, The Names of All those particular Persons that are Elect Men, were first written as the Firstborn: And thus *Clement*, and those with Him, *whose names are in the Book of Life*, Phil. 4. 3. saies the Apostle: And therefore by the same Law, and Rule, we conclude that All those particular Persons whom out of the Scriptures we shall make recital of, as Just, and Holy, &c. We may safely write upon Each, and every Person of them, that they were Elect; and that they become Holy, and Righteous, it was by Election: And of the other sort of Wicked, and Ungodly, left to their natural blindness; We may say, They never were written in that Book of Life: But under the Title of *the Rest*, left out: Yea, and as the Apostles word is, *Jude* 4. Fore-written too in another Book: We may say of every one of each sort, The Scripture gives the different Catalogue of, *Concordat cum originali.*

Book I. And so I come to the Story I proposed: Which is the Map of Gods Decrees in the Execution of them, who doth All these things exactly, according to his Everlasting Purpose about them: Whose, his Works, are known to Him from the beginning.

I begin from the Fall, with the First Two that were put forth into the World; Next after *Cain*, an Election brake forth in *Abel*, he was of the Election, and *Cain* was the First-born of the *Rest, or seed of the Serpent*. You know that God when he Preached to *Adam*, and *Evah*, had by Prophecy divided all into two Seeds. Of the one Christ was to be the Head. *The Seed of the Woman, &c. And of the other the Serpent.* And the Seed of the *Serpent* are not all Men as by Nature? But those that prove wicked, and have an Enmity against the Saints. Now 1 *John* 3. 12. *Cain* is said to be of that Wicked One, there began the Seed, as Election of Grace and Works here in the *6th. Vers.* make up the Fundamental Division. So the Covenant of Grace, and the Covenant of Works, are the Concomitants that follow thereupon. And to shew that the Covenant of Grace followed upon Election, and so the other upon Works; They accordingly did work in the hearts of these two first Men, the Sons of *Adam*; *Cain* betook himself to the Covenant of Works, as God speaking to the way of his heart shews; If thou dost well, shalt thou not be accepted? But *Abel* being of the Election he betook himself to Faith, he dealt with Godly Faith. *Heb.* 11. 4. *By Faith* Abel *offered unto God a more excellent Sacrifice than* Cain, *by which he obtained witness.* That is, he was Righteous. And Faith betakes it self to the Grace of God, or Gods special Grace and Love, and is proper to the Elect. So then *Abel* was of the Election of Grace. Now 1 *Titus* 1. Its called the *Faith of Gods Elect.* And to manifest that *Cain* was a Cast-away, He was presently upon it cast out of his Father's Family, where the Presence of the Lord was, and never returned, but he and his People fell a building Cities. The Election obtained it, as the Phrase is of *Abel*, *Hebr.* 11 4. and *Cain* and the Rest were blinded. But then *Seth*, he through Election, obtained it, and Election ran in that Line among his Seed, and then men that were of him, *began to call upon the Name of the Lord.* They were Worshippers of God, and professed themselves to be of the Separation from *Cain* and his Posterity: And though few of them were Elect, (as by and by) yet among them we have some, as in those godly Persons, whose Catalogue you have in that of *Seth's* Children, *Enoch*, *Mathusalah*, &c. But in process of time, as the World was filled and multiplyed, even those that professed themselves the Sons of God, corrupted themselves, as you see *Gen.* 6. There was few of them Regenerate, they were of the company of the Rest, for you read in the *Gen.* 6. 3. speaking of the Sons of God. My Spirit shall not always strive with the Sons of Men, For they are all but flesh. They had the Gospel Preached, as 2 *Pet.* Chap. 3. By *Enoch*, &c. And Gods Spirit strove with them, so as to assist their Wills to Turn, but not to overcome their Wills, and so they remained but Flesh. And again at *Vers.* 5. of *Gen.* 6. *And God saw that the wickedness of man was great in the Earth; and that every imagination of the thoughts of his heart was only evil continually*; God had cast up the accounts of the whole World after 1600. Years, and he brings in this General, That every imagination of their thoughts was evil, and only evil, and that continually, Even in these Sons of Godly Professors, who yet notwithstanding, were thereby evidently unregenerate. For a Regenerate mans thoughts are not only evil, for he hath a world of good thoughts and affections. And again, *Vers.* 12. *And God looked upon the Earth, and behold it was corrupt: for all flesh had corrupted his way upon the Earth.* All flesh of one and th'other sort of *Cains* Seed, and *Seths*. It is worth the enquiry into the Original Cause of this. Why one there is, they were left to their Free-will-Grace, that is, those common helps of light of Nature, &c. to assist their Wills. They had the Preaching of *Enoch*. *Noah* a Preacher of Righteousness. And the Spirit of God accompanying their Ministry. For he did strive with them. And Christ was Preached to them. 1 *Pet.* 3. And the Spirits striving must be supposed to move and assist their Wills, and

these

these Operations men call free; yet the *Pondus* or Weight of Flesh and Corruption prevailed, and carried them another way, and *they were blinded.* Chap. 3.

But you will say, Was there none of the Elect among them? Yes, *Noah* was, and some of his Family. Well, but still, what put the difference of *Noah* from the rest of the whole World? Look into the same Chapter, *Gen.* 6. and the 8th *Verse*; *But* Noah *found Grace in the eyes of the Lord.* Pray, what do you think to be the meaning of finding Grace in the eyes of the Lord? It expresseth Election in the words of my Text. As also when God says of *Moses*, the chosen of God, *I have known thee by Name, and thou hast found Grace in my sight*; and is all one with the Apostles, *By Grace you are saved, Eph.* 2. and so he *became Heir of the Righteousness of Faith, Heb.* 11. 7. for Faith follows Election inseparably. So then the Election obtained it, and the Rest, with all their Free-will helps, (yet being left to Flesh) were blinded and hardened. This is a strange thing, that among an whole World of People, there should not be found One, whose Free-will, assisted by common and general Grace, should have obtained it; (For he styles them *the world of ungodly:*) What not one? And that *Noah* by Election Grace should obtain it: Who would not venture to be Saved by the way of Election Grace? When 'tis a World to one that a Man is saved no other way.

Thus the Old World, as the Apostle calls it, both began and ended in, *By Grace you are saved.*

Let us now view the World that now is, as the same Apostle calls it. No sooner doth *Noah*, with his three Sons, come forth from the Ark, which was the *Epoca* from whence the New World began, but the Election and the Rest began anew to be declared, even among those three Sons that had been preserved from the Flood. And this appeared by Prophecy of *Noah* directed thereto by God; *Blessed be the Lord God of Sem*, says he, *Gen.* 9. 6. which imports that God was his Lord, and had chosen him and blessed him with all manner of Blessings. But what of the other: *Cursed be* Cam, *he shall be a Servant of Servants*; which is still that whereby Rejection is expressed. *Japhet* and his Posterity should one day be perswaded to *live in the Tents of* Sem; which was meant of the Calling of the Gentiles, the *European* Christians, *Vers.* 27. fulfilled more than Two thousand years after. For which, with difference from *Cam*, when *Sem*'s Genealogy comes to be recorded, *Gen.* 11. 21. it is first prefaced, *Sem the Father of the Children of* Heber: that is, of the Church that was to be of the *Hebrews*, or *Jews.* And then 'tis added, *The Brother of* Japhet. Was not *Cam* the Brother of *Sem* also? Yes; but *Japhet* was to be the Father of the Gentiles, of whose Race the Church of the *Gentiles* was afterwards most to consist; and so they are yoked as Brethren in this Blessing, as *Simeon* and *Levi* in Evil.

From these Sons of *Noah*, did come the Division of the Nations, that then rose up. God divided their Languages, appointed the Bounds of their Habitations, according as the three Sons of *Noah*, and their Sons that came of them, did disperse themselves. The Number of which Nations, in their Division, you have recorded in the Catalogue of those Fathers of them that descended from *Noah*'s three Children, *Gen.* 10. which to be the Scope of that *Chapter*, the last *Verse* shews; *By these were the Nations divided in the Earth, after the Flood.* And the Number of those Fathers, and so of the Nations, is found to be just Seventy.

At this Division of the Nations, which in his Counsel God appointed, *Acts* 17. 26. God was then to choose again, in what Nation or Nations he would have the great Current of his Elect on to run. This Division of the Nations is said to be made in *Heber*'s time, *Gen.* 10. 25. who was the great Grandchild of *Noah*, or the third Succession descended from his Son of blessing, *Sem*: For until then, all the Children of *Noah*, and his Sons, lived together, and were of one Language. But after so long a time it was, that they were confounded in their Language, and began to scatter at *Babel*, (and not afore his time) and from that time to be scattered, and so did first begin to be set up

Book I. those several Nations, which yet at the first must needs be supposed to have been done in some Succession of time.

But why is it with such a special notoriety said, *This Division was made in Heber's time*? even to signifie that upon the Division, God began to separate the Jewish Nation to himself in *Heber*, whom he first set out to be the Father of the *Hebrew* Nation, or the Church of the *Jewish* Nation, to begin with him. At the Division of other Nations, the Elect of *Noah's* Family having before that Division lain promiscuously intermingled, with those that were those Nations, but not till then divided. Therefore, *Chap.* 10. at the very entrance of *Sem's* Genealogy, *Moses* doth with the like Observancy begin it thus, *Vers.* 21. *Sem the Father of all the Children* of Heber. And why of *Heber's* Children? When *Sem* had other Children, whose Geneaology he also there Records, as *Elam* and *Ashur* (the Fathers of the *Assyrians* and *Persian* Nations) who were the elder Brethren to *Arphaxad* the Father of *Heber*, and *Heber* too was the third from *Noah* by this *Arphaxad*.

It is high time now to Demand what should this long Narrative tend to? Even unto this, to make way for, and to discover that next great and long Stage of Election in its new Race after the Flood, upon this Division of the Nations, how and what course it took and held; *viz.* that when God was now after the Flood to begin to choose among the Nations, when they were first Divided (which we have heard was in *Heber's* time) that then he chose the *Hebrew* Nation from among all those Nations, through whom this mighty Current of Election should run for above Two thousand years continuance. Every Tittle of this is the result of the foregoing Passages compared together, as any intelligent Reader, by putting things together, will easily discern: For in that it is said in *Heber's* days the Nations were divided, is imported withal, that in him, and from him, did the Hebrew Nation begin to be divided from the rest, as the other Nations were from one another. And accordingly we find his Posterity, (when even few) was called *Hebrews*, as their National Denomination and Distinction from those other Nations they lived amongst, *Gen.* 14. 13. *Abraham the* [*Hebrew*] t'is said, and *Joseph the Hebrew*, *Gen.* 39. And therefore also when they grew up into a great Body, and were multiplied, so as to deserve the name of a Nation, for their Numbers, and as then living in one of those divided Nations *viz.* among the *Egyptians*, they then reassume that Title, and are again stiled *Hebrews*, *Exod.* 15. 16. But yet more expressly in *Balaams* Prophecy, the whole Nation is stiled *HEBER*, *Numb.* 24. *They shall afflict Ashur* (meaning the *Assyrian* Nations, so called from their Father;) *And they shall Afflict HEBER*, that is, the Hebrews or Jewish Nation, named *Heber* from this their Fore-father, in likewise. And Then for the other part, that *at the Division of the Nations God caused his Election to take its course through the heart and bowels of that Hebrew Nation*, with difference from the other sixty nine Nations, as the event sufficiently evinceth; so another Scripture, added to these, doth signifie and confirm, And you have it as a Memorial set down in that highly Divine Song of Moses, which was his last to that People *Deut* 32. 7, 8, 9. *Remember the days of old, consider the years of many Generations; Ask thy Father and he will shew thee, thy Elders and they will tell thee, when the most high Divided to the Nations their Inheritance, when he separated the Sons of Adam, he set the bounds of the People according to the Number of the Children of Israel. For the Lords portion is his People, Jacob is the lot of his Inheritance.* He Bids them look back unto Ancient days, the Traditions where of their Fathers had left down to them: And among other, how his eye of Grace and favor was upon them, to single their Fathers forth then, when he divided the Nations, (relating to that Famous Division, *Gen.* 10.) The Number of the Children of Israel being, when first in Egypt, Seventy Souls; and just so many, even Seventy Heads, or Fathers of the Nations, is the Number they are divided into, *Gen.* 10. and from thence to have continued to that day the same to themselves, who were their Posterity, with this Great difference, That unto the Nations he appointed (as also *Paul*, *Acts* 17.) *Bonds of Habitations* as their Portions and Inheritances on the Earth, as in *Vers.* 8. But had that

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Eye of Grace upon his Nation, as to make them a Portion and Inheritance unto himself: For (says he) as thereby expressing Gods special Love by this, Chap. 3. *Vers.* 9. *For the Lords Portion is his People; Jacob is the Lot of his Inheritance.* And by these, and the like expressions, it is, that Election is signified in many Places Parallel to this, as *Deut.* 7. 6. *The Lord thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the Earth.* Psal. 135. 4. *For the Lord hath chosen Jacob unto himself; and Israel for his peculiar Treasure.* And you see it is so in my Text. Which though as it is spoken of that whole Nation, was but in a Type; Yet in that Type was shewed, That in that Nation peculiarly, there were those his Chosen People, that were Ordained to Eternal Communion with himself.

Well, but you may demand what became of the other Nations, and what was the general condition of them? Truely, their Lot fell to be the [*Rest*] to speak in the Language of the Text. The Apostle hath given a brief Resolve; (And that being added, doth make the proof of the other part of the Doctrine, and so the whole of it compleat.) *Acts* 14. 15, 16. *We Preach to you* (saies *Paul* to the *Lystrians*) *That you would turn from these vanities*; (So he terms their *Idols and false Gods*, they generally Worshipped) *to the living God. We preach unto you, that ye should turn from these vanities, unto the living God, which made Heaven and Earth, and the Sea, and all the things that are therein. Who in times past suffered all Nations to walk in their own ways.* Which he adds, to shew how the Condition of all Nations was the same with that of these *Lystrians*, given up to the same Idolatry. The Issue then of all comes, to what is in the Text, *that the Rest were blinded.* God took Election out from among the *Jews.* For himself, *And the Rest were left to the Counsells of their own Wills.*

We might here leave off, and sit down and take breath; For the Two thousand Years and upwards space that follow. As having seen how, and where Election was disposed of; Together with the Preterition of the Rest. That God had *alone known*, and owned the *Jewish* Nation, and an Election proceed forth from amongst them; As by the Prophet *Amos*, a long while after the times (we have been now upon) God utters himself. And so we might come immediately to the Times of the New Testament; But that we find among *Hebers* Children both before and after it grew up into a Body as a Nation for Numbers, some eminent Observations in the Story of the Old Testament: How Election went on, to make the like difference, even amongst them——. And hath (as if the Holy Ghost delighted to do it) Recorded many apparent particular Instances of an Election. And the Rest to have run along in their Families, and Tribes: And this I am bound to do, the rather, because our Apostle in these 9*th.* 10*th.* 11*th.* Chapters to the *Romans*, Insists especially on those Instances, as most apparent Examples of what I Pursue.

1. *Before they grew up to be a Nation* (for *Number*) *as in Ægypt*, they became the Genealogy of *Sem* and *Heber*, is set down *Gen.* 11. from *Vers.* 27. to the end of the Chapter, and Centers in *Abraham.*

So then we are to begin anew in Him, and from Him, whom God made his Covenant with; For Him and his Seed after, saying, I will be thy God, And of thy Children, which was Indefinitely spoken, But the Apostle informs us All were not Children, but those were the Children, that were Children of Promise; That is, those whom God in giving out the Promises, did intend therein; And they were only his Elect.

The Prophet *Isai.* Chap. 51. 1, 2. Calls upon that People to consider *Abraham* their Founder and Original. Look unto the Rock whence ye are Hewen, and to the hole of the Pit whence ye are Digged. Look unto *Abraham* your Father, and unto *Sarah*, that bare you; For I called Him alone, and Blessed Him, and increased Him. And unto what should they look at in Him or Her? 1. At what his condition was afore his Calling, a Server of other Gods, until

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his calling an Idolater, from the midst of whom God did single him out; Which *Joshua* lays afore that people to look at, and consider, Chap. 24. 2, 3. *And* Joshua *said unto all the people, thus saith the Lord God of* Israel, *your Fathers dwelt on the other side of the Flood in Old time, even* Terah, *the Father of* Abraham, *and the Father of* Nathor: *And they served other Gods. And I took your Father* Abraham *from the other side of the Flood, and led him throughout all the Land of* Canaan, *and multiplied his Seed, and gave him* Isaac. Was it then his well using of Natural Helps, or Additional Light by Education? Surely no. But as degenerate Children of *Heber*, he and his Father both were servers of other Gods. Therefore look 2. That it must be Election, or Electing Love that moved God so to Call Him, and could be no other. *Moses* in the General, layeth afore their consideration, Gods Love and Choice of their Father; *Deut.* 4.37. *He loved thy Fathers, of whom* Abraham *is counted first and chief.* And Chap. 10. 14. *Only he had a delight to love them, and so set his heart upon them.* And that word only singly points out that his love to have been the sole Cause; 'Twas only that he loved them, &c. And so in like manner chose you after them. As it follows in *Deut.* 10. But more particularly, and expresly, *Nehemiah* in his Solemn Prayer says it of *Abraham*, the 9th. 7th. *Thou art the Lord the God, who didst choose* Abram, *and brought him forth out of* Ur, *of the* Caldees, *and gave it him the Name of* Abraham. For an Election of Grace was most conspicuous in his Example. Therefore *Vers.* 3. *I called him alone*, (says God by the Prophet there) consider that too. I know that that word *alone*, Interpreters wholly carry to import that he was called a Single, or an Alone man when God Called. As in reference, and in a way of opposition to what follows. And I increased him in so numerous a Posterity, out of that one Mans Loyns. But why not also, and perhaps rather, that God singled him out alone, in respect that he was the First that was Called——And his Father, and *Lot*, and *Sarah*, were by and upon his Calling, moved to turn with him to the true Worship of the True God. But he alone First, and so was the Restorer of Religion in that Family, and therefore in him Election did first Eminently break forth in Gods so extraordinarily taking him forth Alone as he did. *Paul* without being instructed by Man, but by Revelation.—— And this *Stephen* Observes as with difference, from those others that left their Country with him, (as *Paul* differenceth his Conversion from other *Jews*) Thus *Acts* 7. 2. *The God of Glory appeared unto our Father* Abraham, *when he was in* Mesopotamia, *before he dwelt in* Charran; The Title of the *God of Glory*, is thus given him, because God appeared in a Glorious manner to him, and he also is Alone there mentioned; Because he was the *Hee Goat, and first leader of his Father and them into* Charran, and After his Fathers death, of *Lot* into *Canaan*. And this *Ainsworth* hath also Observed upon the 31th. *Verse* of *Gen.* 11. Especially from those words in that *Verse*, *That* Lot, *and* Sarah *went forth* [*with them*] *from* Ur *of the* Chaldees, that is (saith he) *with* Abraham, *and his Father*; Whom *Abraham* acquainting with the Oracle of God to himself; His Father repenting of his false Worship, went out with him (as *Ainsworth*'s words there are) and so *Lot with them*, that is, with *Abraham*, and his Father.

And that God revealed to *Abraham* his Electing of him, and so that his first Call proceeded therefrom; As also of all the Spiritual Seed. That one Passage cited and Interpreted by *Paul*, *Heb.* 6. Hath abundantly satisfied me (*Abraham* being therein made the Pattern of us in Election (the Original of Salvation) as well as he is in point of Believing, and Justifying, (*the way to Salvation*). Heb. 6. 13. *God sware by himself, saying, surely, blessing, I will bless thee, and multiplying, I will multiply thee.* That is, first, I will bless thee in thine own Person, and then in multiplying thee into a Spiritual Seed, the Heirs of Promise with thee; Of whom thou shalt have the honour to be styled the Father, because therein thou beareſt the Type of my Christ, who is the Everlasting Father, and my first Chosen, and others in him. Now the Apostle in Applying this to the comfort of all Elect Believers, (who were intended in that part of the Promise, *in multiplying, I will multiply thee.* As is plain in the Place he cites. *Gen.* 17. 22. *In multiplying, I will multiply thy seed*)

seed. He Interprets this Promise to have proceeded from, and to declare Gods Eternal purpose of Election——by his inserting by way of Gloss, those few words, *the Immutability of his* Counsel, as that which his Promise Proceeded from, and expressed, *Vers.* 17. *wherein God willing more abundantly to shew unto the Heirs of Promise the Immutability of his Counsel, confirmed it by an Oath*: And what is the Immutability of his Counsel; But his unchangeable Decrees? A promise made by God to us is one thing, and Gods Counsel is another; his Counsels are his Decrees within himself, from Everlasting, as *Ephes.* 14. 9, 10. And what other is a Promise with an Oath, but Gods Immutable Counsel, or Election put into Promise? And who are the Heirs of Promise, but the same whom in *Rom.* 9. he terms *the Children of Promise*? (*And if Children, then Heirs*; such as *Isaac* there is said to have been,) *Rom.* 9. 7, 8. Neither because they are the *Seed of Abraham*, are they all Children; but in *Isaac shall thy Seed be called*: That is, they which are the Children of the Flesh, these are not the Children of God; but the Children of the Promise, are counted for the Seed. Chap. 3.

But though we have seen the Election to have obtained it in Faithfull *Abraham*, yet that is but one part of my Assertion; you may yet enquire concerning the other part: Are there none recorded to have been [*the Rest*] as those that were *blinded*? So to set off the Grace of *Abrahams* Election, and render it the more conspicuous? Yet verily; even in his Father's House his own Brother *Nahor*. You not only read not of his not removing with *Abraham*, as Converted with him to his Religion (which his Father *Terah* repenting did, and *Lot*,) of which you may read, *Gen.* 11.) But *Nahor* would not Stir, not he, a foot, though Father and Brothers and Sister went out from *Ur* of the *Caldees*, but remained still with his Idolatrous Countreymen, and continued an Idolater, and derived it down as his Religion to his Posterity.

You know, or have heard it I suppose, out of the Story of *Labans* (*Nahors* Grand-child) his Images, *Gen.* 31. 19. which himself calls *his Gods*, *Vers.* 30. As also how, when *Jacob* and he came to take an Oath, *Jacob* sware by the *God of his Father* Isaac (who was then living:) And *Laban* sware by the *God of his Grand-father* Nahor, *Vers.* 53. Yea, and in the plural, calleth them *the Gods* [אלהי] *The Gods of Abraham*, and the Gods of *Nahor*, Judge between us: Whether meaning thereby that at first *Abraham* himself had served the same Gods that *Nahor* had done, or that *Laban* joined *Nahors* Gods with *Abrahams*, the true God, and so that *Nahor* served both, so to blind himself and *Jacob* by Oath? I have not time now to dispute: For however, thereby 'tis plain, That *Laban* professed to worship those Gods, and so other Gods besides the true, which the jealous God will in no wise bear in those he calls to draw neer unto him to Worship him. Whereas *Jacob* sweares only by the fear of his Father *Isaac*, that is, whom, *Isaac* feared. And answerably, *Laban* professeth further, that these Gods he swore by, were the Gods which his Father *Bethuel*, and his Grand-father *Nahor*, *Abrahams* own Brother, had Worshipped as their Gods. So then you see of what Religion they of that line were of, and that they had continued Idolaters, in their successive generations, and thereby are manifestly declared to have been of the Rest that were blinded.

Abrahams Family (as a worthy Interpreter hath observed) did in his next and Immediate Succession, bear the Type or Resemblance of the future Condition of the Church: and in his Family and next Successors, there fell out of all other the most pregnant Instances of Election and Preterition: For as his Family was the first part, to the Epitome of the ensuing Whole, and accordingly the Scripture hath made the most singular observations hereof. There are two pairs of Instances in that Family 1c Of *Isaac* and *Ismael*, the Immediate Sons of *Abraham*. Then 2ly, Of *Iacob* and *Esau*, the Sons of *Isaac*, Extant whilst *Abraham* was alive.

See *Rivetus* in *Genesin Exercit.* 102, *Cap.* 21. *Cum tamen certum sit Domum Abrahami per illum tempus fuisse typum Ecclesiæ, non solum analogia sumpta à parte ad totum quæ tamen in hoc Argumento negligi non debet; sed maxima à constantissima Dei natura cujus una est semper sibi constans ergaecclesiam voluntas, unaque ratio quæ ex hominibus sibi facit filios; quemadmodum igitur in familia Abrahami per Electionem suam discrevit fratres ut unus esset hæres, alter excluderetur Ismael, quamvis ipso Abraham aliter sentiret; sic enim per electionem suam arcanam discrevit filios promissionis quibus fidem dare voluit, ut in semine Abrahami censerentur; ab iis qui earum prærogativa turgentes, non sunt Israelitæ secundum spiritum.*

1. That

Book I.

1. That *Isaac* was a Child of pure Election Grace, as the aforehand cause of his Faith and Holiness, and not the subsequent of Election without Works, and that as such he was cast into *Abraham's* bosom, as a pretious gift, whilst *Ishmael* was excluded from that Blessing, is evident enough from the story itself in *Moses*, although the Apostle should not have moreover expresly told us so and alledged it to that purpose: For that God, e're he was Conceived, should declare him Heir of the same Salvation with *Abraham*, and immutably and irreversibly Estate the Covenant of Grace upon him as an Inheritance setled on him by an entail with a professed difference from *Ishmael*, Gen. 17. 19, 20, 21. *And God said*, Sarah *thy Wife shall bear thee a Son indeed, and thou shalt call his Name* Isaac; *and I will Establish my Covenant with him, for an Everlasting Covenant, and with his seed after him. And as for* Ishmael, *I have heard thee: Behold, I have blessed him, and will make him fruitfull, and I will multiply him exceedingly; Twelve Princes shall he beget, and I will make him a Great Nation. But my Covenant will I establish with* Isaac, *whom* Sarah *shall bear unto thee, at this set time in the next year*; which you know how the Apostle applies unto the Covenant of Grace and works, *Gal.* 4. 22, 23, 24, 25, 26. *For it is written, that* Abraham *had two Sons, the one by a Bond-maid, the other by a Free-woman. But he who was of the Bond-woman was born after the Flesh: But he of the Free-woman, was by Promise. Which things are of Allegory; for these are the two Covenants: the one from Mount* Sinai, *which gendreth to Bondage, which is* Agar. *For this* Agar *in Mount* Sinai *in* Arabia, *and answereth to* Jerusalem, *which now is, and is in bondage with her Children: But* Jerusalem, *which is above, is Free, which is the Mother of us all.* And that afterwards, whilst *Isaac* was but young, and lay as a Sacrifice bound upon the Altar, God should by an Oath confirm the Promises made of blessing him, *Gen.* 22. 16. *By my self have I Sworn*; and with him his spiritual Seed, Vers. 17. *In blessing I will bless thee, and in multiplying I will multiply thy Seed as the Stars of the Heaven, and as the Sand which is upon the Sea shore; and thy Seed shall possess the Gate of his Enemies.* Whereof *Isaac* was the first included and intended, for it was as in reference to, and upon occasion of him, that God uttered it. *Thou hast not witheld thy Son, thy only Son*, from Vers. 13. *therefore I will multiply thee in him in so numerous a Seed as are the Stars or Sands.* This Oath (as we afore observed out of the Apostles Interpretation of it) was intended of the Spiritual Seed, the Heirs of Promise, such as *Isaac* was, the declared Son of Promise; and this Oath declared how that Promise proceeded from Gods Immutable Counsel, as the Apostle Interprets it, which is *Election*, that sure Foundation, the *Lord knows who are his*, and knew well what he then did in so swearing. And shall we think that Gods Oath and irrevocable Promise was built and founded upon the Immutability of *Isaac's* Free-will-Grace, and such helps (as he should by Free-will use them) which he should for the Future have in *Abrahams* Family, in Common with *Ishmael*. *Isaac* was yet to live a long while in the World, and might according to the Principles of Free-will-Grace have fallen away and proved unregenerate; and God could have no such sure and certain assurance of him as to venture (as I may so say) an Oath upon him, with a peremptory irreversible Blessing of him. What, and Establish his Everlasting Covenant with him upon the uncertain fickleness and mutability of Free-will, no otherwise? Nay would God have pawned by Oath his own self, *by my self have I sworn*, so as to cease to be God, if *Isaac* and *Abraham* both should cease to persevere in Faith to the End of their Lives (for it was *Abrahams* Case also according to their Position to have been assisted, but according to the Rule of Free-will-Graces assistance) as surely as God said *surely*, &c. The Foundation of of this Oath lay deeper in Gods own Heart, it lay in the Immutability of his own Counsel; which he purposed within himself, wherewith he invincibly resumed and undertook to carry on *Isaac's* and *Abraham's* Wills to the end: Not in the Stability of what he foresaw was within themselves. But we need spend no more time upon this of *Isaac*, nor would have done, had it not made for a Comfortable Issue to us all, of which by and by.

The

The Apostle therefore to confirm that distinction of his, of an Election, from the common *Israelite*; He instanceth to that end, in the Persons of *Ishmael* and *Isaac*; and then *Esau*, and *Jacob*: Which Instances do manifestly declare, First, that the Promises of God to *Abraham*, *That God would be the God of his Seed*, Gen. 17. were limited in their intent to the Persons of *Isaac*, and so to *Jacob*, as leading Examples unto the rest of that Seed of his that should be Children of the Promise; In affirming of these in particular, That they were in Gods Foreknowledge, the only Children of the Promise, and not those other, either *Esau*, and *Ishmael*; only with this difference from others of the Elect to follow, That *Isaac*, and *Jacob*, were definitely and by Name declared Children of the Promise, whereas the Elect Seed which were to come after, are but indefinitely spoken of in the Promise to *Abraham*: I will be a God [*of thy seed*] not naming Who, and yet not intending All of his Carnal Seed, are therefore indefinitely delivered, and uttered, and so are to be understood; Yet so, as in that Indefinite promulgation of them, God did intend within Himself (who alone knows Personally who are His) those very individual Persons, whom he had Chosen, and these only: And they only are the Children of Promise, even as *Isaac*, and *Jacob*, are said to be. Only *Isaac* and *Jacob* came by Name to be mentioned in personal Promises of them, but the other of the Seed Elect. Their Names are concealed, yet still so as the Promises are only theirs, and they only Children of the Promise, as well as *Isaac* and *Jacob* were. All the indefinite Promises of Salvation, are but the expressions of Election, and its intendments, indefinitely declared as touching the Persons; Yet those persons were fixed upon by God, and for their sakes, those Promises are given. And this is evidently the scope of the Apostles Argument there, to prove that all are not *Israel*, that are of *Israel*; Nor all Children of the Promise; Or else his proof of this from those instances had, not held. Though the Promises were, because indefinite, to be promulged to all, that none knowing but that himself might be a Person intended, as well as any other, might be moved to seek for an assured interest in the Promise, by effectual Calling, and Conversion. And because of this general promulgation, it is, that *Peter* Exhorts the *Jews* in that manner as he doth, *Acts* 3. 25,26. *Ye are the children of the Prophets, and of the Covenant which God made with our Fathers, saying unto* Abraham, *and in thy Seed shall all the Kindreds of the Earth be blessed. Unto you first, God having raised up his Son* Jesus, *sent him to bless you, in turning away every one of you from his iniquities.*

Chap. 3.

Now as the Apostle proves by these two pair of Instances of *Isaac* and *Ishmael*, &c. That this was a leading case of the like difference among the People of *Israel* to come; So he as plainly resolves this difference put between them, (and so in their Example among others) into Gods Election, who having pitcht his Eye and Grace on some, doth in the foresight and intuition of them, effectually designed by him, give forth and utter those Promises of Salvation, which are but the very Declaration of an Election amongst the Sons of Men, and the matters, or things that are promised therein are but what Election did design, only declareth them as to us, but indefinitely as to Persons; So that still these Elect only are *the children of the promise* intended, which that they are so, is in the end discovered by effectual Calling, and Conversion wrought in them, and not in others. That all this is *So*, (and it is a great *so*) is evident by the 11*th. Vers.* that follows in that 9*th.* Chapter, *For the children* (Namely, *Esau*, and *Isaac*) *being not yet born, neither having done any Good or Evil, That the Purpose of God according to Election might stand, not of Works, but of him that calleth.*

'Tis clearly resolved into Gods purpose by Election, and shews how that Election discovers its self upon the Children of Promise, by causing the Promises to take hold by working Faith in the hearts of those who are intended by God in the Promise, and are only the *true Children of the promises*, *Sons of peace*, as Christ aforehand, when he sent his Apostles to Preach the Gospel of Peace, enstiles them; And thus it was that Election manifested it self in *Isaac*, and *Jacob*. And Election manifested it self in the effectual Calling both of *Isaac* and of *Jacob*. As the last words in *Vers.* 11. *That the purpose of God according*

Book I. *cording to Election might ſtand, not of works, but of him that calleth.* And although in the inſtance of *Iſaac*, he hath not mentioned a Scripture that hath the *Election of Him*: (And yet that in *Gen.* 17. 21. *My Covenant will I eſtabliſh with* Iſaac, is a plain declaration of the thing it ſelf,) And then the difference profeſſedly here put between him and *Iſhmael*, and others of *Abrahams* Children, doth ſufficiently evince the Grace of Election to have been the cauſe of the difference. And however the driſt and current of the Apoſtles Diſcourſe clearly inſinuates it. For in the other inſtance about *Jacob*, He manifeſtly declares it in thoſe words *Verſ.* 11. *That the purpoſe according to Election might ſtand.* And his Allegation of *Jacobs* inſtance, and of *Iſaacs*, are both to one and the ſame purpoſe, which is to prove an Election; Which he propoſed as his Theſis, or Aſſertion in the words afore, If Therefore the One doth ſo expreſly mention an Election of him as the cauſe of this difference of him from *Iſhmael*; Then certainly the ſame holds as intended in that of him, as well as that of *Jacob*. Now that Election was the declared cauſe in the Caſe of *Jacob*, he produceth two Teſtimonies out of the Old Teſtament, the one given his Mother whilſt both were in the Womb; *the Elder* (namely, by Birth) *ſhall ſerve* the Younger. The other utterd by the Prophet, *Jacob have I loved*, Eſau *have I hated*. Servitude was uſed to expreſs the Curſe of rejection, as *Gen.* 9. 25. *Curſed be* Canaan *a Servant of Servants ſhall he be unto his Brethren.* And in *Eſau* it ſignified alſo the loſs of the Inheritance which he had by Birth-right, which was the Type of Heaven; All which agrees with the caſe of *Iſhmael*, Gal. 4*th*. *The Son of the Bond-woman ſhall not be heir with the Son of the Free-woman.* And ſo thereby the Inheritance of Heaven, was declared not to be deſigned by God to him; And ſo the Promiſes not to intend him. And this was ſaid of him, when yet he had not done good or evil, that is, without the conſideration of the difference of any Works, in either to have moved God to have put the difference; And this comprehended with *Eſau*, firſt, the *Edomites* who came of him, in whom the Curſe began, and deſcended to them, as in the ſame Prophet *Malachi*, 1. 4. *They ſhall call them the people againſt whom the Lord hath indignation:* Whereas on the contrary, the Love and Bleſſing took hold firſt on *Jacob*, and ſo deſcended down to thoſe that were the Children of Promiſe amongſt his Seed. Thus much for what of this Argument is in the Ninth Chapter of the Epiſtle to the *Romans*.

Now how punctually doth the Apoſtle continue to proſecute this ſame Argument here in this 11*th* Chapter, though more amply and in plainer Terms, yet to the ſame Iſſue, and Effect, whilſt he aſſumes the ſame diſtinction of Children of Promiſe there diſtinguiſhed from the reſt of *Iſrael*, as Children of the Fleſh, as here He doth of *His people whom he foreknew* as the Original Cauſe of that difference, now in the Apoſtle his days, put between a few and the reſt of *Iſrael*, that were paſſed by which he doth in plain words, *Verſ.* 5. *Even ſo then at this preſent time alſo there is a remnant according to the Election of Grace.* And *Verſ.* 7. *What then? Iſrael hath not obtained that which he ſeeketh for; but the Election hath obtained it, and the reſt were blinded.* So as whoever will but conſider the reference, and reſpect thoſe and other paſſages in this 11*th*. Chapter, have with thoſe other in Chapter the 9*th*. muſt withal acknowledge, that if Election to Salvation be meant in this 11*th*. Chapter (which no man can deny) that it muſt alſo be intended in Chapter 9. which ſcope divers have gone about to fruſtrate and make Null.

Well, I come to thoſe; Now when *Iſrael* grew up to be a Nation, and to be a Church unto God, as they are called in the 7*th*. of the *Acts*. Why that God did take the whole Nation in the Type, becauſe he had an Election among them. It is put upon Election as you will ſee in *Deut.* 14. 2. *Says he, the Lord thy God hath choſen thee to be a peculiar people to himſelf above all the Nations that are upon the Earth.* That he choſe them above all the Nations; Was it becauſe they uſed their Free-will better, for which he thus choſe them? Oh No, he tells them along, *that they were a ſtiff-necked people*; and he tells them he did Foreknow what they would be, *Deut.* 31. 21. *I know the imaginations which they go about, for I ſee their wickedneſs, yet have I choſen them. Their Vine was the Vine of* Sodom, *Deut.* 32. 32. *Their Vine worſe*

then

than the Vine of Sodom: If you read it as it is in the Margent, *worse than the Heathen about them*, Ezek. 5. 1. He Juſtified *Sodom* and *Gomorrah* in compariſon of them, *Ezek.* 16. 47. 48. Yet Election pitched among them, though they had changed his Statutes more then any People, *Thou waſt corrupted more then they in all thy ways*, look in *Ezek.* 5. 6. *And ſhe hath changed my Judgments into wickedneſs more then the Nations, and my ſtatutes more then the Countrys that are round about her: for they have refuſed my Judgments, and my Statutes, they have not walked in them.* Yet the Election took place among them. Chap. 3.

My Brethren, it is to me a great Obſervation, though he choſe them to be his People in a Type, that there were a Company among them on whom his heart was ſet; There was Moſes, as he is called *the choſen of God*, and Aaron: What, to office only? No; there was more in it. Exod. 33. *I know thee by Name*: And at the 19th *Verſ.* when God was to proclaim his Mercies, He ſaid, *I would make all my goodneſs to paſs before thee; and I will proclaim the name of the Lord before thee; and will be Gracious to whom I will be Gracious, and will ſhew Mercy on whom I will ſhew Mercy.* The Lord profeſſes this aforehand, that he intends this but to ſome ſpecial Ones among them, *I will be merciful, but to whom I will be merciful.* The Apoſtle quoting it in the Caſe of Election, adds; *Whom he will he Hardens.* It was an Election whom he knew by Name. What is Election? Why, It is I will be merciſull to ſuch and ſuch: Merciful, ſaith the Lord, *that hath mercy on thee*; that is, that hath choſen thee, and pitched his Mercy on thee.

Well then; when the People were come into the Land, and the Worſhip of God began to be ſetled, ſtill Election ran one way more then another. There were, you know, Ten Tribes, and there were two Tribes: Election ſhewed which way it bended. I ſhall give you a place out of the *Pſalms*; *Pſal.* 78. 67, 68. *Moreover, he refuſed the Tabernacle of* Joſeph: *and choſe not the Tribe of* Ephraim. *But choſe the Tribe of* Judah; *the mount* Sion *which he loved.* He ſpeaks of the times of the Judges: The rejection of the Ten Tribes began to ſhew itſelf ſoon; he ſays, *he refuſed* the Tabernacle of *Ephraim*; but he choſe *Judah.* After *Solomon's* time they fell to Worſhipping of Calves; (Let me tell you, it is the declining of Election that undoes a Nation; when Election grows low, and ceaſes in an Age) till at laſt the Ten Tribes were caſt off; and they are, at this day: But the Tribe of *Judah* had Election among them.

Well, come to Goſpel times: When Chriſt firſt ſent his diſciples out, he gave them a Command, and he gave them an Inſtruction, as you may read in the 10th of *Matthew*, and the 10th. of *Luke*. In *Matth.* 10. 5, 9. ſays he, *Theſe twelve* Jeſus *ſent forth, and commanded them, ſaying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: But go rather to the loſt ſheep of the Houſe of* Iſrael. Yet afterwards, when the Regions were white unto Harveſt, then he bids them *go and preach to every Creature*, Mark. 16. 15. You have a Direction which he gives them, *Luke* 10. 6. *Go ye and ſay, Peace be unto this Houſe*; but be not troubled if it be not entertained: *If the Son of Peace be there, your Peace ſhall reſt upon it*: That is, one that is ordained to Peace and Salvation. What ſays *Paul*, *Hath the Word taken none effect? Brother*, ſays he, *there be many thouſands of the Jews that do Believe*: If there be a Son of Peace, it ſhall Reſt upon that Soul. Why now then, when our Saviour Chriſt was gone off the Earth, gone up to Heaven, he ſent the Apoſtle; and where the Election took place, they obtained Salvation. What is the Reaſon that the Apoſtles were forbidden to preach in ſome places amongſt the Gentiles, and bid to ſtay in other places? It was becauſe that God had *much People there*: Look in *Acts* 16. 6. *Now when they had gone through* Phrygia, *and the Region of* Galatia, *and were forbidden of the Holy Ghoſt to preach the word in* Aſia, *after they were come to* Myſia, *they aſſayed to go into* Bythinia; *but the Spirit ſuffered them not.* What is the reaſon, on the other ſide, when they were at *Corinth* Chap. 18. *Verſ.* 9. 10. *Paul* being at *Corinth* the Lord ſpake to him by a Viſion, *ſpeak, be not afraid, for I am with thee, and no Man ſhall ſet on thee to hurt thee: For I have much People in this City.* And when they came to a City, one expelled them, others entertained them:

Book I. What is the account that *Paul* gives of it, Acts 13. 48. *As many as were ordained unto Eternal Life, believed.* There were but a few among those Gentiles that Believed, others stirred up Persecutions, and they expelled them their Coasts.

Jesus Christ from Heaven forbids *Paul* to stay any longer at *Jerusalem* but to go to the *Gentiles*, *Acts* 22. 18. 21. *I was in a trance, and saw him saying unto me, make haste and get thee quickly out of* Jerusalem, *for they will not receive thy Testimony concerning me; whither shall he go then? Vers.* 21. *And he said unto me depart, for I will send thee far hence unto the* Gentiles. It was as Election ceased, or was found, so they were sent accordingly to Preach. Where there was a good company of the Elect, the Gospel ran like wild fire. 1 *Thes.* 1. 5. says *Paul, I know your Election to be of God.* Why? *For our Gospel came not to you in Word, but in Power, and in the Holy Ghost, and in much Assurance.* You know what manner of men we were among you. God did mightily raise up my Spirit, and did a great deal of Good.——I need not tell you why the *Jews* were cast off, and the *Gentiles* called: You may read from the 9*th.* to the 11*th.* Chapter of the *Romans*.

Come to the Dark times of Popery, after the Apostles were gone off the Stage. He tells you, that all the World should wonder after the Beast; it is in two places, 13 *Rev.* 8. *All that dwell on the earth, shall Worship him whose names are not written in the Lambs book of life: Look in the* 17 Chapter, 8. 'And they that dwell on the Earth shall wonder, (whose Names were not 'written in the Book of Life, from the foundation of the World) when they 'behold the Beast that was, and is not, and yet is.

You are come now to our very times. There will come a time when those hardned people the *Jews*, that they say, *spit at the Name of Christ.* Continually hardned more, and more, and caked in hardness this 1600 Years. The *Rom.* 11*th.* tells us, that there is a time coming, *wherein all* Israel *shall be saved*, 25, 26 *Vers.* of *Rom.* 11*th.* *I would not Brethren, that ye should be ignorant of this Mystery (Lest ye should be wise in your own Conceits) that blindness in part is happened to* Israel, *until the fulness of the* Gentiles *be come in. And so all* Israel *shall be saved*, &c. Why? But what is the Case of these Elect.

As concerning the Gospel, they are Enemies for your sakes; But as touching the Election, *they are Beloved for the Fathers sake*, *Vers.* 29. For the Gifts and Callings of God are without Repentance. The *Gentiles* have had it so many hundred Years; What is the reason of difference? it is Election; Therefore he concludes, *O the depth of the Riches, both of the Wisdom and Knowledge of God! how unsearchable are his judgments, and his ways past finding out.*

CHAP

Chap. 4.

CHAP. IV.

The Instance of Noah, *and his being Sav'd in an Ark, and God's Covenant made with him prov'd more largely and fully to be a Great Exemplar, and Typical Representation of Election, and the Covenant of Grace.*

IN that draught of the Line of Election that runs thorough the whole Scriptures, I could but briefly touch upon that one Particular instance of *Noah*, and his Sons: But my meditations have been Since more especially inlarged about this *Noah:* That not only himself, in his own Person, as recorded in His Story, to have been a special Instance and Example of Electing Grace, and of the Covenant thence flowing; but farther, that Gods Covenants made with him, and his Seed, and Gods dealings with him (according to those Covenants) were *Prophetique Figures* of His Covenant with his Church, in the times of the New Testament; who were, by vertue of the Election of Grace, to be raised up out of his Loins: And the demonstration of this out of the Scriptures, is the Design and Subject of this *Appendix*; which I chose thus to sever from the former, because it would have taken up too much room in that brief Enumeration of so many other Persons that are instances of Election in that Catalogue; and yet it subserveth to the same end, and purpose: I therefore annex it thereunto, as an *Appendix* to that discourse.

I have a long time look't at that which both the Old Testament, and the New, Stile the *Covenant of Grace*, or the New Covenant, to be but *Election-Purposes*, and Designs put into *Promises*: God expressing therein the gracious intentions, and resolutions of himself towards his Elect, which had been taken up by him from Eternity: Only whereas Election in Gods Heart then, did design the individual Persons, together with the things decreed, to them he hath in the *Promises*; and revealed declarations of the Covenant of Grace concealed the particular Persons; And doth only *indefinitely* propound the Subjects, of those Promises touching the Person intended, that they are *Sinners of Mankind*, and that *of All sorts and Conditions*; to whom, and upon whom, God therein declareth that he will certainly, and infallibly make good that Covenant, and the Promises thereof: And himself hath therein undertaken to perform it *in them*, though not *for them*, as to give them *new Hearts* and *new Spirits*; *to teach them to know him*, and his Son *Christ*, the Mediator of that Covenant, and the like; And in such absolute terms of Promises on Gods part doth that Covenant run, with difference from the Covenant of Works; so as the *Materials* of the Covenant of Grace are All one with *Election-decrees*, in the *things decreed*, though the Persons are not named whom God will infallibly bestow them upon; but yet with greatest certainty declared that God will perform it to and amongst Mankind: and yet the *Persons who*, being left indefinite, that ought to set All awork to seek to come under it, in such ways as God hath commanded All men that within the hearing of it seek him in.

Noah's Story, doth, partly in the reality to his own Person, partly in the Type of things in that Story: These two *Eminent parts*, concerning our Salvation.

1. *Gods Covenant of Grace*; and *Gods everlasting* Kindness therein; which is the spring of that Covenant: and for that I take *Isai.* 54. 9. 10. for my Text.

11. The *Type* of the Mediator of that Covenant, Christ; which was the Ark and how that Christ as signified in our Baptism, is the sole Author of Salvation to us: And for that I refer to the 1 *Peter.* 3. 20, 21. *Which sometime were*

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were disobedient, when once the long suffering of God waited in the days of Noah, *while the Ark was a preparing: Wherein few, that is eight Souls were saved by Water: THE LIKE FIGURE WHEREUNTO EVEN BAPTISM DOTH ALSO NOW SAVE US (Not the putting away the filthiness of the flesh, but the answer of a good Conscience toward God) by the resurrection of Jesus Christ.*

III. The *work* of the Covenant in us and upon us; namely of *Faith* &c. which God hath as peremptorily also ordained to be the means of the application of Christ for Salvation to us; and without which we shall not be saved: And for this take *Noahs* instance, *Hebr.* 11. 7. *By faith* Noah *being warned of God, of things not seen as yet, moved with fear, prepared an Ark to the saving of his House; by the which he condemned the World, and became heir of the Righteous which is by Faith.* The Example of *Noah* there in the Type, set out, gives us a lively Pattern of the Work of Salvation in us, answering to his Faith about the Ark (that is) through the work of *Application* to us *by Faith* on Christ.

IV. The Difficulties, Distresses, Hazards, Temptations, thorough which we pass, (after our being in Christ,) under the Covenant of Grace, 'ere we arrive at Heaven: And for this I take those words in the forecited. *Isai.* 54. 11. *O thou afflicted, and tossed with tempest, and not comforted!* speaking to his Church, which in their coherence with the verses afore 9. and 10. have manifestly a respect to *Noah's* Condition in the Ark: which in those 9. and 10. verses, God hath first made mention of.

And it is the first of these, upon *Isai.* 9. 10. which I single forth for my present Argument; which is an Examplication *of Election*, and of *the Covenant of Grace* in *Noahs* Person and Story.

SECTION I.

Of Election, and the Covenant of Grace; and the Church of the new Testament; the Subject of both; as typified forth in Noahs *Story. That* Noah *in his own person was intended as an Example of Election, the Covenants made with him before the Flood, and with him and his Sons after were Types of the Covenant of Grace: Proved in a Discourse on*

ISAI. LIV. 7, 8, 9, 10, 11.

For a small Moment have I forsaken thee; but with great Mercies will I gather thee. In a little wrath I hid my face from thee for a Moment; but with everlasting kindness will I have Mercy on thee, saith the Lord thy Redeemer. For this is as the waters of Noah *unto me: For as I have sworn that the waters of* Noah *should no more go over the Earth; so have I sworn that I will not be wroth with thee, nor rebuke thee. For the Mountains shall depart, and the Hills shall be removed; but my kindness shall not depart from thee; neither shall the Covenant of my Peace be removed, saith the Lord, that hath Mercy on thee. O, Thou afflicted, tossed with Tempest, and not comforted!*

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THat these words speak in the first place, the pure Covenant of Grace; and the everlastingness and perpetuity of that Grace, and Covenant, as it flows in God's Heart in, and from Election, may be apparent in the very reading the words: And Secondly, That they refer to the Story of *Noah's*

Noah's Covenant and Waters at the Flood, as the Figure, and Exemplification thereof; I hope, through God's Grace, to make evident, throughout this whole Diſcourſe: But at preſent, Chap. 4.

1. For the Firſt; You have not only the very word [*Covenant*] in expreſs terms, *Verſ.* 10. *My Covenant*, and that *of my Peace*; but alſo the pure *Grace* and *Kindneſs* of God, out of which he made the Covenant, and which he exerciſeth throughout in all the Diſpenſations of it: This thoſe many words that ſurround the Text do declare. As that, *With everlaſting kindneſs will I have mercy on thee*, Verſ. 8. *My kindneſs ſhall not depart from thee, ſaith the Lord, that hath mercy on thee*, Verſ. 10. And that the Grace of Election (though it be not under that term, or word mentioned; yet) in ſenſe and reality is ſpecified; that word, *with* [*everlaſting*] *kindneſs*, inſinuates; as graſping within it both Everlaſtings: A kindneſs everlaſting for time to come, being but the continuation of an everlaſting Mercy and Kindneſs, that hath been for ever of old, *Pſal.* 25. 6. *Remember, O Lord! thy tender mercies, and thy loving kindneſſes; for they have been ever of old:* That as God's own everlaſtingneſs comprehendeth both, *Pſal.* 90. 2. *Even from everlaſting to everlaſting, thou art God*; ſo doth, and is his loving kindneſs towards us: And thoſe other words, *Says the Lord that hath mercy on thee*; *Miſerator tuus*; which is a Periphraſis of Election, and is Tantamount, as to ſay, *The Lord who hath choſen thee*, as *Rom.* 9. (where Election is handled) the Apoſtle expreſly doth ſhew.

For the Second of theſe; That theſe things are found in, any may be fetcht out of *Noah*'s Story and Covenant, declared to him upon occaſion of the Flood, appears from this in the Text: That God, to verifie the Truth of his Covenant to his Church, alledgeth, and referreth both himſelf and us to the Waters of *Noah: This is the Waters of* Noah [*to me*,] ſaith he.

Three General Heads of the firſt part of this Diſcourſe, drawn forth out of the words, Verſ. 9.

In which words, and thoſe that follow, God doth (for they are his words by the Prophet, as his mouth) at once, point us both to *Noah*'s Perſon, (whom therefore he twice mentions) and his Waters, in his Salvation from them; as an Example of that Covenant and Mercy, which now he promiſeth unto his Church, and all her Children, (as *Verſe* 13. they are called;) to perform the ſame to them, as he had done it then to him: As likewiſe, 2. That the Story of him, and his Waters, or Flood, and God's Covenant with him, his Sons, &c. and Oath thereabouts; though in the Letter, the ſemblance they bear was but of that Temporal Salvation and Deliverance from the Flood; yet in the Myſtery thereof they were (as is here ſignified) intended as *Figures* of God's eternal Covenant and Mercies unto his Elect Church, which were to come out of *Noah*'s and his Sons Loyns: Which Church, 3. that is here ſpecially pointed at concerning his Covenant; with which he ſays, *This is to me the Waters of* Noah; is the Church under the New Teſtament, and the Seed of *Japhet* eſpecially, whom this Covenant and Promiſes do more particularly concern, as in *Verſ.* 1, 2, 3. of this Chapter will appear.

And theſe are the Three Heads and Branches of this General part of this Diſcourſe.

The Firſt of theſe Three Heads hath two Branches in it:

The firſt, concerning *Noah*'s particular Perſon; that he was firſt intended in it as an Example, as well as a Type of that Grace, and Election, and Covenant here declared to the Church.

The ſecond, That the Covenants made with him, afore the Flood; and with him and his Sons after; were Figures of the ſame, &c.

I. *Noah*

Book I.

I. *Noah in his Own Person, was intended as an Example of the Covenant of Grace.*

That Himself was the Principal, and First Covenant; Or declared Heir of the Covenant of Grace: And that made known to Him by God himself, upon that occasion of the Flood, is evident by this; That He is said *by Faith to have entertained it*, and accepted on his part, Gods declarations made then to him, as understood by Him, to be the declarations of the Covenant of Grace. And therefore it must be that God also on his part, had with that intention uttered that Covenant unto him Personally: Now that *Noah* did well understand, and apprehend, that under the Type of the Arke, and his Salvation thereby, that a further Salvation, than Temporal, was signified thereby to Him; and another manner of Ark than that of *Gopher-wood*; Even Christ the promised Seed, to save him from a more dreadful Inundation *of wrath to come*; And so from a greater destruction than that which the Waters only brought upon the lives of the ungodly of that present Age; That, I say, *He understood by Faith these things*; The Holy Ghost that knew both *Noahs* heart, and Gods also, in his Covenant to Him, and Transactions thereupon with Him, hath informed us, *Heb.* 11. 7. *By faith* Noah *being warned of God of things not seen, prepared an Ark to the saving of his house, by the which He condemned the World, and became Heir of the Righteousness which is by faith*, Which last words, *He became heir of the Righteousness, which is by faith.* do give us the true intent of the former words, by shewing us, that *Noah* had in those dealings of God with him, the very *same righteousness*, for the Object of his Faith, which our Gospel now proposeth to us, and which our Faith doth lay hold upon: (For why else doth He propose it as an Example of that Faith He exhorted us now to have?) Which the same Apostle in his other Epistles doth in the same Phrase, and Language, stile the Righteousness of God; And the Righteousness of Christ, which is by Faith. *Phil.* 3. 9. *Not having mine own righteousness, which is of the Law, but that which is through the Faith of Christ, the righteousness which is of God by Faith*: Which Righteousness for justification, He more Setly Treateth of in the Epistle to the *Romans*, under the same very words, *Rom.* 3. 21, 22. *But now* (that is, under the Gospel) [*The righteousness of God*] *without the Law is manifested; being witnessed by the Law, and the Prophets*: [*even the righteousness of God, which is by faith of Jesus Christ*:] Now *Noah* was a Prophet, *Gen.* 9. And among other Prophets, witnessed to this Righteousness: himself first believing in it, and then being a Publick Preacher of Righteousness, (as the other Apostle calls Him:) And not only of that Righteousness of an holy Life, (in which he Himself so exceeded, which follows upon Believing;) But of that Righteousness *which is by faith*, as it hath Christ for its Object. And certainly, if He were a Righteous Preacher,) as He was; Then that Righteousness himself had recourse to himself, and his own Salvation, that he Preached unto others, for their Salvation: Now it was that Righteousness *Noah* had an Eye upon, (as Typified by his Ark, and from thence had learned it;) and had recourse unto, for his Eternal Salvation: (As the Apostle to the *Hebrews* Testifies:) Although He were, as is testified of Him, in respect of his own inherent Righteousness, the most Righteous Man in his Generation: *a perfect and just Man.* And in Sign and Token, that yet He had his Eye upon this Righteousness out of himself, to save Him, it was, that through the same Faith He betook himself to that Ark, a means wholly out of himself, to save him from the waters: which otherwise, all his own Righteousness would never have done: For why else is it there said, that by preparing the Ark, *He became Heir of the Righteousness which is by Faith.* Which Righteousness by Faith, to be Christs Righteousness, all sound Protestants do profess: And as the Righteousness He believed on, and was made Heir of, was this Gospel-righteousness, signified to Him by the Ark; So the rest of those things there mentioned, did in their several designs much Type out to Him, things Spiritual; and of like Spiritual Mystery. As the *flood* Typed forth the *wrath of God unseen* by carnal eyes: And the condemnation of the World there spoken of, was the condemnation to Hell, and

not

not to the waters only, as *Peter* informs us: Yea, and He condemned the World more by preparing that Ark, and by Preaching a Gospel-Righteousness to Men, or the *Messiah* to come, whom He is also said to have Preached in the Figure, 1 *Pet.* 3. 19, 20. *than by all his holiness*; As that *Heb.* 11. 7. doth witness. Chap. 4.

Let us now approach to bring together, what I premised concerning the Covenant and Grace, and Election; (Which are the Subject of the Text in *Isaiah*, and mine also;) And the Passages which we find in *Genesis* concerning *Noah*, together: And see how appositely they correspond, and agree to this my purpose.

1. It is greatly Observable, that in the Sacred Story, *Noah*, was the first of the Sons of Men, unto whom God ever spoke of a Covenant. There was Promise indeed of Christ, the Womans Seed, uttered before; Which all the *Patriarchs* before the Flood lived upon: But under the Title of a Covenant, never no mention; no, nor of the word Grace, till now: *Noah* had the first honour of both these Gospel expressions, *Grace and Covenant*. And therefore most properly, and meetly, hath God here in *Isaiah*, singled out the Instance of *Noah* for both: or, *Primum in quolibet genere est mensura reliquorum*: The first in every kind, is the measure of the rest of that kind, that do after follow: This of Covenant, you find in *Gen.* 6. 18. *But with Thee will I establish my Covenant*: There's the First, And 2ly. The expressing of Grace is to Him, and first to Him; in *Vers.* 8. *But* Noah *found Grace in the Eyes of the Lord*. And it's Gods own Speech unto Him, though spoken by God as in the Third Person of Himself: And it is not the addition of *Moses* the Pen-man; But it comes in a continued Sermon made to Him, by God Himself, and uttered privately to none but Him: And that Speech is pure New Testament Language: *To find Grace and obtain Mercy*, as *Heb.* 4. 16. And after it had been thus first uttered to *Noah*, this Speech came after into more frequent use; both in the Old, and New Testament, As unto *Moses*, Exod. 33. 12, *Unto* David *his chosen*, Acts 7. 45. And the blessed Virgin *Mary*, Luke 7. 70. Thou art *Engratiated*: *gratia donata*: endowed with Gods Favour, and the Sense is the same: And this Title, *Noah* was the first that bore it, as a new Addition to the Coat of Arms of Gods Elect; Which from that time they have worn as the highest Title of Honour.

And it was not afore now given to *Noah*: Yea, Grace in the *Hebrew* (as *Ainsworth* Observes) is in a manner the *Anagram* of *Noah*, his Name: though the Letters in the Name *Noah*, do in their direct Order signifie Rest; Yet such a Rest as is out of Grace given, and bestowed, which an inverted order of the Letters signifies; See for this *Ainsworth* on *Gen.* 6. 8.

And Thirdly, It was the Grace that is, and was in Gods Heart towards Him, that is meant, as that additional shews, [*In the eyes, or mind of Jehovah:*] And not that Grace which was in *Noahs* Heart: That was but the effect. To find Grace in ones eyes, is indeed a phrase used likewise of *Mans* being favourable to another, (as in those places, *Gen.* 34. 11.——1 *Sam.* 1. 18. And many other:) Which yet comes then to be used, when the kindness sought, or to be bestowed, depends meerly on the good will of the Man who is to cast it upon the other, and wherein they that seek it, when that manner of Speech is used by them, do acknowledge no merit, or worth in themselves, why that favour should be shewen them: And therefore much more it hath that import, when it is spoken of God, and of his Grace towards Man, of whom the Apostle says; *Who hath first given to Him*, &c. And moreover imports, that Gods Eyes, and Foresight, saw nothing in the Creature, why He should Endow Him with it; Yea, furthermore, to find Grace in Gods eyes, is when God prevents the Creature, in its very seeking of it; As *Isaiah* 65. 5. *I am found of them that sought me not*. Which was becaus they had found Grace in Gods eyes afore they sought it; And without their having done any thing to move Him to it. And the word [Found] also, which is added unto *Grace*; Or (as here) doth superadd to this import; The *Græcians* call a thing unlook'd for, not dreamt of: Or freely cast on one (by chance as it were) without his looking for it: They call it εὕρημα. A thing found: And

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such is Gods Grace, as that word, *found grace*, intimates: All which expressions suit perfectly with Grace in God Electing, or with Electing Grace. The eminentest Person to whom Grace (as Electing) is attributed, was *Moses*, who bears that Title, *Moses his chosen*, Psal. 106. 23. And the Election of Him is exprest by this very Phrase, *Exod.* 33. 12. *I know thee by Name, and thou hast also found Grace in my sight*: That is, God had chosen Him freely, to be Personally, and individually [*His*:] And we find Gods Foreknowledge, is put to express Election, as it is Gods *Foundation*: *The Lord knows who are his*; And Gods People whom *He foreknew*, in *Rom.* 11. 2. Are in *Vers.* 5 *But a remnant according to the Election of Grace*: And so towards *Moses*, Gods Grace cast on him, was the sole product of Gods Will: So *Vers.* 19. of *Exod.* 33. Interprets it, and applies it to Him, *I will be gracious to whom I will be gracious.* God therein giving *Moses* the true ground, and account, why He was gracious unto Him, when not to others: And therefore those very words are cited under the Instance, and Case of *Moses*, by way of discrimination from *Pharaoh*, as the opposite Person whom *Moses* had to do with, to prove Election, *Rom.* 9. 15. And in the same tenor, and meaning of Speech, it is, that God declares of *Noah*; Noah *hath found grace in the eyes of Jehovah*: And it may also be said of Him, *that God knew Him by Name*: For to testify his having Pre-Ordained Him, and separated Him from the Womb, (as *Paul* speaks of Himself) unto Salvation; As also that deliverance in the Flood, out of his meer Free-Grace; He inspired his Father with a Prophecy about Him, at his very Birth: Look as God inspired his great Prophet *Enoch*, to give his Son *Methuselah*, a Name that foretold the Flood, and the Year of the coming of it, being by Interpretation, *He dyeth*; *The emission*, or Dart cometh, meaning the Flood: *Enoch* being a Prophet, foretelleth this his Son should die, and then the Flood should be emitted: (And therefore our days, as *Methuselahs* were, are appointed, and set:) In like manner God inspired *Noahs* Father with a Name, which foretold the Restoring of the Earth from that Curse; (Even from *Adam*, all along due to it) from the Flood: And for the giving both the Earth, and a New World of Inhabitants, Rest in it again, by that *Noah*, who was then born unto Him, Thus *Gen.* 5. 29. And this being foretold of Him at his Birth, when He had *done neither good, nor evil*, (As in the case of *Jacobs* Election out of Grace, and *Esaus* rejection, the Apostle Argues;) doth plainly argue it was Gods Free Grace towards Him, which had separated Him from the Womb hereunto, and no Righteousnes at all of His, and out of the same Grace still continued towards Him: Now when He acquaints Him with his Purpose to bring the Flood, He tells Him, he would deliver Him out of it: And that it was his sole Grace born to Him from the first, that was the Cause and Designer of that his Salvation; *Thou hast found Grace in my sight*: And therewith utters a Covenant, Obliging Himself so to do. And though God mentions the Grace, or Righteousnes that was in *Noah* also, yet as that, which that Free Grace which had been in Gods Heart towards Him from his Birth, yea, from Everlasting, had wrought in Him, to make Him meet for that Mercy, and Deliverance: Yea, and further, to testifie, He knew him by Name, and had Ordained him out of pure Grace unto this, he gave Him a *name*, That in the Letters inverted bore the stamp, and Impress of the Grace of God, (as was before Observed:) Even as at the Baptists birth; He by a wise disposement ordered him a Name, signifying in the indirect placing of the Letters, Grace: Shewing that He was out of that Grace separated from the Womb, unto his Work, &c. As *Noah* here had been.

I might at large give an Interpretation of his Father *Lamechs* Prophecy of him, and shew how he was declared an exact Type of Christ to follow. The Founder of the new World the Church, the remover of the Curse, by being Himself made a Curse: The easer of our toyl, and all sorts of miseries we labour under, and giver of us Rest, *Matt.* 11. *Heb.* 4.

And Fourthly, This was done (as I added) with a *discrimination*, or difference put between *Noah*, and the rest of the World, out of special Grace to Him: (And Election, or Choice, (which is to single one out from others) always supposeth a leaving out of others:) And the occasion whereupon it comes in, is with a *But*; [*But* Noah *found Grace*,] &c. Which is spoken even whilst on the other hand God just afore had told Him, in the Verse afore; *I will destroy Man whom I have Created from off the Earth*, *Vers.* 17. And then at the 18*th*. *Vers. But with Thee will I establish my Covenant.* He is at his [*But*] again: Thereby denoting

noting the same discriminating Grace of Election, as if He had said [*But with Thee!*] Singling Thee forth Personally, and by Name, from the rest of the World [I will establish my Covenant] that is, make this as a sure and stable Covenant with thee: (as afterwards David speaketh of Gods Covenant of grace with him 2 *Sam.* 23. 5.) which I do not with others. So then, do but joyn Vers. 8. *But* Noah *found Grace*, &c. together with the words of Vers. 18. *But with thee will I establish my Covenant*; and then you have 1. Grace declared to be the Foundation or spring of this Covenant, *Vers.* 18. and 2. That Covenant itself declared to be stable, and irrevocably firm from out of the same grace [I will establish &c.] and 3. All put together rising up to this, as if he had plainly Stiled it [*THE COVENANT OF GRACE*]. Thus it was to *Noah's* own person: Yea and such a Covenant as we usually describe the Covenant of Grace to be: Proceeding from Election Grace at first, and continued stable and firm out of the same: as before we have in *Noah's* example explained it. Chap. 4.

And, that it was the Covenant of Grace unto *Noah's* Person, and propoposed in him as a Pattern and Example to us, who were after to believe, there is further [*Reason*] for it. If the same Covenant, as it was afterwards estated upon *Abraham* and *David*, are so to be understood (as generally we acknowledge) then surely the first Covenant, that under that Title and notion, God did promulge to Mankind, and thereof Grace by name was the Foundation, established with this Man; a Man of as great holiness and acceptation with God, as any of them were: For which you may take the Judgment of God himself, who ranks him in the head of the first Three (I allude to *David's*) Worthies of the Old Testament: *Ezek.* 14. 14. A man perfect in his Generation, and singled forth of an whole World destroyed before his Face, unto which he had been the Preacher of Righteousness, the *Righteousness of Faith*, whereby men are to be sav'd in All Ages, and thereby condemning them for neglecting and refusing that Salvation; *Heb.* 11. 7. even to Hell, 1 *Pet.* 3. And further, the Beginner, and Founder of a new World; and in that respect a Type of a Second *Adam*; Yea, and the Father of him, namely Christ according to the Flesh; yea and with him of all the Elect, whether Jews or Gentiles, that after succeeded: Then surely, I say, this Covenant was to himself the Covenant of Grace, as well as unto any of them, and promulged to him, as the Father and Head, as on behalf of the Elect his Sons, to proceed out of him; as theirs also was in them to their Children.

If it be said, That this Covenant respected only the Temporal Salvation of *Noah* in the Ark.

Besides, That it may be answered, That so did the Covenant, declared to *David* (in the first delivery of it, in 2 *Sam.* 7. from *Vers.* 12. and so on) speak but of his House, and establishing of his Kingdom to his Seed; whilst yet his own Salvation (2. *Sam.* 23. 5. *God made with me a Covenant, and this is all my Salvation*) and the Salvation of the Elect thorough Christ was intended therein: So here, It may also be replied, That the word *Grace* as it is spoken of God, and to express his Grace, is too deep a word to be bestowed only upon a meer temporal Salvation; but only used where the Eternal Grace, and Love of God is the Fountain of it: The favour God bore even to *Adam* in Innocency, is no where so far ennobled as to be stiled *Grace*; nor are the Gifts in *Temporaries* tearmed *Grace*, though they be called *Spiritual Gifts*, in their kind, and freely given to the Rebellious also.

But, besides such Returns as these to this Objection, that which will make the Answer Compleat, is the Consideration of the 2. Branch afore proposed; Namely,

That Noah's *Covenant, over and besides its being to his Person the Covenant of Grace, and he an Example thereof to us therein; that also both that Covenant afore the Flood for his temporal Salvation in the Ark*, Gen. 6. 7. Chapters, *and that other after the Flood*, Gen. 9. *were Figurative, or Prophetique Types in Gods Intention of Eternal Salvation, unto himself, and the Elect of his Posterity to come, especially under the New Testament.*

When this is joyned and added to the former, and proved that it was the Covenant of Grace to *Noah's* Person, &c. makes not only the Answer to the

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objection sufficiently compleat, but also will prove a foundation to the main things to be built up in this following Discourse.

This Position, the Apostle *Peter* doth *in terminis* affirm, in his 1 *Epist.* 3. Chapt. *V.* 20. 21. *God waited in the days of* Noah, *whilst the Ark was a preparing* [*wherein*] *few, that is eight Persons were saved through water:* [*the like figure whereunto*] *even Baptism doth also* [*now*] [*save us* ;] It is express, that the Salvation of him and his Sons was intended as a Figure, and a Figure that did bear a likeness, or parallel in it, unto *our everlasting Salvation*, and the things thereof: And Further, that it was not only to *Noah* himself a Figure of his own Everlasting Salvation, as figuring forth to him thereby that God would save his Soul Eternally; but prefiguring that Salvation which is [*now*] revealed unto [*us*] (as his words are) and therefore prophetick of ours: For what under the Old Testament is called a Figure, or a Type of things of the Gospel, that did God, and his Spirit intend by that as a Shadow to signifie and foretell a substantial Reality of those things to come under the New, in the truth, and verity of them: For so in the like case the Apostle warrants us to understand *Hebr.* 9. 8, 9, 11. *The holy Ghost signifying thereby* (says he) Vers. 8. &c. *They being a Figure for the time then present*, as Vers. 9. *of good things to come*; so Vers. 11. namely, those good things under the Gospel, and the same must hold here in this: for the Apostle as expresly calls it a Figure here as therein those mentioned.

If that Salvation then in the Ark was a Figure of that Gospel *Salvation now*; Then *Noah's* Covenant out of special Grace (in compare to the World) for that Salvation of him, and his Sons, was in like manner intended for *a Figure of that Covenant* for our Salvation under the Gospel: Yea, and also of that *discrimination* of *Grace*, which was the Foundation of *Noah's* Covenant; And moreover, this must have been the Figure also of a far more transcending Grace, to be the foundation of our Covenant, proportionably in an excelling Glory of it, unto what the Greatness of our Salvation bears (as being the effect thereof as the cause,) in compare with that Temporal Salvation of *Noah's*: And that Grace of ours, is no other than that *Exceeding Riches of Grace* our Gospel so extols, *Eph.* 1. and 2. Chap. These all are of a like commensuration and Elevation, in this their kind and Proportions; As an Everlasting Covenant; an everlasting Salvation; proceeding from an everlasting Grace, and Love: And then that which was the sole outward means of *Noah's* Salvation (*the Ark*;) must have (it being a Figure in this Round) a superexcelling *outward means* answerably thereunto; as the sole means prefigured, and that is Christ, the Mediator of that Covenant; in whom alone we are gratiously accepted, and who is the Author of that eternal Salvation: These all hang together (as we say) on one String; are all connext, coherent, and inseparable, Covenant and Salvation: *Thou hast made a Covenant with me* (saith *David*) *sure and stedfast, and this is all my Salvation, Sam.* 23. and Grace and Salvation joyned; *By Grace ye are saved*; said twice over, *Eph.* 2. But you have them all joyned, Even Christ our Ark, and all use and universal suffrage of all the Prophets that have been since the World began; Luke 1. 69, 70, 71, 72, 73. *And hath raised up an horn of Salvation for us, in the house of his Servant* David: *As he spake by the Mouth of his holy Prophets, which have been since the World began: That we should be saved from our Enemies, and from the hand of all that hate us; to perform the Mercy promised to our Fathers, and to remember his holy Covenant: The Oath which he sware to our Father* Abraham: Yea, and I may say, which in the Figure he sware to *Noah* too: And my Argument for this is fetcht, not from the real inseparable connexing and hanging together of the things themselves; and that therefore if but One of them be set forth in the Type, the other must be, by consequence, and from the conjunction of the things themselves in the verity itself, be supposed also to Exist. This Argument, though it might hold (I say) to prove the Existence of those other things that are so connexed together, yet might prove an Argument that would fail us, if we should go about to argue from the Type it self; for then the things argued must be also found to have a lineament of Similitude in the Typing of it forth in the Type it self.

Now

Now no One Type also is in all things a compleat representation, of the whole Substance of all that are connext with, and appertain to the thing signified in the Type. And therefore it was, that God hath drawn and Painted out the things of the Gospel in so many several Pictures, that one might foreshadow more specially the resemblance of one thing, another of some other. Yet this I will affirm concerning this Type of *Noah*, that this one of *Noah*, as it is instanced in by our Apostle *Peter*, hath the likeness of as many; and specially of All those four we have insisted on, (which are the main Studs, and Substantials of our Salvation) as perhaps will be found in any other single Instance of any Type whatever. Our Apostle in that place terms our Gospel-Salvation not barely Figure, τύπος, but ἀντίτυπον, *a like Figure*, (as we translate it;) a correspondent Figure (as others:) τύπος, a Figure, imports a likeness; but ἀντίτυπον, a like likeness; that is, an exceeding likeness; as farr as a Shadow may be supposed to represent a Substance; At least, that there is a more than usual likeness, than is found ordinarily in other figures: If not a nearer, yet that a larger extensive likeness shall be found in this, if narrowly observed: The Parallel Lines of each run along further, and correspond in very many things alike. Now therefore, it being thus spoken in respect of similitude, or likeness; we might warrantably go by this Rule (which in expounding the signification of Types is a good, and sure Rule) that when and where we find a Type of the Old Testament applyed by the Holy Ghost, to some *good thing* that was to come under the New, which is the main Substance of that Type; yea, and although it prove to be the thing prefigured in the New, be instanced in, and pointed at, but in some one particular; yet this warrants our Application of other parts wherein a likeness or resemblance doth appear between the Figure in the Old, and the thing figured, as we find them scattered up and down; though they be not punctually, and precisely applied to each of the Particulars, between which, and the Figure the likeness proves to appear: The Holy Ghost pointing us, though but to one parallel, Sanctifies all the rest that appear parallel also: This rule holds in expounding parables; and it must needs be safe in expounding Types: So then, if *Peter* had only instanced but in one particular, that the Salvation in the *Ark*, &c. was a Type of Gospel *Salvation*, sealed up in Baptism, we might warrantably have made up those other we have mentioned; as that this Ark was the Figure of our Christ, as he is applied to us in Baptism; yea, and of whatever else we find to be in Baptism touching our Salvation, analogous, or bearing resemblance with those passages about *Noah's* Salvation in the Ark. We see that the Apostle himself makes an application of the very number of Persons that were saved in *Noah's* Ark, to have had a significancy in it of the paucity, or fewness of the Persons who shall find the like special Grace under the Gospel, to be effectually partakers of Salvation; although multitudes shall profess Christianity, and be outwardly partakers of Baptism: As in *Noah's* days there were many that professed themselves to be the Sons of God, that perished in the waters: Thus our Apostle makes use of that small circumstance of the Paucity of the Persons; and because our Lord had foretold in his hearing, that there be few that find the *narrow* Gate, and *way that leads to Life*; *Matth.* 7. 14. and *few that shall be saved*, Luke 13.23. and that for this cause that *few are chosen*, in comparison of the many that are called; especially of the many that go to Hell: Therefore *Peter* observeth the fewness, but of eight Persons, that were saved in the Ark, puts that into his Figure, there, of the Ark: *Wherein few*, (says he) *that is, eight Souls were saved*: He intends not, (though retaining the Number of eight the definite Number of Persons that is of eight only under the Gospel to be saved (the Number of his

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Ἀντί in composition doth inhance the signification of that which it is compounded with; as ἀντὶ signifies a price; ἀντίλυτρον Imports a full and adequate price, every way answering; ἀντίτυπον speak equivalency; and when it is added on the likeness, that is, in a Figure to the thing Figured; or *é contra*, in a thing figured unto a Figure, it imports somwhat more than what is ordinary, and common, between things, of that nature; that is, than is between other usual Figures and things figured in comparison unto this. And if it be said that the word here ἀντίτυπον, is applied unto the thing figured; as denoting our Baptism, and Gospel Salvation to be the truth, the Substance figured: I Answer, That however it is for the likeness, for the near resemblance, that is, between them; whither it be attributed to the Figure, or thing figured; it shews that in respect of mutual similitude, it is given for this respect to the other: For the Figure, and things figured, are relatives, in respect of their likeness: And so it comes all to one, with which of the two ἀντὶ is compounded: For in *Hebr.* 9. You have ἀντίτυπα applied to the Shadow of Heavenly things.

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his fellows the Eleven Apostles exceeding in his view that Number;) but he sets down [*few*] as indefinitely signified by that eight, then comparatively to the whole World.

Now then to confirm my Argument, that the Holy Ghost by *Peter*'s Pen, having pointed us to *Noahs* Salvation, and his Sons with him, as that which was the figure of our like, though far supertranscending Salvation [*Now*] under the Gospel; God hath by that one particular instance (if there were no more) sent us to the Story of *Noah*, and therein unto all that concerned that of his Salvation in the Ark. And therein we finding also not a Promise, but a *Covenant established* with *Noah* for that Salvation; *A Grace* likewise in the heart of God to have been the foundation of that Covenant; An outward means, *an Ark*, the only means that could have been of that Salvation, and this wholly of Gods inventing; and therein *Noah* to have been preserved *in midst of waters*; And then viewing over the New Testament (and the Old too, so far as pure Gospel is up and down manifested therein) we there do find up and down a *Covenant* made, and established with, and for the said Salvation (which Salvation, *Peter* expresly guides us unto) of Gods Elect under the Gospel. And an exceeding abundant Grace, the Original Cause and Fountain of that Salvation, and Covenant: And Christ whom God hath set forth as the only means, or name under, and whereby men should be saved from that wrath; That, if found out of him, will fall upon all the World. These things, and all these things being so expresly set out unto our view; both on the one hand in *Genesis*, and in this conjunction mentioned, and those other; All of them which are the substantial points of our Christian Religion) we finding in our Gospel as Causes of our Salvation; χάριν ἀντὶ χάριτος, Grace, for Grace, Covenant, for Covenant, Salvation, for Salvation, and an Ark for Christ; How shall we otherwise but conclude, that these are Parallels? Or in *Peters* language ἀντίτυπα: *Like figures* the one of the other, for in likeness, and resemblance they correspond one to the other.

But we are not put to it for the proof of All this, to proceed by this way of consequential Inferences; for behold they are all the four of them more than impliedly specified, and yoaked together, in this one Text of the Apostle *Peter*; For as there is *Noahs* Salvation, for our Gospel Salvation, so his Ark Typifying forth our Christ, and that as expresly, for his adding as his last words in the *Verse*, *Saved in Baptism by the Resurrection of Jesus Christ*, is a manifest reference unto, and resemblance of the manner how *Noah* was saved in the Ark from out of the waters; and in being carried thorough the Waters safe to Land, it still rising up under them as the Storms did fall, by parts, or by whole-sale upon it, and endangered the overwhelming of it, till at last it arrived safe, and rested on Mount *Ararat*; An exact Figure and Semblance of Christ in passing thorough the waters of Death, Storms of that Wrath, and Curse due to us, poured forth upon Him: By and under which it was not possible for him to be holden, as *Peter* speaks *Acts* 2. and so *Noah* received it as *Abraham* did that of *Isaacs* delivery; As a figure of the Resurrection of his Ark Christ, and of all in Him.

And whereas, here Baptism is said to be the figure of the Ark, not Christ: I Answer, know ye not (as *Rom.* 6. the Apostle *Paul* speaks) *That as many as were Baptised into Christ, were Baptised into the likeness of his Resurrection*; (As also of his Death first,) *that like as Christ was raised up*, &c. So we being planted together in and with him; should after Baptism walk in newness of life. So then, it is Christ, in whose Name we are Baptised, and into whom we are implanted, which is the significancy of Baptism.

Again, 3ly. That the Baptism is made the thing figured; doth as evidently prompt us to the *Covenant of Grace*, as included in Baptism, and so to have been prefigured therewith; for what more properly doth Baptism serve? Or was Instituted for as an end containing in it, than to be the Seal of the New Covenant of Grace (even as Circumcision was of the Old Covenant *Gen.* 17. And Baptism also succeeding in the Place, and Office of it; as the *Col.* 2. tells *Yea, and Circumcision was then suddainly the Seal of the Covenant of Grace*, to the Elect that were then, *Rom.* 4. 11. compared with *Gen.* 17. This will per-

perfectly convince us; That therefore Baptism now much more is the Seal unto us of that *Covenant*,) Yea, and the Broad Seal too of the whole Covenant; That is, of All things that are contained in the Covenant; and is therefore Administred but once for All; Because it at once comprehendeth all that belongs to the Covenant for our Salvation: For therein not only the Grace of Jesus Christ, the Mediatour of the Covenant, and of our implanting into Him, and into his Death, and Resurrection, are represented; But we are Baptised, *In the Name of the Father*, as *of the Son*; Yea, and also, *in the Name of the Holy Ghost*: And therefore the *Love of God the Father*, who is the Founder of the Covenant, *And the Communion of God the Holy Ghost*, The Applier of the Covenant, are Sealed up unto us, even all of these, and whatever the Covenant doth comprehend, and all these things at *once*: And therefore full well might the Apostle (as he doth) tells us, That *Noahs* Salvation was the figure of ours; For in the figuring our Baptism, it contained as in a figure, all these things in it: All that belong [To *Us* Now,] that is, under the Gospel; Both which words He with an inculcation, urgeth upon our Observation, that we might be deeply apprehensive of the abounding significancy of this (though but) one Type: How much of our Gospel truths substantial Salvation were included in it alone, to the end to engage and set our thoughts a-work, to search out the full Mystery thereof at large in all the particulars of it. Chap. 4.

This as to *Noahs* Covenant, afore his entring into the Ark, *&c.*

There was a Covenant, (I must not call it another Covenant, But yet) a second time renewed with enlargement, and withal said to be *established* with *Noah*, and his Sons, after his and their coming out of the Ark; and promulged upon his having offered up that famous Sacrifice in *Gen.* 8. the last Verses: And then in *Gen.* 9. in the 8*th. Vers. God spake unto* Noah, *and his Sons with him*, (So it runs these unto them, as well as to him,) saying, *And I, behold I Establish my Covenant with you, and your Seed after you:* And again, *Vers.* 11. *And I will establish my Covenant with you, neither shall all flesh be cut off any more by the waters of a flood; neither shall there any more be a flood to destroy the Earth.* This, say I, was the Figure of the Covenant of Grace, to the Church of the New Testament, that were to be the Seed of Him, and his Sons, (of which hereafter;) And unto the words of this Second Covenant with *Noah* more especially, it is that the words of my Text in *Isaiah* relate, *Vers.* 9. *For as I have sworn that the waters of* Noah *should no more go over the Earth; so have I sworn that I will not be wroth with thee, nor rebuke thee.* That is, my Everlasting wrath shall never overwhelm Thee; (For of that wrath, that Universal Flood, that passed over the rest of Mankind Children of wrath, was the figure) which words, *not to destroy the Earth*, are found in, and do belong to that Covenant in *Gen.* 9. as you will clearly see, if you compare the even now forecited words out of *Vers.* 11. of *Gen.* 9. And this Covenant God stiles here in *Isaiah*, [*the Covenant of his peace.*] *Vers.* 10. For as that Covenant in *Genesis*, 8. 9. Chapt. was upon *Noahs* Offering that Sacrifice, and Peace-Offering in it, Chap. 8. 20. with which God professed Himself so well pleased, as 'tis said, *he smelled a sweet savour, Vers.* 21. So signifying Himself at Peace, and Attoned with *Noah* and his Sons; And propitious unto the New World, they were to be the Restorers of, (for that was the season God took to express this Covenant in:) Now this Sacrifice was in the figure (as the former Salvation in the Ark had been (as you heard out of *Peter*) a figure, *&c.*) of a greater Sacrifice than this of *Noah's*, even of Christs: With which, and for which, and in the Intuition of which God Establisheth this Covenant, which he termeth *the Covenant of His Peace*: Both because He pacified by Christs Sacrifice, *who is our Peace*, 1 Col. 20, 21. As also because he promiseth Peace; His Peace to those the Elect of Mankind, to come out of *Noahs* Sons Loyns: And that Christs Sacrifice was figured out by that of *Noahs*, the Apostle hath discoursed; Whilst in speaking of Christs, he useth the very words wherewith Gods acceptance of *Noah's* is expressed by *Ephes.* 5. 2. *And walk in Love, as Christ also hath loved us, and hath given himself for us, an Offering and a Sacrifice to God for a sweet smelling savour:* (Which latter

are

Book I. are the very words in *Geneſis.*) And beſides, it is certain, that unleſs God had ſmelt ſo far off aforehand this Sacrifice of Chriſts that was to come; The ſmoak of Beaſts Sacrificed, had had but an unſavoury Sent in Gods noſtrils, as well as Mans: But the ſmell and ſavour thereof (though ſo long afore) perfumed this of *Noah*, *And went up into the Noſtrils of* Jehovah.

But not only Chriſts Sacrifice is thus in theſe ſpeeches pointed at by the Apoſtle, as ſignified in *Noahs*; (And a Covenant was then, and at all times uſed to be ratified by a Sacrifice, *Pſal.* 50. 5. *Heb.* 9. 18. 20. and ſo on:) But furthermore as touching our Covenant of Grace, it is evident, that when God himſelf did moſt Solemnly proclaim, and ſet forth that Covenant as to come in the days of the New Teſtament; That he hath likewiſe recourſe unto like words and paſſages, taken out, and borrowed from that latter Covenant of *Noah*, thereby to expreſs that New Covenant of Grace by, and confirm the ſtability of it to us: (Which is a conſideration of ſome moment to our Subject afore us:) There are Three Chapters in *Jeremiah* following one another, wherein this Covenant of Grace is ſet by, and profeſſedly handled, by way of Prophecy, ſo as no where elſe the like in the Old Teſtament, 1 Chap. 31. *Verſ.* 33, 34. *But this is the Covenant that I will make with the houſe of* Iſrael: Thus ſpeaking with difference from the old Covenant then more in view, and 'tis his new Goſpel Covenant, the ſame with *Heb.* 8. the Apoſtle citeth; As that, *to write the Law in their hearts*, &c. as you may read in thoſe Verſes. Now to confirm to them this Covenant, he adds in that place *Verſ.* 35. *Thus ſaith the Lord, which giveth the Sun for a light by day, and the ordinances of the Moon, and of the Stars for a light by night, which divideth the Sea, when the waves thereof roar; The Lord of Hoſts is his name:* Where what our Tranſlation reads, *which divideth the Sea*, &c. Our *Engliſh* Annotation out of the *Hebrew* renders, *which ſtilleth or maketh quiet the Sea, or ſetleth the Sea when the waves thereof roar*: (That is (as they) do keep the Sea within compaſs, and make it reſt within its bounds. The tendency of this to my preſent purpoſe, you will perceive, when I have added what in the other Chapters we find to follow: Then again in the 32. Chapter, God rehearſeth more pieces that belong to the ſame Covenant of Grace, *Verſ.* 38, 39, 40. *And they ſhall be my people, and I will be their God, and I will give them one heart, and one way, that they may fear me for ever, for the good of them, and of their Children after them*: *And I will make an everlaſting Covenant with them, that I will not turn away from them to do them good, but I will put my fear in their hearts, that they ſhall not depart from me.* Though promiſed to begun upon his Elect people, that were to return from *Babel* to their own Land, as the reſt of that Chapter ſhews: For the Covenant of Grace had a ſecret efficacy to the Elect, in the Old Teſtament, as well as in the New. Then Thirdly, In the 33. Chapter, God receiveth other particulars, belonging to the ſame Covenant; and that as they were more evidently to be performed in the days of the New Teſtament; For to thoſe days do the words of the 15*th. Verſ.* refer, (which comes in amongſt the midſt of thoſe Promiſes in that Chapter:) *In thoſe days, and at that time will I cauſe the branch of righteouſneſs to grow up unto* David; *and he ſhall execute judgment, and righteouſneſs in the Land*: And *Verſ.* 16. *In thoſe days ſhall* Judah *be ſaved, and* Jeruſalem *ſhall dwell ſafely, and this is the name wherewith ſhe ſhall be called, The Lord our Righteouſneſs*: That is, when Chriſt who is the Mediatour of that Covenant ſhould come in the fleſh, in which days the Covenant of Grace ſhould appear nakedly, and openly in its pure Glory; And the outward cruſt of the Old Covenant with the *Jewiſh* Church (under which this of the New did then run undermoſt hidden, as Arteries under the Veins) ſhould decay as grown old, as the Apoſtle in the ſaid *Heb.* 8. doth Argue.

Now

Now God having thus ſo explicitly ſet forth the Subſtantial Materials of this New Covenant in theſe Three Chapters; then for a Cloſe to all he had ſaid about them, there cometh a ſpecial word to *Jeremy*, *Verſ.* 19. *And the word of the Lord came unto* Jeremiah, *ſaying*, &c. And it is to verifie the ſtability or everlaſting ſureneſs of this Covenant, (as in *Iſai.* 55. the next Chapter to my Text) is celebrated: He doth inſert, and (as it were) call in for Witneſſes to atteſt, and confirm the ſaid *ſtability* thereof, divers of thoſe Paſſages which we find in the Covenant made with *Noah* (which purpoſe they ſerve moſt aptly and ſuitably unto: For in making that Covenant with *Noah*, God had uttered himſelf in theſe words of everlaſtingneſs, *I will eſtabliſh my Covenant with thee*; ſo to certifie and *aſſure* the like ſtability of this Covenant of Grace, the Materials whereof had been in theſe Three Chapters ſo largely inſiſted on: Now moreover (as his Tranſition, *Verſ.* 19. is) a ſpecial *Word muſt* come, and is added on purpoſe, and alone, and over and above the former, to verifie the unalterableneſs of it; and that as exemplified by thoſe unalterable things promiſed to *Noah* in his: For what follows firſt in, *Verſ.* 20. *Thus ſaith the Lord, if you can break my Covenant of the Day and of the Night; and that there ſhould not be Day and Night in their Seaſon*; There is One paſſage in *Noah*'s) and *Verſ.* 21. the reddition follows, *Then may alſo my Covenant be broken with* David. *Then may alſo my Covenant* (that is, my Goſpel Covenant) *be broken with* David; unto whom, as we all know, was made the Promiſe of Chriſt; who himſelf was the Spiritual *David*, the Mediator; and with whom the New Covenant for all the Elect was publiſhed by God, in *David*'s Name; (which I need not inlarge upon the proof of, to be meant in this place of *Jeremy*:) Then again, a ſecond paſſage of *Noah*'s is inſerted in *Verſ.* 25. *Thus ſaith the Lord, if my Covenant be not with Day and Night; and if I have not appointed the Ordinances of Heaven and Earth.* And it follows, *Verſ.* 26. *Then will I caſt away the Seed of* Jacob, *and of* David *my Servant.* As God produceth the Materials promiſed and ſpecified in *Noah*'s Covenant; ſo he expreſly utters them under the word *Covenant*; yea, and calls *that with day and night his Covenant*: [*My Covenant*] twice mentioned, *Verſ.* 20. and 25. thereby manifeſtly calling us to look back to *Noah*'s Covenant, made for day and night; as in the making of which he had an eye to his like ratification, and firm eſtabliſhment of his Covenant of Grace; and as hiddenly intended by him then, when he uttered this of *Noah*'s.

Chap. 4.

And now let us but review thoſe Paſſages in *Geneſis*, and in *Jeremiah*, and compare them together: Firſt, thoſe in *Jermiah*, *Verſ.* 20. *If you can break my Covenant with the Day, and my Covenant with the Night*, &c. where do we find mention of a Covenant that God made with the Day, and with the Night, which God ſhould term *his Covenant* with them, or about them? (not a Covenant one with another:) And obſerve the Language in both, in *Gen.* 8. 22, *Day and Night ſhall not ceaſe*, ſaith God there, upon his Sacrifice; which, are in the ſenſe of them the very words uſed in *Jeremiah* 33. 20. *If you can break my Covenant of the Day, and my Covenant of the Night*; *THAT THERE SHOULD NOT BE DAY AND NIGHT IN THEIR SEASON*: This is all one as to have ſaid, *I have made a Covenant that they ſhall not ceaſe*: And even ſo we find in *Geneſis*, and where elſe it is to be found under the Name of a Covenant: And if you can break that my Covenant, &c. then may alſo my Covenant of Grace with *David* be broken. Again, In *Jeremiah*, the 25th *Verſ.* he joyns to his Covenant with Day and Night, (as his too) an alike ſetled appointment of the Ordinances of Heaven and Earth; *If I have not appointed the Ordinances of Heaven and Earth*: [Appointed] that is, ſetled in a certain, conſtant, and perpetual courſe; with which ſenſe the fore-cited words, *Chap.* 31. 35. 36. do agree; and withal explain them: *Thus ſaith the Lord that giveth the Son for a light by Day, and the Ordinances of the Moon, and of the Stars, for a Light by Night*, Verſ. 35. *If theſe Ordinances depart from me, ſaith the Lord, Verſ.* 36. And we all ſee that theſe have not fail'd, nor departed; or (as God's Word is) *ceaſed* from, or before him. But you will ſay, Theſe laſt mentioned in *Jeremiah*, are the Ordinances of Heaven only; and they are not mentioned in

Book I. *Geneſis.* And again, Demand what are thoſe *on Earth*? I anſwer; Theſe two, or both, come all to one in the real intention of them: For the Ordinances for Revolutions and Courſes of the Heavens, Sun, Moon, and Stars, being the Cauſes of the Ordinances and Viciſſitudes of Seaſons on the Earth, as the effects of them; which are indeed the Ordinances of the Earth: And of theſe we read, *Gen.* 1. 14, 18. *And God ſaid, Let there be Lights in the Firmament of the Heaven, to divide the Day from the Night; and let them be for Signs, and for Seaſons, and for Days, and Years: And to rule over the Day, and over the Night; and to divide the Light from the Darkneſs.* Hence then, ſeeing both theſe Ordinances do coaleſce in one; and the ſame Iſſues; for thoſe in the Heavens, are ordained for thoſe on Earth; and that alſo you find theſe Ordinances of the Earth in *Gen.* 8. 22. *Whilſt the Earth remaineth, Seed-time and Harveſt; and cold and heat; and Summer and Winter; and Day and Night ſhall not ceaſe:* Hence therefore, all that *Jeremy* ſays of the Ordinances in the Heavens, of Sun, Moon, and Stars, are in effect comprehended in *Gen.* 8. 22. as if there they had been named. And although the Settlement of both theſe Ordinances began at the Creation, (as in *Gen.* 1.) yet God having *curſed the Ground for man's ſake*, upon *Adam*'s Fall, which God in 21th *Verſe* afore of that *Gen.* 8. profeſſedly doth make a Recognition of to this intent, to ſhew that he now began with *Noah* upon a New Covenant; and that elſe there had been an end and diſſolution of both ſorts of Ordinances, whether on Earth or Heaven: But that God upon a New account and ſcore, even the Intuition of Chriſt's Sacrifice, typed forth in that of *Noah*'s, did anew ſay in his Heart, and declared alſo to *Noah*, *I will not again curſe the Earth for man's ſake*, Verſe 21. *But whilſt the Earth remains, Seed-time and Harveſt; and cold and Heat, and Summer and Winter; and Day and Night ſhall not ceaſe.* So then it is not the Natural Covenant by the firſt Creation, if appointments of theſe then might be called his Covenant; for God declares that to have been void by his Curſe for Sin: And therefore the appointment for the continuance of theſe Ordinances. Now ſince *Noah's* time renewed by a Covenant of Mercy, its making and inſtituion, whereby the Grand Charter of theſe was *de novo*, begun to be verified and confirmed.

And now will you take notice of that other Piece of God's Covenant with *Noah* about the Waters, their not returning any more to cover the Earth; which you find in *Gen.* 9. which is expreſly alledged by God *in terminis*, in my Text in the Prophet *Iſaiah*; and to the ſame effect in *Jeremiah*; and in both ſtill aſcertaining the firmneſs of the Covenant of Grace. Now in *Jeremiah* the words run, *Thus ſaith the Lord that ſtilleth the Sea when the Waves thereof roar:* And he ſays it to the end, to confirm his Covenant of Grace. And then 'tis ſaid, *He ſtilleth them*; when the Waves rage moſt, roaring to recover their loſt Prey, and threaten another Deluge; but that God reſtraineth them from overflowing the Earth again: For in order to their not overflowing the Earth again, it is there ſpoken elſwhere, *His ſtilling them*, and *ſetting bounds to them*, is noticed to be with that intent, *Pſal.* 104. 9. *Thou haſt ſet a bound that they may not paſs over, that they turn not again to cover the Earth.* And *Jerem.* 5. 22. *Who hath placed the Sand for the bound of the Sea by a perpetual Decree, that it cannot paſs it: And though the Waves thereof toſs themſelves, yet can they not prevail; though they roar, yet can they not paſs over it.* And *Pſal.* 65. 7. *Who ſtilleth the noiſe of the Seas, the noiſe of their Waves, and the tumult of the People.* Now bring this to *Geneſis*; Is not this expreſs in *Noah*'s Covenant, *Gen.* 9. 11, 15. *And I will eſtabliſh my Covenant with you; neither ſhall all Fleſh be cut off any more by the Waters of a Flood; neither ſhall there be any more a Flood to deſtroy the Earth: And I will remember my Covenant which is between me and you, and every living Creature of all Fleſh: And the Waters ſhall no more become a Flood, to deſtroy all Fleſh.* And ſo now you have God's Promiſe and Covenant for, and with both Earth, Heaven, and Sea, and the Waters thereof, alledged by God as Witneſſes long ago; fore-laid and ordained; ſhall I ſay ſuborned; yea, and you ſee God ga-

geth

to make good this Covenant of Grace: And that when ever we read this Covenant, he would have our Faith look back to this in *Geneſis*, which we ſee hath not to this day failed in performance; thereby to confirm us in the belief of this Goſpel Covenant; made, and delivered under *David's* name for the whole Election. We all acknowledge *David's* Covenant to have been an Example of, at leaſt figurative, of the Covenant of Grace. Chap. 4.

The reſt of the Paſſages in that Covenant of *Noah*, I ſhall have occaſion to meet with in the Application of ſeveral other particular parallels, that are found between *Noah's* Covenants, and this of the Covenant of Grace: If theſe alledged, and thus compared, be not ſufficient for the proof in the General.

SECTION II.

The Application made by God himſelf of Noah's *Covenants, to Exemplify and Confirm his Covenant of Grace; As it is in*

ISAI. LIV. 9.

For this is as the Waters of Noah *unto me: For as I have Sworn that the Waters of* Noah *ſhall no more go over the Earth; ſo have I Sworn that I would not be wroth with thee, nor rebuke thee.*

HAving hitherto been a producing other Scriptures to prove that both *Noah's* covenant to his own Perſon is an example, and pattern of the like Grace to the Elect; and likewiſe, that thoſe his two Covenants, afore and after the Flood, were *figurative* of the ſame Covenant of Grace to the Church of the New Teſtament; I return now anew with the more confidence to further Expoſition of this Text, which I choſe for the ground of this Subject: As in which I found God himſelf alledging it, and applying it to the foreſaid intents, and purpoſes: And this is the firſt Application that was made of it by the Prophet *Iſaiah*; and the other out of *Jeremy* &c. which I have run over, followed after this of *Iſaiah*. And this in *Iſaiah* is ſo ſignal, as God doth plainly point to it; *This is as the waters of* Noah *to me.*

And that the thing aimed at here is the Covenant of Grace, the coherence of the words, with what went afore, and follows after, doth in the general ſhew.

In the words juſt afore the 7th and and 8th *Verſes*, the Promiſes to the Church of the Gentiles, under the New Teſtament are; *For a ſmall Moment have I forſaken thee; but with great Mercies will I gather thee: In a little wrath I hid my Face from thee, for a Moment; but with everlaſting kindneſs will I have Mercy on thee, ſaith the Lord thy Redeemer*: After which immediately ſucceed the words of this 9th *Verſe*. Now theſe Promiſes, in *Verſ.* 7. and 8. are a Prophecy of what Mercy and Grace he would ſhew, in ſaving thoſe his Elect from firſt, to laſt: And theſe words that follow my Text come in as a Confirmation and Illuſtration thereof, by alledging a moſt lively Figure and correſpondent Type, that had long before paſſed between God and *Noah*; in a way of Covenant, as on Gods part, declared by God

Book I. towards him; which, upon this occasion of his Propheſying, this New Covenant to his Church, the ſons of *Noah*, God calling that of *Noah* to his freſh remembrance breaks out thereupon; *This is as the waters of* Noah *to me*: As if he ſhould ſay, this is that very thing which I intended to prefigure, and fore-ſignifie, then when I ſat at the flood (as *Pſalm.* 29. 11.) in and by thoſe paſſages with *Noah*, which were at, and about his Flood; (which God calls the *Waters of* Noah:) [This,] even *this*, which I even now have ſpoken of, my Grace and Mercy to my Church, who are his Sons, and Poſterity, in the words immediately afore: Even *this was* the Mind and Myſtery of thoſe my Promiſes, which I made then to him, upon occaſion of, and about thoſe waters: Which is juſt ſuch a like ſpeech, as I ſhall after in the particular Explication ſhew; as that of Chriſt to the Jews; where, pointing to the Type of himſelf, he ſays, *I give you the ſign of* Jonas: And this *Noah's* Waters were[to me;](which latter word hath alſo a great Emphaſis in it, as to this import in Hand) They were ſuch in any account, and ordination in mine own ſecret intent, which I had within my ſelf, when I uttered them: And this, I therefore now upon this occaſion, declare to have been the Miſtery of them, according to this matter: That ſo you may have your Faith confirmed in this Covenant of Grace the more, in that it was in my Heart ſo long afore, and in my Intentions, then fore-ſignified, by what I ſpake and acted toward *Noah*.

Then in the words after, he doth in expreſs Tearms call thoſe Promiſes of Verſ. 7, 8. *The Covenant of my Peace*; or *my Covenant of Peace*, as others: Becauſe thoſe Promiſes contain (as I ſaid) in them, the principal Subſtance of the Covenant of Grace and Peace; And by expreſſing it thus under the Title and Notion of his Covenant, he gives us to underſtand what he meant by *Noah's* Waters; and ſends us to the Story of the things that paſſed then about it, to know the meaning of his ſaying; *This is the Waters of Noah*.

About which we ſhall find, that he had eſtabliſhed Two Covenants with *Noah*, both before and after them Waters: Whereof, the firſt prefigured ſome eminent pieces of the Covenant of Grace: The other, ſignified other Particulars thereof; And in a ſpecial manner the ſtability of it: And therefore it was they were Two in a Figure, becauſe no one Figure is ſufficient to ſignifie the whole: And therefore God revealed it at thoſe ſundry times, by parts; But yet ſo, as in their Tendency, both ſerved to be Figures of that Covenant: For ſo the Covenant of Grace is, which is but one; and is therefore ſtiled in the ſingular, The Covenant of his Peace, but typified forth by thoſe two of *Noah's*, which in that reſpect do coaleſce in one.

Now, 2ly, There be two Eminent things contained in thoſe Promiſes, *Verſ.* 7, 8.

Firſt, That whereas God had for ſome time (which in compariſon of Eternity he calls a Moment, though it had been a ſpace of two thouſand years;) forſaken the Gentiles; as if he had rejected them from ever being a Church to him; that yet he had in his eternal purpoſes deſigned a *gathering* of them, (obſerve that word, Verſ. 7.) a taking of them into his Bed, as an Husband his Spouſe: (For he carries it under the Metaphor of an Husband, taking again his Wife unto him; Verſ. 5. *Thy Maker is thy Husband*;) ſo that his forſaking, and rejecting of them ſo long, had been but to magnifie, and greaten his own mercies towards them in the end; the more: And this firſt Piece of his Prophetick Covenant to gather them, you have in *Verſ.* 7. *For a ſmall Moment have I forſaken thee, but with great Mercies will I gather thee*: Wherein obſerve alſo, how he puts the Attribute of [great] Mercies, upon this their gathering: And Great in two reſpects therein.

1. In relation to what they ſhould be, ſo long afore this Grace breaks forth upon them, which you exactly find ſet out, even *then*, *when* accompliſhed; (as here 'tis promiſed and propheſied of) *Epheſ.* 2. *Chap.* Where the Apoſtle Impreſſeth this very Conſideration upon them; *Verſ.* 11. *Wherefore remember* (ſays he) *that ye in times paſt, Gentiles in the Fleſh* Verſ. 12. *That at that time ye were without Chriſt; being Aliens from the Common-wealth of*

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Israel, *and Strangers from the Covenants of Promise; having no hope, and without God in the World:* (And in speaking this to the *Ephesians*, He speaks the same to all the rest of the converted *Gentiles*; *Romans*, *Collossians*, *Philippians*, &c.) And he remembers them of this, to that end they might thereby acknowledge, that infinite great love and riches of Mercy, in Electing them from everlasting: (and out of that Electing Love, and Grace, freely first set upon them; it was, that he had now called, and gathered them:) The Consideration of this he had promised, and forelaid into the apprehensions of them; in *Chap.* 1. *Vers.* 4. which he drives home in the same, *Chap.* 2. *Vers.* 4. *But God, who is rich in Mercy, for his great Love wherewith he loved us*: His [Great] Love, and Mercy: (That is his word; and 'ti, Gods own word in *Isai.* You see, upon the very same Consideration.) Chap. 4.

2. Observe, It is the Grace and Mercy of his first gathering and converting them, that God in *Isaiah*, puts this greatness of Mercy upon: And the same doth the Apostle there, in *Ephes.* 2. 5. *Even when we were dead in sins, hath quickned us together with Christ;* (*by Grace ye are saved:*) *Quickning* here in the Apostles language, is *gathering* of them, in Gods here. It was their first gathering then, and so on, of their Posterity, that God speaks of in that, 7th *Vers.* in *Isaiah.*

The Second eminent thing in Gods Prophetick Promise in *Isaiah* to his Gentile Church, is in the other following *Vers.* 8. *In a little wrath I hid my face from thee for a Moment; but with everlasting kindness will I have Mercy on thee, saith the Lord thy Redeemer.* In which the eminent thing to be superadded to the former, is *The Everlastingness of the Kindness*: After their being gathered: And otherwise the other words in both *Verses* come unto one. The meaning of which is, that he would continue unto the Persons of them, after he had gathered and converted them, an unchangeable kindness (*with everlasting kindness will I have Mercy on thee*:) to Last; and that is, which shall not only not fail to follow them, unto everlasting, and never be taken away, or removed; but further, should be so rich a Treasury, as should last the spending upon them in Ages to come; even to Eternity (as in *Ephes.* 2. 7. *That in the Ages to come he might shew the exceeding riches of his Grace, in kindness towards us, through Christ Jesus:* And never be spent.

Now Answerably, there are two more eminent distinct parts or Pieces in Gods Application of *Noah's* Covenants, which in their principal scope, do correspond (as in the Figure) with the eminent matters of those two aforesaid promises of Gods: The one more specially respecting the one; the other, the other of them: And (if you observe withall) there are two rational Particles of [for] which (according to what our Translation hath rendred) are distinctly placed, and set afore each.

1. [For] *This the waters of* Noah *to me*: There's the first [For:] And that serves more especially as the Reason, or Illustration, of the matter of that first Promise, in *Vers.* 7. And likewise in further correspondency to that 7th *Vers.* I take it, those words have a more special reference unto the first Covenant of *Noah's*, made afore his entring into the Ark; and whilst in the Ark, to save him in, and from the Waters or Flood: For that bears a resemblance with Gods Promise to gather: of which by and by.

The second [For] afore the second Sentencence that follows it; *For I have sworn that the Waters should no more go over the Earth; so have I sworn I will not be wroth with thee*, &c. This Passage doth evidently, and without possibility of Contradiction, refer to that second Covenant made with *Noah*, after he was come forth of the Ark, and had escaped the Waters: And unto that alone doth that Passage refer; as by comparing *Gen.* 8. 21. and *Gen* 9. 11. appears: *And the Lord smelled a sweet savour, and the Lord said in his heart, I will not again curse the Ground any more for man's sake; for the imagination of man's heart is evil from his youth: Neither will I again smite any more every living thing as I have done: And I will establish my Covenant with you; neither shall all Flesh be cut off any more by the Waters of a Flood; neither shall there any more be a Flood to destroy the Earth.* And this latter

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BOOK I.

Paſſage hath a more peculiar and proper reſpect unto the Matter of the Promiſe in the 8th *Verſe*; namely, *The everlaſting continuance of that kindneſs of Gods*: The unchangeable fixedneſs of his Mercy, not to be removed, or taken off from that Gentile Church; or his Elect therein, after they are gathered. And for the confirmation and illuſtration of this Everlaſtingneſs, &c. it is, that he refers unto that latter Covenant of *Noah*'s; whereof he ſpeaks thus: *For as I have ſworn that the Waters of* Noah *ſhould no more go over the Earth; ſo have I ſworn that I would not be wroth with thee, nor rebuke thee.* In which words he gives the greateſt evidence and demonſtration of that fixedneſs of his Mercy that could be; in that the matter of his Oath ſworn unto is, that from out of that Mercy, and the reſolved everlaſtingneſs of it, he undertakes to have ſo watchful a care to prevent what ever it be, might, and would otherwiſe provoke him unto everlaſting wrath againſt them. And that muſt be ſuppoſed to be ſuch ſinnings, as by the Rules of his Word ſhould put them into a ſtate of Wrath again: For in that he ſays, *I will not be wroth with thee*, &c. there muſt be ſuppoſed, yea and intended a preventing the cauſe of ſuch a wrath, in the Perſons he ſwears for: For if they in ſuch a manner ſin, as unregenerate men do, which the Apoſtle terms doing ſin in a continued courſe with full conſent of will; then according to the Rules of his Word, an eternal wrath muſt fall upon them, and they become *children of wrath* again after gathering: *Dead in ſins and treſpaſſes*, as afore. Again, this effect and fruit of his everlaſting kindneſs in the 10th *Verſe*, anſwers to the Figure of God's Oath to *Noah*, to ſee to it; and take order by his Omnipotency to ſtill the rage of the Waters, that they overflow the Earth no more in wrath. And he here ſays he hath ſworn he will do the like to the Hearts of his Elect; and thereby profeſſeth himſelf to be as able to take order, and rule mens Hearts and Luſts, as he doth the Waters: And both are alike joyned, *Pſal.* 65. 7. *Who ſtilleth the noiſe of the Seas, the noiſe of their Waves, and the tumult of the People.* Tumults are from the raging of mens *Luſts, that war in their Members*, *James* 4. 1, 2. And this everlaſting kindneſs, and the firmneſs and fixedneſs of it; and the unchangeableneſs, unalterableneſs of the Covenant that proceedeth from it, He further amplifies and inlargeth upon *Verſ.* 11. upon occaſion of this Oath; *For the Mountains ſhall depart, and the Hills ſhall be removed; but my kindneſs ſhall not depart from thee; neither ſhall the Covenant of my Peace be removed, ſaith the Lord that hath mercy on thee.*

If any be not ſatisfied in this order and diſpoſement of theſe two ſeveral Sentences in *Verſ.* 9. both in theſe two References to the 7th and 8th *Verſes* reſpectively; and then alſo concerning that other unto *Noah*'s two Covenants reſpectively, under ſo diſtinct and different an Alluſion peculiar to each; I ſhall further add this account touching either of them.

1. As to the firſt Sentence, *This is the Waters*, &c. its ſpecial reference to *Noah*'s firſt Covenant, about his Salvation in the Waters: There is this Reaſon to induce me, which ariſeth from putting theſe few Conſiderations together.

1. A freſh remembrance is had, and uttered by God, of *Noah*'s Covenant, in this 9th *Verſe*, to confirm his Covenant of Grace; that appears by what hath been ſaid.

2. That in the purſuit of this Allegory from the mention made of *Noah*'s Waters, *Verſ.* 9. we meet with a moſt paſſionate Exclamation proceeding from God's deepeſt Affection, uttered in *Verſ.* 11. *O thou afflicted, and toſſed with tempeſt*: But with and under ſo manifeſt an Alluſion unto the like compaſſionate bowels towards *Noah*, and his doleful Condition, whilſt he was a ſaving him in the Waters, and in the Ark; as no man that will look too and again upon the Aſpect which the words, *Verſe* 9. and of theſe *Verſe* 11. do caſt one upon the other, can be able rationally to deny. Now thoſe Affections towards *Noah*, as conſidered in that Condition, and whilſt in that Condition, were as manifeſtly ſtirred up in God's heart, upon the remembrance of that *firſt Covenant* made with *Noah*, when he was to enter into the Ark; and which in the letter of it concerned God's ſaving him in the Waters: Which punctually agrees with what we read

Videtur Deus adhuc reſpicere tempora Noæ, quando totum Mundum generalis Inundatio delevit: Appellat Eccleſiam reſpiciens Arcam, quæ cum olim tantum animabus jactabatur in fluctibus. Sanctius in verba.

geth and pawneth one Covenant to perform another; the Covenant of *Noah* read in the Story of *Noah*'s Waters in *Geneſis*; where after the continual of so many days Tempeſts, by Flood-gates of Waters from Heaven, and prevailing of Waters from beneath, related *Chap.* 7. it is thereupon ſaid *Chap.* 8. 1. *That God remembred* Noah, *and thoſe with him, &c.* It was a *remembrance* (That) of tendereſt Compaſſions; (as we know that word *Remembrance* uſeth to connotate and import.) And in Alluſion unto this you have his Paſſions and Compaſſions break forth towards his Church, and uttered with a moſt pathetick outcry; *O thou toſſed, &c.* proceeding from the remembrance of his Covenant towards his Elect, (which had been the main Subject of the forepart of the Chapter:) And you know how frequently in Scriptures, it is ſpoken, God did this or that, *Remembering his holy Covenant.* And ſo 'twas here. Chap. 4.

Hence, Thirdly, There being firſt a memoir, a mention, or remembrance of *Noah's* waters; as notifying (by a Metonimy) God's Covenant with *Noah* about his waters, *Verſ.* 9. (whereby to ſet out this his Covenant to his Church,) and then afterwards by occaſion thereof, and in Coherence therewith, theſe ſimpathiſing Expreſſions break out in *Verſ.* 11. Certainly then that Covenant with *Noah*, the remembrance of which was it that, is ſaid to have cauſed that commiſeration in God towards him, at that time, that muſt be found ſome where in the 9th *Verſ.* at the bottom of thoſe words; (if we will dive unto the bottom of the ſcope of the mention of them:) Now that Covenant was (of his two) the firſt of them, touching Gods ſaving him in the waters; as by the ſtory is undeniable: And therefore that Covenant muſt neceſſarily have been alluded unto: For otherwiſe the correſpondency in the Alluſion between the Two pares of it, had fallen quite beſides, and had been diſproportioned: For *Noah's* ſecond Covenant was to ſecure him againſt the waters any more to return upon him, and his Poſterity. And that cannot in any reaſon be ſuppoſed that ſuch this paſſionate Exclamation, *O thou toſſed &c.* ſhould be referred unto; for it looks upon *Noah* as viewed in the height of thoſe Waters, and Tempeſts, and ſuppoſeth him in the midſt of thoſe Waters; So as between *Noah's* firſt Covenant, and ſuch an Exclamation as that which was occaſioned by it, there is a full congruity and proper coherence. The firſt part, giving juſt occaſion for the latter: Theſe ſuit, as Cauſe and Effect: But not ſo at all doth *Noah's* Second Covenant and this Condolement match, and correſpond: But that alone conſidered, gives not an occaſion for it; and cannot comprehend in it the whole ſcope of *Noah's* waters; which yet generally Interpreters would have it do.

So then here being theſe two Sentences or Speeches in the 9th *Verſe*; *For this is the Waters of* Noah *to me*; (the firſt:) For as *I have ſworn, the Waters of* Noah *ſhall no more go over the Earth*; (which is the ſecond:) And there being Two Covenants made with *Noah* about his Waters, (as they are called:) differing in this, That the firſt was with promiſe to ſave him in the Waters which were inevitably decreed to come upon the World for their deſtruction: The other only to ſecure him, that they ſhould not any more return to drown him and the Earth. It ſeems moſt probable (if there were no more reaſon on our ſide) That the firſt of thoſe Speeches ſhould caſt its eye of Alluſion and Aſpect upon the firſt of thoſe Covenants, as it's pretended Correſpondent; and the ſecond Sentence, upon the ſecond Covenant: The latter is apparent in the words; and was it that drew Interpreters Eyes wholly thereupon to attend that, and overlook the firſt.

But that ſo emphatical an indigitation, or pointing ſo as with the finger in the firſt; *This is the waters of* Noah *to me*; which are in the firſt uttered, ſeem to me to point rather to thoſe waters which we read *de facto*, did come upon the Earth, and which *Noah* eſcaped: Then to ſpeak of another Flood which did not come upon him (and which is yet termed the waters of *Noah* in the Sentence following) meaning only that not *the like waters*, to thoſe that did come upon *Noah*, *ſhould any more go over*, &c. Yea, that not another ſuch; whereas in this firſt ſentence, he points to the Flood it ſelf, that did come; From which the other not to come, hath its denomination of *Noah's* waters;

waters; But Tralatitiously, or at a second derivative hand, taken from the waters that had foregone, ſuppoſeth that poſitively ſuch a flood had been: And that is it which properly, and originally bears the name of *Noah's* Waters, which is all one as we uſe to ſay *Noah's* Flood; Meaning that Flood which *de facto*, did come; and the latter mention of it, is but the promiſe of a Negative; A preventive Promiſe; Namely, that God would not again overflow the Earth a ſecond time, with the like: And ſuppoſeth the danger of the Flood already paſt, or at leaſt *Noah* ſaved in it. Is it not then more proper, and direct, (may we not think) for that firſt ſpeech, *This the waters*, &c. To intend rather that poſitive Salvation which *Noah* then was to have, and had upon the firſt Covenant, and which muſt neceſſarily be firſt ſuppoſed he ſhould have, ere the latter could be ſo much as ſpoken off; And which the promiſe of it neceſſarily implies, in that word [*no more*] go over the Earth; that this firſt Flood to have gone over, is afore: Yea, and that Salvation of *Noahs* from that Flood, being that great Salvation of which the Scripture ſpeaks; Can we think that God in making a remembrance of his Covenant about his Waters, and ſo of his Promiſe to ſave Him in them, ſhould omit, and paſs that over altogether in ſilence? Now, and if it be to be found at all in this 9*th*. *Verſ.* it muſt be in theſe firſt words, *This is the waters of* Noah *to me*: As pointing to thoſe then preſent waters that came upon the whole Earth, which *Noah* was ſaved out of, by vertue of that firſt Covenant with Him: And therefore muſt be ſuppoſed to have been intended.

If any Object and ſay; Yea, but the ſecond ſentence, and the very explication he gives, why, and for what purpoſe he had ſpoken the firſt; As firſt propoſing the mention of *Noahs* waters in general; *This is the waters of* Noah, but with a purpoſe, and no otherwiſe but to bring in, and declare this alone; That as He ſwore of thoſe Waters, they ſhould no more return, ſo nor his wrath, &c. And ſo that this is the ſole, and whole intent of his mention of them, and to this do the generality *of Interpreters narrow it*: And make both ſentences to be in the ſcope of them, all one, and adæquate, and only to ſerve to expreſs Gods faithfulneſs in not caſting off his People, or in not giving them up to wrath again, after he hath taken them to be his people.

I *Anſwer* 1. That it often falls out in alledging of a Type more generally, that but ſome one particular part, or branch of what it Typifies, proves to be inſtanced in, when yet there may be many other particulars of as great moment, that are not explicitely mentioned: As when Chriſt ſays to the *Phariſees*, Matt. 12. 39. 40. as his after words ſhew, in indignation for asking of him a Sign, who had given them ſo many; To teſtify invincibly that he was their *Meſſiah*; *An evil and adulterous generation, ſeeketh after a ſign, and there ſhall no ſign be given to it, but the ſign of the Prophet* Jonas; *For as* Jonas *was three days, and three nights in the Whales belly; ſo ſhall the Son of man be three days and three nights in the Heart of the Earth.* The ſign of the Prophet *Jonas*; That is, who was an intended ſign by way of Type, *of me to come*: And that in more reſpects than one. Yet our Saviour ſeems expreſly to inſtance but in that one particular of his being *three dates and three nights in the Whales belly*; As which ſignified (as Chriſt explains it) His own *being in the Grave*; or *the Heart of the Earth three dates*, ſo is it here: The like might be inſtanced in the caſe of many other Types in that of *Noahs* Salvation in the Ark, to be the figure of Baptiſm, 1 *Pet.* 3. 20, 21. Which yet contains as many other Parallels not mentioned.

Anſwer 2. It is true that the mention of *Noahs* Waters here, doth ſerve fitly to uſher in, leads on unto that one particular that follows: But yet if any will allow me but that this ſpeech, *This is the waters of* Noah, is a general propoſal of them firſt made, as notifying in general Gods Covenanting with *Noah* about thoſe waters, whereof that one that ſucceeds, is a particular comprehended in it; I ſhould not much contend, but to confine the ſcope of Gods Allegation of it unto that one Branch inſtanced in, and thereupon ſo to exclude altogether its aſpect, or any reference to the Waters, or Flood of *Noah*; That *de facto*, came upon the Earth; And in which though *Noah* was ſaved, yet was toſt with Tempeſts, this cannot be allowed. For that in the remembrance

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of Gods Covenant made with him, God did commensurate him in those Waters, as a Type of our great initial Salvation from a State of Wrath, (which those that would make the scope to concern only Gods Oath, that the Waters should return no more, do and must thereby include it;) This I do, and must contend for to be included, and intended: (Yet with profession to submit to cogent reason, that shall be made to the contrary:) Having this further to be added as a reason for it; that if this part of *Noahs* First Covenant, and Salvation from the Waters be excluded here, then is the great Type of our main, great, and first Salvation by Christ excluded, to be meant here also; Whilst yet His purpose is to illustrate, and set out to his Church, his Covenant of Grace for the whole of their Salvation; Which in this Chapter, yea, and in the two following Chapters he insists on, by way of Promising, and Prophesying thereof, and inviting men to come under it as offered. See *Chapter* 55, and 56. Chap. 4.

If any shall yet Object, that the second [*for*] set afore the said speech, *For as I have sworn*, &c. is apparently the reason why he said first; *This is the waters of* Noah, and therefore it is to be restrained unto that one particular.

I Answer, I do as yet rather incline to think, that there being two of these causal conjunctions of [*For*] The one set before the first speech; *For this is the waters of* Noah: Another afore the second speech; *As I have sworn*: And although the later *For*, is otherwise rendred by some Interpreters; Yet I take the version of the Word, as our Translation, and most others have turned it, [*For*] warranted by the same use of the word in the *Hebrew* so signifying, in 1 *Sam.* 15. 15. As Mr. *Gataker* hath Observed; And so I understand the two [*Fors*] as Partitively, to notifie Two distinct Reasons of two several matters, or things about these Waters, in the sense before explained; And not that joyntly, they fall into One, and the same thing only: I take the latter [*For*] not to denote a subordinate reason of the former For, or Reason; But each to be distinct, and *coordinate*, and to stand alone in their connexion with the matter in the former Verses. And that the first should be a reason specially of that part of the Covenant mentioned in the *7th. Vers.* foregone: The latter, specially as the reason, and confirmation of that part of the Covenant in *Vers.* 8. And the like distinct references made by causal Particles, though immediately following one another: Yet the first to relate as a reason of some matter foregone, that is further off; and another later to somewhat that went more immediately afore, you meet so ordinarily withall in the Scriptures; Specially in *Paul's* Discourses, as I need not give instances of them.

Thus much for the Account of the first Branch proposed, why these first words; *For this is the waters of* Noah *to me*; Should have, and especially have respect to *Noahs* First Covenant to save him in the Waters: And as for the words that follow, *As I have sworn*; That they respect his Second Covenant, there is no Question; I must further add the second Branch proposed, and so I shall make this Head compleat, *viz.*

The special Analogy that is between *Noahs* First Covenant, and Waters; And the matter of the Promise in the *7th. Vers.* And for the other, the correspondency between the matter of the *8th. Vers.* (in what it differs from that in the *7th. Vers.*) with *Noahs* Second Covenant, namely, *the everlastingness* and *stability* of the Covenant, to be the thing aimed at in both; This doth more clearly upon first sight appear; That there needs no large Discourse, more than in order to clear the first.

1. *In General as touching both.*

Noahs Two Covenants were both of them for his Salvation, from the Waters, but with this difference: The First was with Promise to save him from those present Waters that did drown the rest of the Earth. The Second, to preserve him, and the Earth for his sake, from any more such a flood of Waters, its coming upon the Earth, and so to secure him from all fears of destruction thence: Which considering the danger of their so doing, and sinners desert of it, might truly be called *a Salvation preventive*; And a securing to him

Book I. that great *Salvation positive*, which God had vouchsafed Him in and from the Waters past: And that second Promise for the future, made that first Salvation in the Waters to be Salvation indeed, and without which it had only been but a *reservation* of Him and His unto a second Destruction from another Flood: Thus you see in *Noahs* Case, that these two are distinct, and yet both concur to make that his Salvation perfect, and compleat.

Answerably unto the Type of these in general, the like difference may be discerned, and must be acknowledged to be in the matter, or point of our Eternal Salvation, to perfect it: And so both of which are distinctly provided in that one Covenant of his Grace, whereof those his Two Covenants were imperfect shaddows, *Galat.* 1. First, Our being called out of this evil World, or the rest of Mankind, and by faith put into Christ, and thereby into a state of Salvation, or the Grace wherein we stand: This is every where in Scripture termed Salvation, as in *Ephes.* 2. *By faith ye are saved*, even upon their first Believing; And *by grace ye are saved*: Ye are at present, both from the wrath that is inevitably coming upon all the World of Ungodly; And by having the Inheritance of Eternal Salvation (as to the jus, or right, or Title to it) setled, and established upon you: But there being an interstition, or space between this of the right, and entring into the full enjoyment, and possession; There are therefore Promises for perseverance, to keep and preserve you safe unto that Possession, which is termed also Salvation; 1 *Pet.* 1 *Being the end and final period of your faith, the Salvation of your Souls*: And unto this Possession of Salvation, we are said to be *kept by the Power of God*, 1 Pet. 1. 5. And to that end the Promises are for perseverance, 1 *Thess.* 5. 23, 24. *And the very God of peace sanctify you wholly, and I pray God that your whole spirit, and soul, and body, be preserved blameless unto the coming of our Lord Jesus Christ; Faithful is He that calleth you, who also will do it; As also, sin shall not have dominion over you, for you are under grace*; Or in the Covenant of Grace; And both these are promised together in the Covenant of Grace, as to *Give a new Heart, and a new Spirit*, Jer. 31. whereby we are first wrought upon: So *to put his fear within us, that we shall not depart from him*; In the succeeding Chapter of the same Prophet *Jer.* 32. 40. *I will make an Everlasting Covenant with them, that I will not turn away from them to do them good, but I will put my fear in their hearts, that they shall not depart from me.* And again, You have both together as parts of his Covenant, (as 'tis here called) 1 *Luke* 60, 72. Whereof one main part is *Vers.* 74, 75. *That he would grant unto us, that we being delivered out of the hands of our Enemies, might serve him without fear, in holiness and righteousness before him all our days.* Now it is the first Salvation that puts us into the state thereof in the right of it, which is *Noahs* first Covenant, to be saved *in the waters*, which the Apostle *Peter* makes the figure of our Baptism.

Now the Promise to put us into the state of Salvation in the whole right thereof, is that which answers to Gods Promise to *Noah*, to save him from, and in the Waters: And it is the main, and great Promise of the Two, and which the promise afterwards to keep us, doth, and necessarily first suppose to have existed. And this Salvation we call *Initial Salvation*; That of our being kept to persevere, and that sin shall never have dominion over us totally, and finally, is but the continuation of us in that state of first Salvation, untill we come to the full possession, even as Providence is of Creation; in them is continuance, and we shall be saved. And Gods estating us at first therein, is the performance of his Covenant, and from out of the same Grace, out of which He after continues, and preserves us in that estate: And it is the whole Covenant for the performance of it, which God calls to remembrance with Himself, (*The waters of* Noah *to me:*) And as a witness, and attestation thereof, here produced unto us: So as we must either wholly cut off that first great performance of it in calling us, as no way here intended, or we must take it into the Figure (*Noahs waters*) here remembered upon occasion of it. These things in General.

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As for the Particular Analogies between *Noah*'s first Covenant for his Salvation in the Waters, and this of our Salvation at first. Chap. 4.

1. As that was made in order, *Noah*'s first Covenant, &c. so this initial Salvation is also the first, and foundation for Perseverance.

2. We may be certain that our first initial Salvation was Typified out by *Noah*'s first Covenant: For the Holy Ghost so applies it, 1 *Pet.* 3. 20, 21. *Noah* was saved *in the Waters*, which is a *Figure of our Baptism*, which now saves us. Now Baptism is first the Sacrament which Seals up initial Salvation; our being put into Christ, and born again: And Seals up the whole of Salvation, as in the right thereof unto us. And most pertinently doth the Apostle make *Noah*'s waters the Figure: For as *Ainsworth* hath fully, though briefly expressed it, *Noah was baptized into Christ's death and burial*, (*in the Ark*,) *but raised up again with him also.* *Ainsworth on the 16th Verse of Genesis 7.*

And 3dly, how congruous a Correspondency and Affinity doth the first part of the Covenant, for gathering his Church at first, and calling them by Grace, and their first being put into Union with Christ; (And this to do, is certainly the performance of his Covenant, and the first part thereof also;) hold with both these, as the 7th *Verse* doth utter it: *For a little moment have I forsaken thee*; (and left thee to thy natural darkness and deadness;) *But with great Mercies will I gather thee:* This denotes his first making of the Gentiles his Church, and bringing of them unto, and uniting of them to his Son: For the first and second *Verses* tell us, That they had been barren, and had brought forth no Children for a long time. And as it denotes their being gathered out of the World, so especially unto Christ, and their Union with him: And under that word *Jacob* prophecied of him, *Gen.* 49. 10. *Unto him shall the gathering be.*

4. And how fitly doth *Noah* and his Family, their being called out from the whole World; *Come thou, and all thy House, into the Ark*, (saith God;) *Gen.* 7. 1: yea, and the Beasts, (which bear the resemblance of the foregone State of the Gentiles that were newly gathering, made a Church unto him; as I shall after shew:) gathered out of the rest, and by special instinct coming unto *Noah*, and into the Ark: And how great a Correspondency doth the working by God upon *Noah*'s Spirit upon the fore-belief of the Flood, (and he fearing the wrath of God therein, prepared the Ark;) hold with the work of Conversion and gathering Souls into Christ, whereby men *save themselves from the rest of a froward Generation*, as *Peter*'s word is, *Acts* 2. will afterwards be shewn in the Uses. And though *Noah* was a godly man afore, yet that high Dispensation of God's saving him in the Ark, was as new Conversion to him, and bore the lively Resemblance of a Souls first gathering to Christ.

5. And as upon his entring into the Ark, there ensued Storms and Tempests and Rains from above, and Waters from beneath; and this for some Months; so the time of Souls first Conversion and gathering into Christ, is usually accompanied with violent Temptations, Doubts, whether in the State of Grace or no; Fears at every cast that comes, lest they should be overwhelmed; split upon Rocks, and overturned by Mountains: Which occasioneth God to cry out in pity to them, *O thou afflicted, and tossed with tempest:* Though viewing them in a safe Condition in their Ark, Christ: This *Peter* gives notice of to his converted Brethren, 1 Epist. *Chap.* 5. *Verse* 10. *The God of all Grace, after you have suffered a while, make you perfect; stablish, strengthen, settle you.* The Suffering here is not chiefly those outward of Persecutions; for they were not freed from them all their Days; but these were such as arose from the special Malice of the Devil, who *is a roaring Lion, seeking whom he may devour*, *Vers.* 8. But these are such Afflictions as they are setled against, and yet common, more or less, unto all Converts *throughout the World*, *Vers.* 9. after their Conversion, and whilst they are weak: The Issue of which is some better strength and rest unto their Souls.

These Parallels you see between *Noah* and his first Covenant and Salvation, &c. and our first gathering, &c. in the 7th *Verse*.

Book I. As for the second part of the 9th *Verse*, which contains the Promise of Preservation, and a Security against the return of that Curse of these Waters any more, that this alludes unto *Noah*'s second Covenant, after he came out of the Ark; as none can deny that reads the words; so the Parallel between them is more obvious: And that the scope thereof is to confirm us of the everlastingness of God's kindness that shall follow us all our days after Conversion, which is promised, *Vers.* 8. This I partly have shewed afore, and shall further more, in the Explication of the words, that follow that passage in declaring and engaging an everlasting unchangeable kindness and mercy, and that by Oath, against all such fears of sins in our hearts that threaten to overflow again: And that *Sin should never have Dominion over us, because we are under Grace:* This I need not largely insist upon.

But instead of an inlargement that way, it will be more behooful to answer some Objections that may be made against this latter part, to have been intended as a Type, but at all only brought in by God, as a meer Allusion and bare Similitude; by which God illustrates only (and confirms) the stability of his Covenant of Grace.

And the Objection is this,

That that Covenant with Noah, Gen. 9. *was but a Covenant of Common Providence; and the Concerns thereof, as that Summer and Winter, Day and Night, should not cease; yea, and was made with every living thing, as well as with* Noah; *and answerably had but an outward natural sign to confirm it,* The waters should no more destroy the Earth; *and hath nothing to do with the Covenant of Grace, nor can be supposed to be a Figure of that Covenant under Gospel times.*

For *Answer*, 1. As to that, That it is but a Providential Promise of continuance of the World from the Judgment of Waters any more; outwardly it was no more: But this hinders not from its being in the Mystery a Typical Promise to *Noah*, and those of his Seed Elect that were to succeed, to signifie the perpetuity of the Covenant of Grace to them, and that God would never suffer his loving kindness to depart: This (I say) no more hinders, than that That Promise under that other former Covenant to *Noah*, to preserve him and the Beasts in the Ark, should not be the Covenant of Grace (in the Figure,) as yet we have for certain heard out of *Peter* that it was: For both were but for outward Salvation in the Letter.

2. To that next part of the Objection, That it was made with the very Beasts.

Nor doth this rationally prejudge it from bearing this Figure,

1. No more, than that because the Beasts and Cattel came forth of *Egypt* with the *Israelites*, that therefore their Redemption Typied not forth Redemption by Christ.

2. Nor no more, than that because the Cattel drank of the Rock, as well as the Israelites; that therefore that Rock was not Christ figuratively and Sacramentally; which yet the Apostle expressly telleth us it was, 1 *Cor.* 10.

Nor 3dly, Was that Covenant made primarily, or in a direct and principal respect with the Beasts, but with *Noah* and his Sons; and with the Beasts but secondarily for his sake, and as Appurtenances to Man, and belonging to him; otherwise they are not capable of a Covenant, because no way to be made sensible of it; and therefore but as an accidental Appendix of Man's Charter, or Lease granted, it is that they are put in. And again, Look as for Man's sake the Earth, and all things in it, were accursed, *Gen.* 3. and then they were destroyed for Man's sake by this Flood, as God professeth, *Gen.* 6. 6, 7. So on the contrary God declareth, That when he saw those Creatures in the Ark, that it was for his sake; and therefore this Clause is twice added, *Gen.* 6. 19, 20. to keep them alive [*with thee*;] that is, for thy sake. And in like manner 'tis said, *Gen.* 9. 1, 2, 3. *And God blessed* Noah *and his Sons; and said unto them, be fruitful and multiply, and replenish the Earth. And the fear of you, and the dread of you, shall be upon every Beast of the Earth,*

and

and upon every Fowl of the Air, upon all that moveth upon the Earth, and upon all the Fishes of the Sea; into your hands are they delivered: Every moving thing that liveth shall be meat for you; even as the green Herb, have I given you all things. So as it was to preserve mankind, that these Creatures were preserved; and that they might have Subjects to have Dominion over. Chap. 4.

4. Yet further; all the Creatures may well be said to come under this our Covenant by Christ: For we profess and believe, not only that Christ by his death, made a purchase of all, and by his Sacrifice procured the standing of the World in order to the elect for their good, and so their preservation comes to be included in the elects Covenant, and Promises: But there is by Christ a liberty one day to be conferred upon the whole Creation in their *being delivered from the Bondage of corruption, into the glorious Liberty of the Sons of God*: So as in their Capacity they shall have a share in the Priviledges of the new World; that World to come; Typified forth by *Noahs* new World; and promised upon his having offered his Sacrifice, wherein he was Christ's Type. So that this is so farr from being an Objection, that it serves on the contrary to render the Analogy more compleat.

But as to this of the Beasts, and the Rainbow, there is another Notion yet to be cast in, of a figurative representation, that these Beasts in the Ark did hold with the elect themselves to be converted under the Gospel; as will put a farther end to this or any other objection of this sort: But I reserve it to a greater Advantage, to bring it in the particular parallels; between these of *Noah's* Covenants, and our Covenant of Grace.

SECTION III.

A more Particular Explication, both of the Phraseology, Manner of Speech, and Matter in the 9th Verse, Confirming the foregoing Interpretation.

This is] He says it of the Promises He was a speaking of, and of his Covenant to his Church, *Vers.* 7, 8.

But you will Ask, how is it such Promises, and the matter of them, should be called *The Waters of* Noah?

The Waters of *Noah*] are in this first sentence *metonimically* used to signifie all those passages *at* and about the Flood, concerning *Noah's* Salvation, figuratively applied to promises of Gods Covenant: it being usual in all Languages by mentioning one circumstance, or eminent occurrence; as the day, or the Place whereon, or wherein such memorable things were done, or spoken, to denote the things, or Facts done, on that Day, or Place, together with that eminent Occurrence: As when it is said, *The day of Provocation in the Wilderness*; it serves to mind, and notifie all the singular Provocations of that Day, or time: So in like manner, As when our Saviour said, *the days of* Noah; He intends thereby to Notifie the things done in those Days, *Matth.* 24. *Chap.* 37, 38. *Verses* compared. In like manner, by *the Days of* Lot, *Luke* 17. 28. He intends to notifie the things then done: *They did eat they did drink*, says he; *They bought, they sold; they planted, they builded*; &c. In like manner, 'tis usual to mention some one eminent Occurrence in stead of all the rest, to hint all the rest, that were at the same time acted together with it, or that belong thereto: Thus here, *the Waters of* Noah, That is, all the Occurrances, Passages then, or things done: And the remembrance of those things being so like, yea, in many things the same,

Book I. same, occasioneth him in the midst of his Declaration of these Promises of Grace, to cry out; *This is the Waters of* Noah *to me: The very same I did then.*

Now the things thus were then done; at those Waters, were an entering a Covenant by God, for *Noah's* Salvation in those Waters: Likewise Gods secret Purposes and Intendments, then only known to himself, by those transactions with *Noah* as in a Type, did forefignifie his like gracious Purposes towards his Church; which he utters, and declares: Also *Noah* his tossing and Tryals in the Waters, and Gods remembrance of him then, in the midst of them.

And this, in saying *this is the Waters of* Noah *to me*; It is as if God had there said, the Promises and Covenant I have but now declared towards my Church, make me call to mind what I said to *Noah* at the Flood, when the Waters would have destroyed him: And also to remember what my Grace, my Intentions, Purposes, my Affections, my Heart, was then, and at that time: And those my transactions with him then, I intended, and aimed to prefigure, and Pourtray out these my like Gracious Purposes, to my Church, to come out of his Loins: Which I meant in after Ages, and in due time to declare, and open the mistery of: And accordingly I now upon this occasion, do declare it in my Prophet *Isai.*; *This is the Waters of* Noah *to me*: I then had them all in contemplation afore; I had all my elect Church to come in my view: All my purposes of Grace, all my Promises of Salvation were afore me then: I intended them all in the Figure, and Type of *Noah's* Salvation, and of his Sons: And when the time of the accomplishment shall come, I shall further, and more amply declare this to have been in my Heart and Design by my Apostles.

To me.] There is a great deal of emphasis in that Adjection, and serves for confirmation of these things, which have now been spoken.

1. It imports that God so lookt at it, and intended it as such. A man useth to say of a thing that we account to be such, and such, It is so *to me: To us, there is but one God*, &c. Says the Apostle in the name of Christians: So we Judge, and believe; these Waters were my Covenant: So it stood in my thoughts; and so it should stand in yours.

2. It imports, that a thing is privately, and secretly, and within ones breast, so or so intended and esteemed: It is to me] Who am privy to my own Intentions; so to God, between God and himself. And this import the next sentence suggesteth, *For as I have sworn, the Waters of* Noah *shall no more go over the Earth.* Now look over all that story in *Genesis*, then over the whole Book of the Old Testament, and you find not the least intimation of an Oath which God had taken about this matter: And if God had kept his own Counsel, we could never have challenged him with this parallel of an Oath to both his Covenant, and ours: His intentions therein were known only to himself: But himself knowing his own mind, utters it here: For it is to me that the Waters of *Noah* are my Covenant of Grace.

3. Lastly, this [*To me*] imports Gods acknowledging himself obliged to fulfill his Covenant of Grace to the elect: For though none did know this to have been his intentions in it, yet it was enough for him, within himself to have intended it so. And it is enough to us for him to say, *This is to me the Waters of* Noah: And as I performed that then, so I hold my self obliged now. My own purposes had then, are my bounds between me, and my self: And I can no more alter my purposes in it, than I did recall my Covenant made to *Noah* then, when I made it.

This being the true intent, and meaning of these words; further, as for the form of speech it self, to say of the Promises of his Covenant of Grace, this] is the Waters of *Noah*; this form, or manner of Speech is usual. As,

1. When we would parallel two things that are alike, we use to say, *this* is such, or such a thing; namely, to which it is like. Thus Christ speaks of *John Baptist*, Matth. 11. 15 *This is Elias*: He speaks it of *John* in Coherence with *Vers.* 13. And why, but because he was such another Man, in his course

course of Life, Zeal, Office, and way of Ministry, *as Elias* was; and living in like corrupt and depraved Times: As the Angels described him, and foretold against his Birth, *Luke* 1. 17. *In the power and spirit of* Elias, *to turn the disobedient to the wisdom of the just.* Thus here; God paralleling his Covenant with *Noah*, &c. with that to his Elect Church, and upon the remembrance of the likeness and sameness, says, *This is the waters of* Noah: Even as Christ calls *Jonah*'s being in the Whales belly three days and three nights; the Sign of *Jonah*, that is, of being in the Grave, and rising then up again. Chap. 4.

2. But specially, this is, and may be used, when one thing is the Prophetick Figure, Type, or Sign of another; that they are mutually and indifferently named the one the other, *That Rock was Christ*; the Figure hath the Name of Christ that was intended, and prefigured in it, 1 *Cor.* 10. 2. And *vice versâ*, or on the other way, *Christ our Passeover is sacrificed for us*, 1 *Cor.* 5. 7. There Christ, the thing prefigured, is stiled *The Figure:* And in this case it is not by way of simple Metaphor, in that the things are like one the other: But there is this further special Foundation for it, That when one thing is intended for the Type of another, it is all One, and to be a forerunning Prophecy of the other; which must therefore necessarily be fulfilled, and come to pass. If *Adam* be the Type or Figure of Christ, then what follows, but as the Apostle argues it, That Christ is *he that is to come*, *Rom.* 5. 14. *Adam*, says he, *was the Figure of him that was to come.* And so the things prefigured by any Type, must of necessity be things to come, and to come to pass: For they are Prophecies, and Prophecies must have their Accomplishment.

And in this case, the Figure and thing figured, do both bear the same name; therefore Christ being the prefigured, in and by the first *Adam*, is tearmed the *Last Adam*, 1 *Cor.* 15. But you shall find the very same form of speech used; and the same indigitation made in the like case, *Gal* 4. when the Apostle would prove the different Conditions of two sorts of Persons; (into one of which all Mankind do fall;) namely either to be under the Covenant of works, or the Law, or of Grace, that is, the Gospel: Having for the proof of these (for Types rightly applied are Argumentative,) alledged how *Abraham* had Two Sons; the one, by a Bond-woman; the other, by a Free-woman; and dilated thereupon, he claps his hand down upon it, and with the like indigitation cries, for [these] are the two Covenants: Terming the intended Types, or Figures under the Old, by the name of the Substance; or things signified under the New. So in like manner, *Rev.* 11. 4. of the Two Witnesses under the New Testament, Typified out by *Zachary's* two Olive Trees under the old; *these are the Olive-Trees*, &c. Again *Ephes.* 5. when the Apostle had related the passages at *Adam* and *Eves* Marriage as they are found in *Genesis*; of a *Mans being joined to his Wife*, *and they two being one Flesh*; he in a like form of speech *quasi digito monstrans*, instantly subjoyns [this] is a great Mistery, as being intended of Christ, and his Church: God in his secret intention had that Aim in it: So here, whilst God had begun to express his Loving kindness, and was going on to do it; he as it were, suddainly struck with the remembrance of it, claps down his hands; *This is the Waters of* Noah *to me.* This: There is indeed this difference; that whereas in that of *Adams* Marriage, he takes (as I may say) his Finger off from his relating the thing signifying, and lays it upon the thing signified: [*This is a great Mystery:*] But here *vice versâ*, on the contrary, as *Jacob* his hands; he takes off his Speech from the thing signified, (namely his Covenant of Grace) and lays it upon the thing signified; *this is* (no other than) *the Waters of* Noah: But it is all one (as I observed) for the thing figured to be denominated by the name of the Figure; as *è Contrà*, the Figure by the Title of the thing figured. And so the Paraphrase upon the words may run thus, as if God had said; In the passages of the Waters of *Noah*, I was a drawing a model, a Shadow, of what I meant to form up, and make a Substance and Reality of in after Ages, in my Covenant of Grace.

This

BOOK I.

This to be the import of that weighty addition [*To me.*] The Paraphrase of some doth concur in, *Tale quid concepi apud me*; I was in my Thoughts conceiving, and forming such a like thing within my self: That is, whilst I was making those Transactions with *Noah*; Others thus, *Videor mihi esse in diebus Noe*: That is, whilst I am declaring, and speaking, talking of, and resolving to perform my Covenant of Grace; I think with my self, I am at the Flood, as in the days of *Noah*; And doing the same things over again, which I did then about *Noahs* Salvation, and with the same Heart, and out of the same gracious resolutions; And being privy to his own intentions, He tells us plainly, This [*To me*] *was the waters of* Noah. And now I utter my secret purposes therein, that were as then private to my self.

SECTION IV.

Some special particular Parallels between what is found in Noah's *Covenant, and the Covenant of Grace.*

I. ABsoluteness: Which, how and what, it will appear by comparing Things with Things, spoken of in that History; And the order of their being spoken of first in Chap. 6. When Gods Counsel, or Intention within Himself about saving *Noah*, and destroying the World is held, and there laid open: Gods Grace towards him is in the first place solely, and abstractly mentioned as the Cause thereof; Whilst no mention at all, not the least is made of *Noah* his Holiness as mingled therewith; As for which, and upon which, God did cast that Grace upon Him, in *Vers.* 8. *But* Noah *found grace in the eyes of the Lord.* But pure and unmixed Grace, which works, by being alone mentioned, is made the Total, and only Cause of that Matter, *Vers.* 8. *But* Noah *found Grace in the eyes of the Lord*: And then indeed in the Story of his Generation, which follows, *Vers.* 9. &c. there comes to be Recorded *Noahs* Holiness: *These are the Generations of* Noah; *Noah was a just man, and perfect in his Generations, and* Noah *walked with God*: So as *Noah's* Personal Righteousness, follows as the effect of that Grace, which God bore to his Person, and is no way connected with that Grace, as that for which God cast that Grace upon him: He was first found the Object of Gods Grace, and Favour, and not Grace first found in him: Thereby plainly to insinuate, that for no Righteousness in him it was, that God did first absolutely pitch his Grace upon him, abstractly from the consideration of his Holiness, and that was the fruit of that Grace of Gods; As was also the case of the blessed Virgin; *O Thou that art Graciously accepted, or graced*: That Thou of all other Women shouldest be the Mother of the *Messiah*, *the Son of God*, says the Angel 1 *Luke* 28. 32. To be sure this Priviledge could by no worthiness in her self, come to be bestowed upon her, so nor this of *Noah*: Nor is any thing of His inserted as a condition of that Grace; Again at the 18*th. Vers. But with Thee will I Stablish my Covenant.* Hence again, there is no mention of condition on *Noahs* part, but only of what God by Covenant would do on his? And therefore absolutely declareth Himself, that he not only makes a Covenant, but Establisheth it. And under this word undertakes to perform it, and bring it to a full perfection; So as what ever should be necessary and requisite on *Noahs* part; God at once undertakes to work in him, as part of his own Covenant: If you read over the whole Covenant of Grace, as it is Prophecied of by *Jeremy*, Chap. 31. and quoted by the Apostle, *Heb.* 8. You will find, that all that is requisite to Salvation on Mans part, God undertakes to work it in them, and causeth effectually their hearts to concur therein.

Hoc enim habent à gratiâ, quâ Deo fuerunt accepti, priusquam aliquid ab iis acceptaret. Rivet in locum.

But

But it may be said, (which also the *Romanists* Object;) That in Chap. 7. 1. when God did put *Noah* into the Ark, *He said come Thou into the Ark, for Thee have I seen righteousness afore me in this Generation,* Chap. 6.

I Answer: That the performance of Promises, when they are to come to execution, do require such, and such qualifications in the Persons, to whom they are performed; when yet the Decree, and purpose of those Promises, and the making of those Promises depend wholly and immediately upon Gods Grace, as the Spring and Fountain of them: Thus Heaven, and Glory, as they are in Gods purpose designed, are meerly of Grace: When yet God executively bestows them not, nor brings us to Salvation, by, and through Faith, and Holiness: As 2 *Thess.* 2. 13. *God hath chosen you to Salvation, through Sanctification of the Spirit, and belief of the truth.* Now observe how this was spoken of *Noah*, when the thing came to be done, and he was to set his foot into the Ark. And it comes in order after the declaration which Gods Grace utters of his Counsel, and purpose, which we read in the aforesaid Chap. 6. 8. and 18. God considered not *Noahs* being first Righteous, ere he did cast his Grace upon him, and thereupon did it. The like language unto this of Gods to *Noah*, will Christ use to his Saints, when they are at latter day to enter into Heaven: But shewing withal, how his Grace hath put a difference between them and others, and had made them meet for that Inheritance, *Matt.* 25. 34, 35. *Come ye blessed of my Father, inherit the Kingdom prepared for you from the foundation of the World; for I was an hungered, and ye gave me meat, I was thirsty, and ye gave me drink, I was a stranger, and ye took me in:* So first, and it imports God the Fathers first chusing of them, to have been the cause of all they Inherit.

For any man to Interpret the Absoluteness of the Covenant to be, That God saves men absolutely without any requisite qualifications wrought in them, is manifestly to cast a reproach upon the Grace of God it self in the Doctrine of it: Whilst it is professed that his Grace Covenanteth to work in them, and accordingly worketh both the Will, and the Deed, according to his good pleasure, where he means to save, and never saved any without they be wrought in them: Nor doth that Doctrine, (if not perverted by mens presumtuousness) incourage men to use no endeavours, because God Covenants to work All: For God, when he will save, setteth mens Will a work, to use all endeavours in a subordination to his Grace, as in that Exhortation you find it, *Work out your Salvation, for it is God works the Will, and the Deed,* yet still, *according to his good pleasure*: And this absoluteness of Electing Grace, the Apostle sets forth, *Rom.* 9. *It is not of him that wills, nor of him that runs,* that useth means, and endeavours, *but of God that sheweth mercy:* Yet without mens willing, and running, (such as wherewith souls trust not therein, or think to obtain by their endeavours;) God that sheweth mercy saveth no man; yea, shews his mercy in causing so to will, and to run, as to obtain. *According to his abundant mercy he begetteth us,* 1 Pet. 11. 3. He shews the mercy in working that; and being savingly wrought on, keeps us through the same mercy, so says my Text here in *Isai. My kindness shall not depart from thee, nor the Covenant of my Peace be removed, saith the Lord that hath mercy on thee.*

Nor indeed are those we call conditions of the Covenant on our part, as believing on Christ, turning from sin, other than necessary means of being made partakers of Christ, and Salvation: As if one should say to an hungry man, there is meat which shall be yours, to live by it, if you will eat it and digest it, else not; In this case who will say this is barely a Condition, for it is the very partaking of the meat it self, whereby a man makes it his own. So for a Father to say to one he bestows his Daughter upon in Marriage, Lo, she is your Wife, take her, and Marry her; This is not a condition of her being his Wife, as external to it, but it is that very intrinsical and essential Act, whereby she becomes his, and he her Husband: Take the instance in hand, *Noahs* preparing the Ark, and his entring into it to be saved, are not so properly to be stiled conditions which God took from him, and so thereupon to save him; But they were necessary means for *Noah* to save himself: Yea, his entring into the

Book I. Ark, and abiding therein (whereunto the Act of our Faith on Christ answereth) was his Salvation it self: God himself says to him, *Come, enter Thou*, *Gen.* 7.1. and he was safe, and saved by so doing: Unto which that of Christs answers; *Whoever sees the Son, and comes to him*, *John* 6.35. *And he that cometh I will raise up at the latter day*, *Vers.* 37. Which is interpreted, *He that believeth*, *Vers.* 40,44,45. All *Noah*'s holiness would not have saved him from the Waters; but his being in the Ark saved him from the Waters. And that Salvation as so considered, is that which bears the Figure of our Salvation. And when he was in the Ark all the while, although his meat and drink kept his Bodily Spirits alive as a Man; yet his Salvation, considered as it was a Salvation in the Waters, and from the Flood, was his being in the Ark; and that Salvation, precisely as such, is that which is in the Figure. This for the first absoluteness of this Grace and Covenant.

The second Parallel is the everlasting stability, sureness, fixedness, and constancy of the Grace of the Covenant; which, *Vers.* 8. is termed *everlasting kindness*: And the Covenant it self as unmoveable as are the Mountains. *Then may the Covenant of my Peace be removed*, *Vers.* 10. And this signified by the stability of *Noah*'s Covenants, both first and second. And therefore the word, *I will stablish my Covenant*, is used of the first, *Gen.* 6.18. and of the second, *Gen.* 9.11. And the same word is repeated here in *Isai.* 54. *In righteousness shall be established*, *Vers.* 14. And to typifie forth this stability of the Covenant did *Noah*'s second Covenant, in a special manner serve: And therefore the very words thereof are to this very purpose rehearsed in this verse of my Text. And to this very purpose I shewed how many of the words and passages thereof are referred unto, and transposed into the Grand Charter of the Covenant of Grace, to confirm the perpetuity thereof; as in Three several Chapters set together of *Jeremiah*, you find them, which I must remit the Reader unto. And for this purpose it is that God produceth his Oath in the Text, as that which he professeth to have intended in this Covenant with *Noah*, *As I have sworn*, &c. And the like parallel Oath, in correspondency thereunto, he affixeth to his Covenant of Grace here, *So have I sworn I will not be wroth with thee*: that is, with a wrath to destruction; even as he had sworn, *The Waters of* Noah *should no more go over the Earth to destroy it*. And an Oath, we know, is immutable, as *Hebr.* 6.18. Yea moreover, God professeth himself resolute and peremptory in it, concluding, *Thus saith the Lord that hath mercy on thee*: that is, that God, who is set in his heart, and purposes to exercise nothing else but mercy towards thee; even as God to express his peremptoriness in shewing Mercy to *Moses*, *I will be merciful to whom I will be merciful*. And truly there is this Considerable about God's alledging his Oath to *Noah*, that if God had not said that he intended an Oath, in that he intended an Oath in that his Covenant with *Noah*, we could never have challenged him of it, if he had kept his own Counsel: For read the whole Story there, and there's no mention of an Oath, or any words that tend that way, only that God should have said in his heart, *I will not curse the Ground any more*, *Gen.* 8.21. But God was privy to his own intention, and so upon this occasion declares it; and his manner of speaking here secretly imports it, *This is the waters of* Noah *to me*: that is, between me and my self, who knew my own intentions.

But you will say; Will not mens sins break this Covenant, though God will not?

I Answer; They would infallibly break between God and us, if God should not take order to keep us from such ways of sinning, as would bring everlasting wrath upon us. *Promissis se curaturum*, (saith *Piscator* well:) He will have a watchful eye, and powerful hand, to prevent such sinnings: As upon occasion of his like Oath to the perpetuity of his Covenant of Grace, he declares to *David*, in *Psal.* 89. 30, 31, 32. *If his Children forsake my Law, and walk not in my Judgments; If they break my Statutes, and keep not my Commandements; then will I visit their Transgression with the Rod, and their Iniquity with stripes.* And by those Chastisements I will reduce them again; *But*, (as *Vers.* 34.) *my Covenant will I not break, nor alter the thing that*

that is gone out of my lips. And that God had all our ſins before him, and well conſidered what they would be, when he takes this deliberate Oath; the very parallel Inſtance (afore us) of what is inſerted by God in *Noah*'s Covenant, may inform us: The words in *Gen.* 8. 21. are, *God ſaid in his heart, I will not curſe the Ground any more for man's ſake; for the imagination of man's heart is evil from his Youth: Neither will I again ſmite any more every living thing as I have done.* Thus the Oath in the Figure ſpeaks. And that which Anſwers it in the Covenant of Grace is, That God foreſees what our ſins will be: And yet he knows what he hath to do, obliges himſelf with a *Non obſtante* thus everlaſtingly to ſave us: For he views them aforehand, and takes care they ſhall not be ſuch that he ſhould be everlaſtingly wroth with us, *He knows our frame*, as *Pſal.* 103. and conſiders it to be merciful to us, and nevertheleſs goes on to eſtabliſh this Covenant with us. This for the ſtability of his Covenant. Chap. 4.

A third Parallel is, That God hath made, and confirmed his Covenant of Grace ſure and ſtable, and in and through the Sacrifice of Chriſt the Mediatour. Covenants we know were wont to be made with Sacrifice, *Pſal.* 50. 5. Now God's Covenant on his part was to be ratified, *Hebr.* 9. 18, 19, 20. And when God's Covenant is in this 9th *Verſe*, ſtiled *the Covenant of his Peace*; it imports as much as not of Grace ſimply, but of *Peace*; as of God being pacified by an Attonement of a Mediatour. And the Aſpect this word *Peace* may ſeem to have here, unto what in the *Chapter* afore had foregone, where the Sacrifice of Chriſt being propheciedof, it is ſaid, *He was bruiſed for our Iniquities, and the chaſtiſement of our Peace was upon him; through which God being pacified towards us, makes a Covenant of Peace with us.* Now as Chriſt is ſtiled *our Peace*, *Epheſ.* 2. and ſo it being made by him, through the appointment of the Father, it is called by God the Covenant of his Peace, 1 *Col.* 20. *It pleaſed the Father that Chriſt, having made Peace by the Blood of his Croſs, to reconcile to himſelf, &c.* And in this reſpect the Parallels fall moſt fitly between that Covenant, *Gen.* 9. made with *Noah*, a Figure of God's with us; it is worth our comparing the one with the other: For not only *de facto*, it is found to have been ſo, that e're God eſtabliſhed his Covenant with *Noah*, when come forth of the Ark, he offered Burnt-offerings on the Altar to God, and that God was well pleaſed therewith, *Gen.* 8. 20, 21. *The Lord ſmelled a ſweet ſavor*; a Savour of reſt, as in the Hebrew: that is, of Peace. *And ſaid in his heart, &c. He would curſe the Earth no more:* and thereupon eſtabliſhed that Covenant that follows. And that *Noah*, the Father of that new World to come, was herein a Type of Chriſt; and that this Sacrifice of his was the Type of Chriſt's Sacrifice, we all acknowledge, from the warrant of that Alluſion, and ſameneſs of Language the Apoſtle uſeth of Chriſt's Sacrifice, that had been uttered of this of *Noah*, *Epheſ.* 5. 2. *Chriſt gave himſelf for us an Offering, a Sacrifice to God, for a ſweet ſmelling Savour:* which I inſiſted upon afore. But it may further be noticed, how that he makes the Parallel yet more conſpicuous, and as ſetly deſigned, by comparing the order and coherences of this 54th Chapter of *Iſaiah*, with the foregone, Chapter the 53d. That that Chapter treats of Chriſt's Sacrifice; and then this 54th Chapter, and alſo the 55th and 56th Chapters do treat of the Covenant of Grace, the Covenant following thereupon. And they ſucceed each other in the very ſame immediate coherence that *Noah* his Sacrifice and Covenant did one the other, in thoſe two fore-mentioned Chapters in *Geneſis*. For look, as in the latter part of that 8th Chapter, he relates the Story of *Noah*'s Sacrifice, that then in the 9th Chapter, he Records that Covenant thereupon, juſt-anſwerably in *Iſaiah*, after he had in the fore-going 53d Chapter, foretold Chriſt's great Sacrifice of himſelf; *Bearing our ſins and ſorrows, making his Soul an offering for ſin*; with promiſe that *many ſhould be juſtified thereby: And he ſhould ſee his Seed, &c.* Immediately after this he ſubjoyns, how upon this Sacrifice God Covenants to rear up a new Chriſtian Church, (of which the next Branch is to treat,) and eſtabliſheth this Covenant therewith, under this very Figure of the *Waters of Noah:* And as no Prophecy ſpeaks more fully and clearly of Chriſt's Sacrifice, than that 53d Chapter

As Mr. *Gataker* Engliſh Annot. rather my Covenant of Peace. *Ezek* 34.35. & 37.26. that is, of reconcilement to thee.

Book I. of *Isaiah*; so, nor none more perspicuously and Evangelically of the Gospel Covenant, than the 54th Chapter, and the two other that follow. And in the 55th Chapter, the 5th Verse, this Covenant is called *The sure Mercies of* David: that is, of Christ: Having purchased them for us by his Death, and by rising again having applied them to us.

4. The fourth Parallel is, The tenderness of Gods Mercies to his Elect, whom he takes into his Covenant, in all these Distresses and Extremities: This is by the Parallel of *Noah*'s Story set forth to us: For what can be supposed more sympathizing with his People, or argues a deeper sense and sounding of Bowels, than to hear God in the midst of their Afflictions and Temptations, cry out on the suddain, and with the greatest vehemency; (*Oh*) *thou afflicted, and tossed with tempests, and not comforted:* There is no speech or passage which we find our God to utter in Scripture, more pathetick or passionate than this: And yet you see, (as before I touched) it is represented under a perfect Allusion to, and compassionate Remembrance that God's Heart still had retained of *Noah*, whilst in the Ark, floating in those Waves and horrible Tempests; which coming in immediately with coherence with the remembrance of *Noah*'s Waters, *This is the Waters of* Noah, &c. in *Vers.* 9. As a remembrance of his Covenant with his People, could not have been more probably carried over to any other Similitude or Allusion in Scripture whatsoever, suppose this coherence had not been: But for the pertinency of it, I shewed before what remembrance God had of *Noah*, whilst in the Ark, *Gen.* 8. 1. And if *Noah*'s Instance had not been alluded to, I appeal to any what Exemplification they can find, to set out to the life the Sympathisings of a condoling Heart of another in Misery, like unto it; nor could the movings of God's Bowels have been more elegantly uttered. Methinks it is as if the dearest Friend, or most loving Husband, or Father, having his dearest Relations of Wife and Children, and Friends, in a Ship at Sea, and viewing them to sit within the rage of wild Waves and Winds; which he, standing himself safe on the immediate Shore, sees, and beholds with his own eyes; and at every bending of the Ship near to a suppression under those Waves, his heart beats, and he lamentably cries out at every toss and motion, and thinks with himself, how must their hearts be afflicted, and not comforted in the midst of all, that are shiftless and helpless in this Storm, and know not what to do! Like to such an one doth God express his Affection here.

5. As touching the eminent Subject of this new Covenant, and of Election of Grace; that is, the Persons to be saved, or that Church this Covenant is established withal; our comparing together what is prophecied thereof in this 54th Chapter of *Isaiah*, and the prefigurations thereof in *Noah's* Ark and Story, and his own Prophecies given out about it, will afford another (if I may not call it a Parallel, yet) concordant Harmony, yea Identity, to be the same in both.

Who, and what that Church should be, is lively set forth in *Noah*'s Story, under a double Notion or Consideration of them.

1. Of their *Persons*, whom that Church should specially be made up of.

2. In respect of their Condition, *viz.* all sorts of Sinners.

1. For the first, This 54 Chapter of *Isaiah* informs us, that that Church which God applies all these Promises unto, and intends all these his Comforts to, was the Christian Church of the New Testament, which was to rise up soon after Christ's Death; (which many other Prophecies had foretold;) And in a special manner the coherence of the 53d Chapter, and this 54th Chapter, shews; this also (as it served afore for the former purpose, so now for this;) you have in Chap. 53. the most renowned of all other Records in the Old Testament, prophecying of Christ's Death, and therein a Promise as his Purchase and reward, *Vers.* 10. *Thou shalt make his Soul an Offering for sin; He shall see his Seed*, &c. And as in the Event it proved, that soon after Christ's Death, a new Christian Church began to be reared; so in order follows next in the Prophet, a Prophecy of that Church: For immediately upon it, in Chap.

54.

54. from the first *Verse*, and so on, succeeds this Church, as therefrom Existing, which was to be both his *Seed* and *Spouse*; *Thy Maker is thy Husband*: And Children to be brought forth to him. See the first *Verse*; *Sing O barren, bear, and cry aloud thou that didst not travel with Child; for more are the Children of the Desolate, than the Children of the married Wife*: Here is a former Wife-Mother spoken of, and here is a new Wife (that formerly had been barren and desolate;) and a new Seed, or Children more numerous than those by the former Wife; and these are manifestly discriminated, the one from the other: And 'tis to this new Spouse that God applies this his Oath of *Noah*'s Covenant and Waters: (which is no where else to any such purpose at all mentioned in all the Old Testament.) Well, but who is this barren Woman; this anew received Spouse? Let us hear the Apostles Interpretation of it, who those are whom he applies it unto, *Gal.* 4. 25. *Jerusalem that now is*: He speaks of that *Judaical Church*, under the Name of the Mother City, which then was Existing, and as yet not destroyed, when he wrote this Epistle. And this Church, the old Wife, would needs hold up, in opposition to that new Church and Wife: that Church the old Wife would needs hold up in opposition to that new Church and Wife; that frame and form of Worship of the Old Testament, t hough she kept thereby her self and her Children still in Bondage (as its there:) But *there is* (says he) *another Jerusalem, which is above, and is free*; *the Mother of us all*. Which new *Jerusalem* was [now] under the New Testament declared to be the Mother of us all; the Venter of a new Generation: To prove which, he citeth this very place, *Isai.* 54. 1. as a Prophecy thereof, *Rejoyce O barren, &c.* So then here is a new Church this Chapter of *Isaiah* concerns; and an old One which it is severed from. Chap. 4.

And it will not be a block in the way of the Application of this Scripture, which I shall drive at, (which is, that the New Church out of the Gentiles is principally aimed at) whether the Christians of the Jewish Nation, and the Churches at *Jerusalem* and *Judea*, be understood, and taken in to have made up, during those Gospel times, part of this New Church. (Although there is this against that, in that very *Chapter*, that the Church he now foretels he would anew assume, the Wife he had cast off, would cast off no more, after he had received her, whereas he hath cast off the *Jewish* Nation, from having Children by her, or out of her; for these 1400 years. She was in a manner cut off in *Paul's* time; whereas out of the Gentiles he hath continued a numerous Church, to this day:) It matters not I say: For the Children out of the Jewish Nation then (though the first Gospel fruits) were but a few in comparison to those the Gentiles have brought forth, to God; and soon became barren again.

But yet it will not be enough for the full compleating my drist, that this new Wife, the Church under the new, is that which is prophecied of hereby *Isaiah*; unless in the next place I also shew, that this was either Typified, or Prophecied of *Noah's* Story: That we may say of it, *this is the Waters of* Noah, *&c.*

1. In the General, the Allusion from thence will hold; that *Noah* and his Sons were ordained by God to be the Founders and Beginners of a *New World* (as we use to say,) *they began the World a new*. Thus in the letter they were; which *Peter's* phrase insinuates, whilst he calls that afore *Noah's* times, *the World that then Was*. And answerably thereunto, the times of Christ, and his Apostles, are stiled in the current language of the New Testament, *stilo novo*, to have begun a new World. Thus Christ speaks, *the Kingdom of Heaven is at hand*: And as a new *Æra* or account, the Gospel-times are call'd [*the last days*:] So the Apostles; *and the World to come*, saith *Paul*, *Heb.* 2. which did then begin: For, 'tis set in opposition to the time of the Law, given by the Angels, *Vers.* 2. And so of the Jewish State; the Analogy holds thus between them, that look as when in the old World, *all flesh had corrupted their way*; as *Gen.* 6. 11, 12. And among the Jews Religion, being afore so corrupted; and among the Gentiles, *God having suffered in times past all nations to walk in their own ways* Acts 17. 16. *After dumb Idols as they were led*, 1. *Cor.* 12. 1. That then God raised up this new Gospel Church, as a new World; the time of which is called, the time of the *Reformation*, or change

Book I. change of the Old, *Hebr.* 9. The Saints, and Churches you read of in the Epistles, superscribed unto them; to the *Romans Corinthians*, *Galatians*, *Ephesians*, *Philippians*, *Colossians*, and the *Hebrews*. Thus in general for the Type. But,

2. Furthermore, when *Noah* came forth of the Ark, to begin this new World, he falls a Propheſying; and propheſies after that Second Covenant made with him, of this same New Church, *Gen.* 9. 27. *God shall inlarge* Japhet *to dwell in the Tents of Shem*; which was when the Gentiles were converted: And now let us return again to *Isaiah*, and see whither he doth now also Propheſie in a language conform to this of *Noah's*, as if he had renewed but *Noah's* old Prophecy, as intended of this new Church. Read on the next Two *Verses* of that Chapter, [*Enlarge*] *the place of thy Tent, and let them stretch forth the Curtains of thy Habitations: Spare not, lengthen thy Cords, strengthen thy Stakes, for thou shalt break forth on the right hand, and on the left; and* [*thy seed shall inherit the Gentiles;*] *and make the desolate Cities to be inhabited.* Which repeats but the punctual fulfilling of that Prophecy of *Noah* in *Japhet's* Seed, under the same Language of enlarging *Japhet* there; and enlarge thy tents, here; and of dwelling in the Tents of *Shem* there, through the efficacious perswasion of the Word that went out of *Sion* and from *Jerusalem*, in the Apostles Ministry. For after this, *Moses* the Relator of these things, setting down who were the Sons of *Japhet*, in *Chap.* 10. *Vers.* 2, 3, 4. In the 5th Vers. he shews what parts of the World their allotment was: *By these were the Isles of the Gentiles divided in their Lands; every one after his Tongue, after their Families, in their Nations.* Now we may know that those Isles of the Gentiles, are those of *Europe*; the *Grecians*, *Germans*, *Britains*, &c. And so called by a special denomination: *Europe* abounding with Islands, more than *Asia* or *Africa*, by farr. And we find among the Heathen Records, that they stiled themselves *Japeti genus*, the Seed of *Japhet*: You Brethren, even you, are a Portion of that Seed, *Japetians* all; and whose fore fathers have been perswaded to dwell in the Tents of *Shem*, and the Gospel is amongst you to this Day; you are, with other Nations, the Church in all these Prophecies pointed at, and Children of this Covenant, which hath taken hold of many of you. And we have heard with our Ears, and our Eyes have seen it, the fulfilling of that which follows in that 13th *Vers.* of this *Chapter*, *Your Seed shall inherit the Gentiles and make the desolate Cities to be inhabited.*

This as to the Persons, or what Generation of Men, simply considered.

2. For the Condition of the persons this new Church was to consist of; it had a representation made for it to prefigure that, namely they should be *sinners of all sorts, that the worst of Nations in the World brought forth, according to the several kinds of their degeneratings and profanesses.* I must now again retrive that Objection which I before have made, namely, that there were *all sorts of Beasts and Fowls, and creeping things* in the Ark, which were saved from the Waters, in a corporeal Salvation, as well as *Noah*, and his Sons; yea, and with whom, after *Noah* and they came forth of the Ark, that second Covenant was made. And the Objection is, that therefore this Covenant cannot be drawn into a Figure of the Gospel Covenant with the Church, his elect.

Besides those answers then given, I then made a reservation of one for this place; and I have now on purpose proposed the Objection anew, to usher in this new parallel, that is now to follow, from what the very Beasts prefigured. We read *Act.* 10, 11, 12. how in the first beginning of the Gospel, or of this new Christian Church, (as *Peter* speaks of it, *Acts* 15.) there was a Vessel let down from Heaven, in a vision to *Peter*, wherein were *all manner of Four-footed Beasts in the Earth: Wild Beasts, and creeping things, and Fowls of the Air:* And the interpretation of this to *Peter*, was, that the Catholick Church, under the New Testament, should consist, as of Men from *out of all Nations* of *Noahs* Seed, whether *clean* or *unclean*, *Jew*, or *Gentile*, who should now be converted to the Faith of Christ: And that this

was

was signified unto *Peter* by all these sorts of Creatures: Now bring this to *Noah's* Ark and Covenant, 1 *Gen.* 7. and 9. *Chapters*; the Antients (as *Austin*) readily understood the coming in of all Nations under the Gospel into the Church, to have been prefigured thereby. And how usual it is Scripture to set out the several sorts of wicked Men under the Similitude of Beasts; as *Herod*, by a *Fox*; *Nero*, by a *Lion*; the Circumcision, by Dogs; needs not be enlarged upon: I may therefore apply what God doth in *Ezekiel*, touching his People, whom he had represented under the Figure of Sheep, throughout, *Chap.* 34. He in the last *Verse*, by way of Exposition of that Parable, *The flock of my Pasture are Men*, says he; So on the contrary I may say, these Beasts are Men, the wickedest of Men; and all kind of Sinners of them. And truly, when I consider, how much that one alone in the *Acts* answers to the other in *Genesis*; and find in comparing both places the very same enumeration as to the kinds of these in both places, to be these generals, *Fowls of the Air*, *Beasts*, *and Creeping things*; and how some *of every sort of these*, are in both places pointed at; I could not reject this as a meer Phantasm of Mans imagination; it having so far the name of a Scripture for its warrant; as by this comparing these Scriptures together, doth appear.

Chap. 4.

Sicut cuncta genera animalium in Arcâ claudantur, sic omnes Gentes Ecclesia continet. August contra Manichæum, lib. 11. *c.* 14.

And whereas it may again be objected, that the Covenant, *Gen.* 9. is made with *Noah*, and his Sons, and their Seed distinctly, and a part from that of the Beasts, and all living things; and so the Figure of these Beasts can not be brought into this Account.

The *Answer* is; that what some part of a Type doth not serve to reach, that another shall: Types are but imperfect shadows, and therefore are so formed, as one to represent one piece of the Substance, to be shadowed out under one resemblance; and another piece, or Limb under another: (Whereof multitudes of Instances might be given:) So then, although the Church of his Elect, whom God made his Covenant with, and for, were to be Men, as for their Persons, of *Noah's* Seed and Posterity; and in that respect the Covenant is by name made with them; yet their Condition, as Sinners, was in the several variety of their Beastialities as Sinners, set forth under the Figure of those several sorts of living things, to the taking in of the most venemous of Sinners, Serpents, and creeping things. And so by both the Representations, the Figure is made the more compleat; which under one alone would have been too imperfect. 'Tis then but putting this double Consideration respectively upon either, and the objection is salved: And the full mind of the Figure appears to the Life.

6. Lastly; That very Rainbow, which is said to have been, and then served to be but an outward Providential Remembrance to God, no more to drown the Earth by Waters, hath yet in the New Testament another *Rainbow*, whereof that in *Genesis* was but the τὸ φαινόμενον: you may behold its appearance when you will, twice in the *Revelation*. The first time, set and constant: The second, occasionally; and both set up for the comfort of this new Christian Church, (which we have shewn was the Subject of the Covenant) as that in *Genesis* had been for the Confirmation and Establishment of *Noah's* World.

The first appearance of this *Rainbow*, you may behold, *Rev.* 4. *Vers.* 3. where it is placed for a constancy to endure, and continue unto the end of the Transactions of that Book; at which *Chapter* beginneth the General Prophecy of the Fates of this Universal Christian Church; *gathered* (as was observed) *out of all Nations*, *Tongues*, *and Kindreds*; as where you also read, *Chap.* 5. 9. And in that 4th *Chapter*, at the first entrance to the Prophecy, and by way of Prologue to the whole, is God presented as sitting on his Throne, ordering and governing all Occurrences that should befall this Church, having a Representative of that whole Church in all Ages; even as a Parliamentary Assembly before their Prince and King, standing afore him and his Throne: And their appears a *Rainbow* round about that Throne of God, *Vers.* 3. which is in a perfect Allusion to this of *Noah*: For the Fate of the Church of the New Testament was all along throughout all Ages more afflicted, tost with tempests, than ever the Jewish Church had been: For

Vers.

Book I. Verſ. 5. *Out of the throne proceeded Lightnings and Thunderings*; (which always accompany Tempeſts) of the breaking forth of which you may frequently read in that Book, now for their ſupport, and conſtant comfort, againſt thoſe dreadful diſpenſations of Gods, doth this Rainbow appear.

1. To ſignifie to us that Memorial which God himſelf hath, of his everlaſting kindneis to his Church, in the midſt of all thundering Diſpenſations whatever, as a ſign and ſimbol unto his Church, of the Light of his Countenance ſhining on them, in their thickeſt and darkeſt Clouds: for a Rainbow only appears where, and when the Sun alſo Shineth.

And this New Teſtament Rainbow excel (as the Subſtance always doth the Figure) that other; take it but as it was in the Figure.

1. In that it is conſtant and fixed for all times; Whereas that of *Noahs* Covenant appears but occaſionally.

2. The old was but as a half Moon Rainbow, a Semi-circle; whereas this is round about the Throne, and encompaſſeth it; 'tis a whole Circle: And his Church are encamped likewiſe in a round, and He in the midſt of them: So let God turn himſelf in various Diſpenſations, and look which way he pleaſeth, yet ſtill he doth, and muſt neceſſarily view his Church through his Rainbow, putting him in mind of mercy: Yea, and all thoſe lightnings, and thunderings, though never ſo fiery, he ſhoots, muſt paſs thorough his Rainbow, and ſo proceed out of mercy, and paſs thorough loving kindneſs unto them; ſhewing withall, that in the midſt of his fierceſt Anger, he ſtill remembers mercy; And that *all his ways are mercy and truth unto them*; ever fulfilling that in *Pſal.* 3. *The Lord is Gracious and merciful, and will ever be mindful of his Covenant*: To ſhew both that *all his ways are mercy, and truth*; for even all thoſe Thunderbolts, and lightnings do come through that Rainbow; which doth blunt the force, and draw out the venemous vapour that is in them, as they come forth, and are directed to his people: As alſo that Himſelf *is ever mindful of his Covenant*, Pſal. 3.

The ſecond appearance of this Rainbow, is occaſional, and for a ſpecial purpoſe: There is upon many forebodes, and ſeeming more than probabilities, out of the *Revelation*, one great Fate to come upon the Churches of Chriſt; *The laſt killing of the Witneſſes*, that hath been ſo long forewarned of by many Witneſſes: How long firſt, or how ſoon, none but God knows; it may perhaps lie at the door, which when it comes, will prove the moſt violent of all the foregone; even as that of *Dioclesian*, (the laſt of the Ten Perſecutions upon the Primitive Saints) was the greateſt of all forewent it: And ſo, this being to be the laſt, from *Antichriſt*, and his followers, may likewiſe prove to be of all Perſecutions the ſoreſt, and in which ſhall be accompliſhed, and ſo ended, *the ſcattering of the power of the holy people*, Dan. 12. And indeed, ſo great is it like to be, as it occaſioneth Chriſt himſelf (the ſame Angel that appeared in the 12*th.* of *Daniel*;) to come down from Heaven on purpoſe, in in an extraordinary appearance, to ſupport the Saints in a ſpecial manner againſt that trial: And this Angel is no other than Chriſt himſelf, as appears by one ſpeech of his in the 11*th.* Chapter, *Verſ.* 3. for the Narrative in the fore-part of that Chapter, is uttered by the ſame Angel, *I will give Power to my two Witneſſes*, ſaith he: And to call them his Witneſſes, none but Chriſt muſt be allowed to ſpeak, no meer created Angel might do it.

Now ſee what an appearance he comes down withal, when he cometh with this ſad Meſſage, which we find in Chap. 11. His appearance in Chap. 10. 1. Is, *that his body was clothed with a Cloud, his face ſhining as the Sun, and a Rainbow upon his Head*; and all of theſe ſignificant unto the purpoſe ſpecified.

1. There being ſo violent, and huge a Storm a coming immediately upon his Church; and that ſhould come upon his whole Church, that is, his Body; His Body is therefore ſaid to be *clothed with a Cloud all over*: For his Head and Feet are otherwiſe there particularly deſcribed; and therefore it is intended it was his Body was that of him, which the Cloud environed. Other ſlaughters of his members have been at various times particular, upon ſeveral parts of his Body apart; but this laſt is to be univerſal, to the whole that remain in the Streets, or Juriſdiction of the great City: Even as the Waters of *Noah*, was

was the only Universal Flood; though particular Floods have been, before and since. Chap. 4.

2. Yet Secondly, *His Face shone as the Sun*, to shew that his Everlasting Grace, and kindness, was not only inwardly within himself, and in reality in this sad hour still the same that ever it had been to his people in their utmost prosperous times; And that his Heart had nothing but graciousness of intents, thoughts of peace towards them; But that outwardly his face, (which is the Index of his Heart) should shine upon their souls, in lifting up the light of his Countenance thereon: Whilst their outward man was under those sore Persecutions.

3. And the Sun-shine of his face, and favour, causeth a Rainbow to shine on the Cloud about his Head, for a Memorial, and Assurance to his Churh, that this Flood shall not destroy them: Though it may afflict, and toss them sore, even as in *Gen.* 9. 14. (in the figure) it is said, *it shall come to pass, that when I bring a Cloud over the Earth, that the Bow shall be in the Cloud; and I will remember my Covenant:* And truly I conclude, Let Christ come with what Clouds he pleaseth, and cover us his Body all over with them, so as his Face shine as the Sun, and he lift up the light of his Countenance upon us; and set up his Rainbow, the symbol of his everlasting kindness and Mercy; and we shall have sufficient to support us.

SECTION V.

How the Story of Noah, *was a Type of the Mediator of the Covenant of Grace, Christ which was the Ark.*

I PETER III. 19, 20, 21.

By which also he went and Preached unto the Spirits in Prison : Which sometime were disobedient, when once the long suffering of God waited in the days of Noah, *while the Ark was a preparing: Wherein few, that is eight Souls were saved by water. The like Figure whereunto, even Baptism, doth also now save us, (not the putting away the filth of the flesh, but the answer of a good conscience towards God) by the Resurrection of Jesus Christ.*

THat which *Peter* holds forth concerning this our Salvation, is reducible to two Heads, which drawn forth, and set out, will give us a full Exposition of the Apostles Scope therein.——

First Head.

Noah was then a Preacher of the Gospel, and of Salvation by Christ, even as we the Apostles now, that's *Peter's* Scope.

We read in the Second Epistle of our *Peter* 2. 5. That this *Noah* was then *a Preacher of Righteousnes* : What Righteousnes ? *That of the Law*, that is, of the Righteousnes of a rigid Repentance only ? No, it is said, *Heb.* 11. 7. *By faith* Noah *being warned of God of things not seen as yet, moved with fear, prepared an Ark to the saving of his house, by the which he condemned the world, and became heir of Righteousnes, which is by Faith. Noah* himself was taught of God from that figure, being saved by the Ark, (which *Peter* here applies to the Salvation of the soul by Christ) he being thus instructed by God, to have his recourse unto the Righteousnes of the *Messiah by faith*, he became, says the Text, *Heb.* 11. 7. *The heir of the righteousnes of faith* : That is, of the same Righteousnes that we Christians do now Believe in : There was a new and clearer illustration then, and thereby added and revealed to *Noah's* faith, besides that had been afore through the Promise of that Seed to *Adam* : And *Noahs* faith being thus more fully and explicitely inlightned in that point, than any or all before him ; it is said, *he thereupon became the heir of the righteousnes of faith anew* ; and because he was with a fresh light and clearer discovery brought to embrace that Righteousnes of the *Messiah*, which had been but darkly and obscurely, in comparison before revealed, thereupon out of his own personal faith, and experience; *he became a Preacher of the same righteousnes unto the world, for their Eternal Salvation also* ; *for as he believed so he spake.* And further, he is declared to be a *Free-Grace man* in his Faith as to Gods acceptation of him, he wholly relying on the sole fa-

favour of God for Salvation, wherefore God says, *Gen.* 6. 8. *But* Noah *found grace in the eyes of the Lord*, and not upon the account of Works. And so in like manner for the *Messiah*, he understood that his *Ark*, he was forewarned to prepare, was the *figure* of him, even as of *Abraham*, it is said in the same *Heb.* 11. *Vers.* 19. That he *understood and received his Son* Isaac, *in a figure of the Resurrection*; Namely, of Christ, and so of us, himself and all in Christ unto Eternal life, and still I say he Believed, so he Preached this Gospel, the same with ours, that is for the substance of it. Chap. 4.

2. The Gospel being thus Preached by *Noah*, 'tis further said by *Peter*, that Christ in his Divine Nature, was he that Preached in *Noah*'s Ministry, as really as now he doth in the Apostles, (when gone to Heaven) he is said to do, *Ephes.* 2. *He came and Preached Peace to you which were afar off*, &c. Thus afore flesh assumed, as well as now since, for it was he who being ὁ λόγος, *the word*, that still spake in all those dispensations to the Fathers; And so *Peter* here, *In which Spirit he went and Preached*, &c.

3. Only there was but one *Noah*, that is in that latter part or Age of that World, who (some way or other) *Preached to the whole world to condemn it*, as *Heb.* 11. 17. thereby making way for their destruction, and damnation that followed thereupon, as upon disobedience to the Gospel it now also doth; but now under the Gospel, great is (and was in *Peters* days) *the company of Preachers*, as the *Psalmist* speaks.

4. *Peter* to admonish the present World of that great sin of neglecting the great Salvation tells them,

1. That as *then*, so *now*, few are saved by this Gospel Preached: Few, that is, eight Persons *then*, and *now*, take times, and means *the whole world lies in wickedness*, comparatively to these, *few are saved*.

2. That look as then the event was, that the souls of them that disobeyed went to Hell, He Preached to the souls in Prison, says *Peter*, and by *prison*, *hell* is there meant (as Christs speech imports) *he shall be cast into prison, and pay the utmost farthing*) so it will fall out inevitably now, and with a greater damnation, as the means are greater.

3. Their Sin was cleaving to their Lusts, and Pleasures in Wives, and eating and drinking, that they would not be perswaded to embrace Christ: Which is here termed *disobedience*, so now.

And that we may further clear this to have been *Peters* Scope to institute this Parallel, those correspondent allusions which *Peter* useth (speaking here of those of the Old World) unto what in the very Story we find in *Genesis* Recorded of them, doth evidence this, and are very remarkable in three Particulars. Whereas,

1. *Peter* says that Christ in his *Spirit went and Preached to them*, answerably in *Gen.* 6. 3. Christ thus speaks, *my Spirit shall not always strive*, that is, in the Ministry of my Servants, as hitherto it hath done of *Enochs*, and others, and particularly, in that of my Servant *Noah*.

2. Whereas *Peter* says that the long suffering of God waited for their repentance upon *Noah*'s Preaching, in like manner Christ there in *Genesis* in the same Verse says. Yet Mans days shall be 120 Years, as a space to repent in, after and upon *Noah*'s Preaching and warning so long before.

Book. I.

3. That clause inserted by *Peter*, that they were the Spirits of those men that were now in Prison, that is, in Hell, who were then Preached to by *Noah*; holds an affinity unto that known Tradition, and Language among the *Jews*, that of all Mankind afore or after, those men *Noah* Preached unto of all others, had been notified, and famed to have gone to Hell; insomuch that Hell it self (this Prison) had its name from their Company, and Inhabitation there. They were made a Proverb of all in the Old Testament, all along; to go down *to the company of Gyants*, was all one to go to Hell, thus in the *Proverbs* again, and again, as Mr. *Mede* hath observed. Those *Gyants* were the Ring-leaders of the *Ungodly*, & *Peter* speaks of the whole of that World who *perished*, and generally went to Hell, and so being the First-born of Hell, as it were the first Inhabitants of that place; hence Hell had that denomination, as on the contrary of Saints, to *Abrahams bosom*; As if we should say to Malefactors, you shall go amongst your Companions of Thieves, and Cutpurses to *Newgate*, so designing forth that Prison from the company there.

Second Head.

That our being saved by Christ now, was signified by *Noah's* being saved then in the Ark, *through or in the midst of the waters.*

For whereas he says, *Baptism now saves us*, the meanning is, Christ now signified in Baptism, saves us who was prefigured then, by the Ark in the Waters; for it is Christ that is signified, and Sealed up in this Ordinance of Baptism. And as it is said, *That Rock was Christ*, Corinthians 2. 10. 11. So this Baptism is Christ, and signifies him, and his saving of us.

And look as *Noah* Preacht this Salvation by Christ to the Old World, verbally and in Sermons: So that very action of his, in Building and entring into the Ark, and Gods Transaction with him, and his preservation therein, was the figure of Christs saving us, signified to us in our Baptism.

And though the Ordinance of Baptism it self as now Instituted, was not understood by *Noah*, then as prefigured, yet Christ and the Salvation it self signified thereby was.

I was long kept from the right understanding of this place, by my ordinary and cursory reading of it, by our Translation, (and so perhaps many others) they Translate it, *saved by waters*, so ascribing their Salvation to the *waters*, as the means of *Noah*, and their Salvation, and so I still understood the allusion here had been, that the outward Element of our Baptism being Water, and that *Noah* having been saved upon the Waters, that therefore the Parallel had been that they were saved by Water, as the Instrument, and as signifying and typifying forth the Blood of Christ washing us, and saving us, as those Waters had done them.

But when I came upon this occasion, narrowly to examine this matter.

1. I considered that the Salvation by Waters in the Flood, held not at all a correspondency with our Salvation, through our being washed in Christs Blood, as in Baptism is signified; whereas here the Apostle affirms, that there is a like figure answering each other, which to be sure holds not in this. For the Persons of those in the Ark, were not washed by the Water of the Flood at all, as we are washed in Baptism by Christs Blood, but it was the Ark only, which was washed with those waters.

2. I found that the Salvation of *Noah*, is said to have been in and by the Ark. So expresly in the Text, *wherein* (speaking of the Ark) *eight persons were saved as the means of their Salvation*; and as for the Waters saving them, that was but an accidental effect, for otherwise the Waters overflowing tended to destroy them.

3. I

3. I found that διὰ ὕδατος, translated here *by the Water*, is more properly, both to the sense and phrase rendred *through the Water*, and so the sense is; in the Ark they were saved from the Flood, being carried in it through all its Waves, and still kept safe from all danger from them, as in the *Acts*, Chap. 4. 22. *It is through many Tribulations we enter into Glory*; ('tis the same Particle;) So these were saved *through these Waters*, which otherwise, of themselves directly and indeed did threaten and Hazard their Salvation. Chap. 4.

Again I found διὰ ὕδατος is rendred in this very Epistle, *in the Water*, or the midst of the Water, by this very Apostle that kept to his own Dialect, 2 *Epist* 3. 5. *The Earth that now stands in the Water*; or, *in the midst of the Water*. Just thus here, they were saved in the Ark, Floating in or through the midst of the Waters. See Mr. *Mede* in his Paraphrase upon that Chapter.

4. So as those words [*The like Figure whereunto*] refer not, 1. To the word *Water*, but unto the word *Ark*, as wherein it is said, *they were saved*. 2. Or else, unto the Matter of that whole foregoing Sentence; and so the Coherence runs thus, that the Substance of our Salvation by Baptism, or Christian Baptism, answereth in Similitude unto that Salvation of those Eight Persons in the Ark then; and is a like Figure thereunto.

So then the Summary Result of all is; that Christ our Ark and our Salvation in him now signified in Baptism, was the thing lively forefigured in that Salvation of theirs in the Ark, bearing them up in and through the Waters.

OF

OF ELECTION.

BOOK II.

Of the Order of God's Decrees about Man's Election and Reprobation. Of the End to which we are Ordained; A Supernatural Union with God, and Communication of himself. The Infinity of Grace discovered therein.

CHAP. I.

That God had a Respect unto Man (considered) as unfaln in his Election of him unto the End, and also unto Man as faln into Sin in his Decrees to the Means.

THIS Distinction to the *End*, and to the *Means*, in the Decrees of God, is so generally acknowledged, that I need not insist on't.

But concerning what is the *End*, and what are the *Means*, as in my Sense, I intend it needs some Explication.

1. The *End* is either, 1. God's Glory, and that I call the *Supream* End of all. Of this my Assertion proceedeth not. 2. There is that fulness of Glory God designed to bring his *Elect* into; and this I call the *Ultimate* End or Issue of all (as the other the Supream.) And this end (which the Apostle terms *The End*, 1 *Cor.* 15. 24. and *Rom.* 6. 22. and Christ the *Perfection* of his Members, *John* 17. 22, 23. compared,) is that I mean, when I affirm that the Decree to this End was not after, or upon the consideration of the Fall first had. But indeed, that all those *Means* to accomplish or bring us through unto the attaining of this End, they all suppose Man faln, as to the Obect of them.

And

BOOK II.

And then ſecondly, I diſtinguiſh again of what are termed *Means* to this *End* among ſeveral Divines. The pure Superlapſarian he takes into the Means to this End, the *Creation*, and the Permiſſion of *the Fall*, and calls them *Means* to bring about that Intention or Decree to that ultimate End or Glory ſpecified. But I do limit my ſelf, that thoſe only are *Means*, either which on Chriſt's part *he*, as a Redeemer, hath performed thereunto, or which on our part are wrought in us, or by us; ſuch as are *Calling*, *Juſtifying Faith*, and *Repentance*, which are termed *Preparations unto Glory*, Rom. 9. 23. *Whom he hath afore prepared unto Glory.* Alſo good Works, and an holy Life, *Epheſ.* 2. 10. *which God had afore prepared*, (So in the Margent and Greek) *that we ſhould walk in them.* He will give Grace as the Means then, Glory as the End. Theſe I am ſure are ſuch Means as do *ex ſe*, prepare for Glory, by way of direct and proper Influence. And all ſuch do preſuppoſe a Fall, and are a Reſtauration of us out of it. And it is of theſe I now ſpeak, and unto theſe I do limit my Diſcourſe.

Niſi tribus illis mediis, 1. Homine condendo. 2. Condito integro ſed Labili. 3. Denique (Lapſo) intervenientibus, ad iſtos finis Deus pervenire non potuit. Piſcator. Queſt. de Objecto Prædeſtinat. pag. 176

And as for that other of *Creation*, &c. ſure I am, That that Holineſs in *Adam* by Creation, whilſt he ſtood, and in which he was Created, was not a means at all of that Glory, that is of that Election Glory which we are now ſpeaking of. But therefore it muſt be caſt upon ſome other Conſideration, Notion, or Account, than of a *Means* which Election ſhould have prepared for that Glory. Alſo the *Sin* of *Adam*, no man muſt ſay that it was a means, but at the utmoſt of it, but an occaſion, or rather indeed but a meer out-let or paſſage through which Election wrought it ſelf into a new Enlargement or Amplification and Magnifying of the Grace of it ſelf towards the Elect, in a new way, conſidered *as Sinners*, and as now become miſerable, which by Creation they were not: In which new way and courſe, the Grace of Election would further expiate, and as with a fetching a compaſs about, *bring us to* that ultimate *Glory* it had deſigned: (as in *Hebr.* 2. 10. the Phraſe is;) Thereby the more illuſtriouſly to glorifie it ſelf, by making thereby a new Edition of Grace which ſhould give all anew after ſinning, and deſert of the contrary, foreſeen.

Whereas the former Grace conſidering us unfaln, and deſigning us unto that end, was a meer Super-creation and Supernatural Grace through Chriſt, as a Mediator of Union: But this laſt was by him, as by a Saviour purchaſing all anew, and reſtoring us unto ſuch Graces, now utterly loſt, as were requiſite for Man faln to have, e're he ſhould be brought unto Glory.

But what Aſpect or Subſerviency any way, Creation or Permiſſion of the Fall have unto the Decrees of Election or Reprobation, I have a more proper place to ſhew it in. But it is certain they ſerve but in common unto each of thoſe Decrees, and are but ſuch Matters as common Providence. That which at preſent I would ſay, is only that I rank them not among proper and direct means unto that *ultimate End* ſpoken, but I limit the proper Notion of Means unto ſuch as do ſuppoſe the Fall; for that Chriſt conſidered as a Redeemer: As alſo that we ſhould be *called and believe* theſe are all ſuch Means as have an immediate Influence into that Glory, as all do and muſt acknowledge; and they ſuppoſe the Fall firſt, and therefore I limit the Decree of the Means unto ſuch. This for the ſtating of it.

Now as touching my Aſſertion, as thus ſtated, *viz.* his making this Apartment, That in the Decree to the End, God had an eye unto Man conſidered as not faln: I am not alone in it; *Polanus* ſpeaks adequately unto this my Senſe, whom I the more willingly *cite*, becauſe he alſo makes *Chriſt* as he is Chriſt the Head and Foundation of *Election*, conſidered afore the Fall: As alſo ſuitable unto this my preſent Argument in hand, I profeſs my ſelf to do: He ſpeaking how Man is the Subject, or Object of Election, and how conſidered by God therein, hath theſe words: *God in his Decree of Election, did behold (or look upon) his Elect, as to* the End *he predeſtinated them unto, ſo as men* abſolutely *in com-*

Eos Deus in decreto Electionis intuitus eſt, quod finem *attinet, ad quem eos prædeſtinavit, ut homines communiter & abſolute extra aliquam qualitatem in iis conſiderationem; quia de iis diſponendi liberrimam poteſtatem tanquam Dominus habet. Sin vero* media ad finem ducentia *conſideremus intuitus eſt homines non ut integros, ſed quatenus futuri erant à ſe, & in ſe corrupti per lapſum, & in mortem æternam, propriâ culpâ præcipati.* Polan. Syntag. l. 4. c. 9. p. 249. *Folio.*

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mon, without all consideration of Qualities *in them. But if we consider the* Means *leading* to the End, *so he looked upon men, not as in their upright Condition (afore the Fall) but as they would be* corrupt, *of and in themselves, by the Fall, and faln headlong by their own default into Eternal Death.* Than which, nothing is more full unto that Division or Distinction of *Means* and *End* which I have made. Chap. 1.

I know there is a Controversie among Divines, not at all whether Election be not as well to the Means as to the End, and so unto both, none that I know deny that; but the Controversie is, *Whether the whole Act of God's decreeings unto both, should not have been pitched, either wholly upon Man considered in the Mass of* Creability *afore the Fall, or wholly upon the Mass of Mankind considered and viewed first as* fallen *into* sin. And many do judge it incompatible that both should stand.

I profess not to enter upon the Merits of so great a Question here; but only that both Conditions were at once viewed by God, so that One was neither first nor second to the Other in time, but that God having all afore him in his immense Understanding, had in his purpose of Election to the End, a respect unto Man considered as *unfaln*, but in that to these *Means* unto Man considered *as faln*, and decreed both, and all in one and the same determination of his Divine Will.

That there have been some eminent Divines that have gone about to reconcile those different Opinions, *Whether Men faln or unfaln were the Object of Predestination*, may be well known among them that are versed in this Controversie.

That Judicious and Good Divine *Keckermanus*, he first states the Controversie; *The whole Question* (says he) *about the Object of God's Decree of Election is, Whether Men were* absolutely *considered, (as Creatures) or under* the consideration of the Fall. And then determines it by the Application of this very Distinction in the Sense I have given it; Thus. *The Decree of Election falls under a double Consideration: The first, In respect of the* End, *namely, Life Eternal: And so the Consideration of the Fall was not necessary, because the Fall was not a Means thereof, but rather an Impediment. Secondly, This Decree may be considered, as in respect unto Man's frail Condition, which God foresaw, as also of the* Means, *such as in respect unto Man's (frail) Condition were to come, namely, of* Redemption *and* Regeneration: *And so the Decree of Election necessarily includes a respect and consideration of the* Fall.

Tota quæstio est de objecto facti hujus decreti, utrum nimirum fuerint homines absolutè spectati, an vero sub consideratione lapsus. Ad quam quæstionem respondere dum videtur Electionis decretum dupliciter posse considerari. Primo, respectu Finis, *vid. vitæ æternæ, & sic non fuisse necessariam considerationem lapsus; quia lapsus non est medium hujus Finis, sed potius impedimentum. 2. Considerari posse decretum hoc, ratione tum ipsius hominis, cujus fragilis conditio à Deo prævidebatur; tum etiam mediorum qualium respectu humanæ conditionis futura erant; vid. redemptionis & regenerationis, & ita decretum electionis includere necessario respectum & considerationem lapsus.* Keckerman. System. Theolog.

And interpreting that to the *Romans*, Chap. 8. 29. *Whom he hath foreknown, those he hath predestinated to be conformable to the Image of his Son.* He further drawes out of these words the state and decision of this Controversie. *The Apostle* (says he) *distinguisheth the Decree of God into two Acts:* 1. Foreknowledge *of such as are his:* 2. *Of* Predestination: *Which when I weigh* (saith he) *I understand by the fore-knowledge, his Decree simply considered of giving to Men Eternal Life, as Man is considered without the consideration of* the Fall. *But by* Predestination *I understand Gods Decree concerning Man faln, as he was to be raised up again, and to be brought to Eternal Life.* And indeed *Election*, in the import of it, is very ordinarily distinguished by Divines from *Predestination*: The first to be unto the End *simply*; The second to import the Decree unto the *Means*; as including the *End*.

See *Junius* in his *Amica Collatio cum Arminico.* And *Piscator Quæst. de Objecto Prædest.* p. 176.

I shall here omit what *Junius* and *Piscator* have attempted to the reconciling of this Controversie.

BOOK I.

But I add this, 1. That God's Decree unto these Means specified, they must certainly presuppose the consideration of the Fall: For to believe on Christ a Redeemer, &c. necessarily presupposeth it; and although these concern the Execution of God's Decree, whereby to bring men unto that End, yet certainly God decreed them Means from everlasting, as well as the End.

2. That for God to have Decreed unto Glory without any respect or consideration of the Fall, thus far, even those that are of that other Opinion, that is, for Election after the Fall considered, do yet freely and franckly acknowledge.

That most Learned, Perspicuous, and Candid Author, Bishop *Davenant* doth acknowledge, *That if by Predestination any do understand the Designation unto the* End, viz. *of Glory, as many* (says he) *of the Ancient School-men did. And by Reprobation only that negation of that Act* (*namely, a Non-election unto Glory*) *though I think* (says he) *it is not necessary to suppose Sin to have been first in the Person or Subject either elected or reprobated.*——And his answer is; *Because Sin* (*as first foreseen*) *is altogether impertinent unto either of these Acts: For it is not the ground or reason of Electing or not Electing*, (*as all confess*) *nor is it a qualification of the Subject, without which these Acts could not befall these Persons as appears evidently in the case of Angels.* Thus he. Although for his own Opinion, he rather inclined to think that the Scripture (as *Austin* had done) seemed rather to place the Decrees of the *End* and that to the *Means*, both of them upon Man presupposed as faln, and yet speaks tenderly in it.

Primo si per Prædestinationem quis intelligat solam designationem ad finem gloriæ (sicut multi intelligunt ex antiquioribus Scholasticis) & per reprobationem solam negationem hujus actus vel decretum non eligendi. Puto non necessarium ut supponamus peccatum fuisse prævisum, quia Peccatum adactum Divinæ Electionis, vel non Electionis omninò impertinenter se habet. Davenant Dissert. de Elect. p. 116.

Now I readily grant, that the Decree of *End*, and that of *Means*, were both in Gods mind at once; and in it neither had a Priority or a *Posteriority*. But still the Question will be, whether both these Estates of Man unfaln and faln (though in execution they succeed one after the other, yet) lying alike level unto the prospect of the Divine Mind and Will of God, he might not have, yea, had not in the decree of the End, or to Glory simply, a respect unto Man, considered by him, as unfaln, as the *Terminus à quo*, or rise in his choosing of him, as also in his denying that Glory to other. And then again, in his decree of the *Means* or *Way* to that Glory, he had not a respect unto that faln Condition of Man. And both thus, th'one and to'ther, and all lying at once afore him, whether he did not place and pitch his Decree to the End upon their *unfaln and creable* Condition, and make that Estate or Condition the *Terminus à quo* of it, and his Decree to the Means upon his faln Condition: And this is it that I affirm.

Object. 1. The Learned Bishop urgeth, *that predestination in Scripture is not only to the End, Glory, but also to the* Means; *as* Faith &c. *which Means* (says he) *are such as suppose Man* faln, *and therefore Election to the End doth also.*

Answer 1. For Answer, 1. I grant that Election to Glory, as the *End*, doth not take up the whole of the Act of Election, as the Object of it; But takes in Election to the Means, that makes up the whole of it: Nor do I find those School-Men he speaks of, that they do not acknowledge Election to be also unto Grace, as the Means. But it no way follows, that because Election to those Means do suppose Man faln, that therefore Election unto Glory also should necessarily do the same for the Grace of God, in his Electing us unto Glory. First of Man considered as unfaln might and did design an ampletion or magnifying of it self, the more by permitting them to fall into Sin, whom he had ordained to Glory, and so redeem them and save them through such *Means* as are requisite to save Man faln, and through them to bring them unto Glory.

Answer

Chap. 6.

Answer 2. And 2ly we find that the Scriptures, when speaking of Election do pitch the ordination of it upon no other than Eternal Life and Glory, as the Object of it, and Faith which is that Consequent of that Ordination to Life, *Acts.* 13. *ult. As many as were ordained to eternal Life* (as the end) *Believed*, (as the *Means* through which God brought them to that *End.*) Yea, and through which I acknowledge they also, by an Act of Election, were Ordained to be brought; yet still the Ordination unto Life is there only and precisely mentioned. He says not, those that were ordained to *believe*, *believed*; but those that were ordained to Eternal Life, *believed*; as that through which they arrived at it. But as this Election to the End was one thing, and that to Faith as the Means, another; so they may respect these two several Conditions of Man chosen, mentioned: Again elsewhere, though it be true, that Faith is said to be given by an Act of Election, as well as eternal Life, and therefore is stiled *the Faith of Gods Elect*, 1 *Tit.* 1. yet Eternal Life is there also, not distinctly alone and apart spoken of in *Vers.* 2. but as that which being originally promised by God, *who cannot lye*, afore the World began, *viz.* 2. as that which being promised and decreed, had drawn on the believing, and the ordination thereof by Election: So as although these two are conjunct, yet still they may and are to be abstractly considered, not only as distinct Decrees, but as those that may be determinated upon the Elect under distinct Considerations or Notions of *faln* and *unfaln*.

Object. 2. And again, that it is said, 2 *Thess.* 2. 13. *He hath from the beginning chosen you to Salvation through Sanctification of the Spirit, and belief of the truth.* Where our Election to the *Means*, and to the *End*, are joyned, and that End it self is tearmed *Salvation* which respects the Fall: For out of that it is that we are said to be saved.

Answer 1. I Grant, 1. That that ultimate Grand Story of Gods being all in all, hath upon the Fall, the Title of Salvation anew put upon it: And Christ's purchase of it anew for us, did deserve that Title. And so I grant also; yet when we were ordained unto these Means of Faith, &c. we were with all ordained unto this End, as it is *Salvation*, yea, and as that which was to be purchased anew by Christ as a Redeemer, by reason of the Fall foreseen: Yet this hinders not another Gift of it by God, and Title of us thereby to it by an Act of Election in Christ as an Head, without respect unto the Fall, and as it considered primely and simply *Glory*, the Glory which God gave Christ himself as an Head first, and he and his Father by that title, unto us as so considered by him, *John* 17. 22. *And the Glory which thou gavest me, I have given them: That they may be one, even as we are one.* Things being faln, he was fain to purchase it anew for them. But as in that respect it is tearmed *Salvation*, *Vers.* 13. of that 2 *Thes.* 2. So it is also stiled the Glory of Christ in the next words, *Vers.* 14. To the *obtaining of the Glory of the Lord Jesus Christ*, that is, that which Christ had given him by an Election *before the foundation of the World*; *John* 17. 24. which as an Head to us, he says, he had given us; *Vers.* 22. and is therefore in 2 *Thes.* 2. stiled the *Glory of Christ*, as elsewhere *the Glory and Kingdom of God*, which Christ is said to receive us unto, *Rom.* 15. 7.

Answer 2. So as in truth the allegation of this or other Scriptures to the same purpose, is but to insist, and to urge one Truth to include another, as falls out almost in all Controversies: For as it is a Truth that there is an Election to the *End*, without consideration of the Fall, and these Means to that End upon the Fall, so also it is as great a Truth, that an Election to the End is specified in Scripture, when it no way relates unto the Fall, but is considered apart from it. Thus those Benefits we are chosen unto, *Ephes.* 1. 3. where Election is handled (*tanquam in propriâ sede*) are such as no way depend upon the Consideration of the Fall; but hold upon our Election unto Christ, and are given by Election upon grounds higher and distinct from that [illegible] being a

Book II. *Redeemer*, Verſ. 5. *Having predeſtinated us unto Adoption of Children, by Chriſt unto himſelf*; which if relating to God the Father ſpeaks this great Truth, that God ordained us unto Immediate Communion which himſelf, as elſewhere 'tis ſaid; or if that word doth refer *unto Chriſt himſelf*, (as ſome;) yet farther ſtill, a Predeſtination to *Adoption* is all one in effect, as to ſay, Predeſtinated unto Glory: For Adoption and Son-ſhip in Election unto Chriſt, ſpeaks with all a Title *unto Glory*, as that place *Romans* 8th ſhews; If Children, then Heirs and *coheirs with Chriſt*, &c. And it is added, *Heirs with God himſelf as Chriſt alſo is.* And ſo thoſe words *Epheſians* 1. 5. Predeſtinating us to *Adoption to himſelf*, as referring to the Act of God the Father as Predeſtinating. It is all one as to ſay, we were predeſtinated to inherit God himſelf, and to immediate Communion with himſelf; and ſo it refers us to that ultimate Glory when God ſhall be all in all. Now this Title of Adoption holds clearly by another Right beſides that of *Redemption*: For Chriſt as the Natural Son, being by Election one Head and Husband, a Relation unto him upon that account beſtowed, doth convey *Adoption* and Sonſhip to us; and ſo a Right to that Inheritance which agrees with what I have elſewhere ſaid. In like manner, by our choice unto compleat and immutable holineſs in the 4th *Verſe*, is not meant that imperfect holineſs in this Life, which is ordained as ſuch to be means of Glory, (as our Sub-lapſarian Divines alledge it:) For it is that holineſs which is without blame before God, and ſo ſuch an holineſs which will never be ſubject to change or mutation; yea, and ſo perfect an holineſs in God's own view, for time to come as well as time preſent, as God ſhall find no defect in to blame. Whereas even the moſt perfect holineſs the Angels had by Creation, whilſt made mutable, was *charged with folly* and imperfection in that reſpect, *Job* 4. 18. But this is that unchangeable holineſs, the holineſs which is the End it ſelf, as well as Glory, and the Concomitant of it, or the ground Work of it. And this alſo might and doth flow from a relation unto Chriſt, as an Head given by Election, and an Influence from him conſidered as ſuch, and not only from him, as ſuppoſed as a Redeemer firſt, although to man when faln, he is an Head alſo; and theſe benefits are accordingly there diſtinguiſhed from thoſe that Chriſt, ſuppoſed as a Redeemer, doth convey; and ſevered from thoſe other by the Apoſtle in the ſame place, *Verſ.* 7. *In whom we have Redemption through his blood, the forgiveneſs of ſins, according to the riches of his Grace.* And ſo on in calling us by the Goſpel, *Verſ.* 8, 9. *Wherein he hath abounded toward us in all wiſdom and prudence; Having made known unto us the myſtery of his will, according to his good pleaſure, which he had purpoſed in himſelf.* Which are manifeſtly the benefits or bleſſings (as here are called, *Verſ.* 3.) of the *Means* which ſuppoſe us ſinners, and being ſinners, we are carried through them unto Glory: But thoſe former are benefits of the *End*, which in that their fulneſs there ſpoken of, take place in the other World, and which we were capable of, being deſigned unto without the conſideration of being ſinners, or Chriſt his being a Redeemer, as might at large be ſhown. And as Biſhop *Davenant* acknowledgeth, and are accordingly diſtinguiſhed from what we have by Redemption, we muſt not therefore alledge the one of either to exclude the other, but take both in their differing *reſpects* to either condition of the Elect ſpecified to unfaln, the one, and of faln, the other.

Object. 3. And a like unto this Objection taken from 2 *Theſſ.* 2. 13. are thoſe other, as that Election is ſaid to be joyned with *Giving* us to Chriſt, and that runs as he is a Redeemer and Saviour, to bring us to Glory; and therefore the whole of Election, both to *Means* and *End*, muſt have proceeded only upon foreſight of the Fall. But,

The *Anſwer* is, That Chriſt himſelf beareth (as was even now ſaid) two Relations and Reſpects to us; Firſt, ſimply of an *Head*, and that in the firſt place, And then ſecondly, of a *Saviour*, *Ephes.* 5. 23. *Even as Chriſt is the Head of the Church; and he is the Saviour of the Body.* His being an *Head* there, his being an Head to us: And ſo the Foundation of that Re-

lation

lation to God, of being his adopted Children as by Marriage with his Son. And that latter of our Saviour necessarily respecteth sin, but not the other; and accordingly Election may and doth respect those several Conditions of the *Elect*. And a doubled Giving to Christ in both respects will well fall in, and agrees with Christ's Pleas made to his Father on our behalf, in the 17th of *John*. Chap. 1.

Object. 4. Another Argument against my Assertion, urged by others, is, That Election being an immanent Act within God himself, must therefore be *unicus*, but one single, compleat, and perfect Act at once, and not divided into two, nor incompleat; whereas to suppose that there is an Election to the *End*, and then unto the *Means*, and one to respect man *unfain*, but the other man *fain*, seems to render it imperfect, incompleat, not at once but distracted, &c.

Answ. For *Answer*, I must tell those that will urge this Argument, that take all the Decrees in God (which are immanent Acts in him) both the Decrees of Election and Reprobation, and those of Common Providence, and there is but one Individual Act in all of them; and yet themselves will acknowledge, that the Scriptures do set them forth to us as distinct Acts; and that distinguished by Election to diversities of objects, they are terminated upon, and as proceeding from several Properties in God, some from Justice, some from Mercy: As likewise, in respect of their dependance in, and of one thing upon another, the reason whereof is in this, that the Series of things are set out to us *ad nostrum intelligendi modum*; and as the things do suit and sort and correspond each with other: And thus they were made distinct Acts, Election from Reprobation, and both from his Decrees of Common Providence, Now Bring this General Notion of all Acts thus made distinct, though all one in God, and the distinction may be accounted to have been in Election itself, and the like in reprobation it self: This matter is clear. Bishop *Davenant*, although he professeth to be against those instants or several Moments (take them as the School affirmeth of them) to have been in Gods Decrees, yet in the point of Reprobation himself holds not only a distinction of Acts, *Negative*, or a Non-election, and *Positive*, a preordination to Damnation, (which Two Acts all generally do confess;) But farthermore, he doth positively express himself in this manner; *It is a far differing thing* (says he) *to will to punish one which is Reprobation* Positive, *and not to will or decree to give him Glory or the chiefest Good, which is the* Negative Act. *The first* (says he) *cannot be in God, but with a respect unto sin first considered as præceeding; but the other Act of Non-electing to Glory, may be considered without any respect unto the sin of the Person.* His Reason I omit, because the thing is clear. And he adds; *Concerning those Divines, that under that one word of* Reprobation, *do joyntly include both those acts of* Præ-election (*the Negative act*) *and Predamnation* (*the Positive*) *that they could never as yet, judge anything certainly about Reprobation.* Nay, he goes on further; † *That God did not will or decree to punish, nor put forth a positive act, in the first or same instant* (*as in reason we are to apprehend of God's Counsels*) *in which his will was not to glorifie such as he past by: But in the other instant, in which he considered them as sinners.* And again, ‖ *God's deputation or ordaining Men to Death is not to be conceived as that which was performed in the same* signo rationis (*or instant according to reason*) *in which Gods Non-electing them was appointed; but in an other, after which such a New-elected Person, finally persevering in a state of sin, was foreseen.*

Dissertat. de Electione, Ch. 16. p. 173.

Qui sub unico vocabulo Reprobationis ambos hosce actus Divinæ voluntatis præ-electionem scilicet & prædamnandi conjunctim includunt nunquam poterunt aliquid certi de reprobatione affirmare. Ibid.

† *Neque voluit eos punire in primo instanti rationis in quo voluit glorificare, sed in illo altero in quo illos consideravit ut Peccatores.* Davenant ib. p. 174.

‖ *Hæc ad mortem deputatio non concipienda est ut in eodem signo rationis peracta quo non-electio statuitur. Sed in alio posteriore quo non electi perseverantia finali in statu peccati prævidetur.* p. 175.

Now if in the two sorts of this sort of Decrees in Reprobation, the one was and might be past without the consideration of Sin, and so of the Fall; the other but upon the foresight of it; yea, and performed (as he says) in several instants (according to reason). And the manner of our conception (according unto which the Scriptures have set forth these things to us.) Then why should

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ſhould it be uncouth to any that the two Acts of Election, *viz.* To the *end*, and *to the means*, which thoſe other two acts of Reprobation, do accompany and anſwer to, (as the dark ſhadows to light bodies) ſhould be conſidered not diſtinct only in themſelves, but diſtinguiſhed alſo by this, that the one is tranſacted in the Divine Will, and Underſtanding, without reſpect had unto Sin, or the Fall, and that the other ſhould reſpect the foreſight of the Fall.

Object. 5. An other farther Objection may be againſt the partition of Gods Decrees, as ſuited to the end, and the means, and ſo againſt that Decree of our Election in Chriſt as an Head, without conſideration of the Fall conſidered. That this is to make two Elections, that firſt to the *end* to be incompleat without the other to the *means* to compleat it. Whereas it is an error our Divines find fault with in the *Arminians*, to make Decrees incompleat, and then afterward compleat; yea, whereas God Decrees all *Unico Actu*.

Anſw. 1. The *Arminians* indeed are juſtly charged with incompleat Decrees of Election, their ſenſe therein being, that then only when a man firſt believes God doth Elect him in Chriſt to Salvation, and that that Act is alſo ſuſpended, and in that ſenſe 'tis an incompleat Decree; becauſe that man thus Believing, may fall away, and therefore Election with them is not compleated until a man doth die, and the man is found to believe at death: Now this kind of incompleat, and compleat Election, and in this ſenſe, we utterly deny.

Nos duos actus non nulli vocant Gradus ſatis appoſite. Alſtedius Theol. didact. p. 206. *Et Decretum finis veluti initium propoſiti Dei.* Ibid.

Anſw. 2. Theſe two acts of Ordaining unto the *end*, and the *means*, as I have ſtated them, are but two *Gradus* or degrees in this Decree, as in reſpect to the things Decreed, and that of the Decree to the *end*: *Velut Initium propoſiti Dei*, but as the beginning or entrance of Gods purpoſes, and ſo both not to be underſtood as of two Acts of Decrees, though for our underſtanding we are inforced thus to ſpeak.

Anſw. 3. That God conſidering and viewing all at once unfallen, and fallen, *Unico intuitu*, with one Act of his Divine Omniſcience; yet conſigned, or deſigned in two differing reſpects, of what himſelf comprehended in one Act, as unto two ſeveral Objects which he Decreed, as namely, that Decree to the end, or to glory to reſpect man ſimply conſidered; that ſtate or conſideration beſt ſuiting, and being more correſpondent unto that ſort of Decree, but that to ſhew his Grace, the more he deſigned him withal to theſe means of Redemption, &c. ſpecified upon the intuition of the Fall; for they only do ſuppoſe the Fall. Like as in the Act of Gods juſtifying of us, he firſt juſtified us when we had been afore, and until then utterly ungodly: And he withal worketh Sanctification, and Godlineſs in the heart, which is really a new condition, differing from that ſtate afore; And yet when we are thus made godly, yet ſtill his Act of juſtifying of us, is terminated upon us, conſidered by him as ungodly, ſo *Rom.* 4 5. *But to him that worketh not, but believeth him that juſtifieth the ungodly, his faith is counted for righteouſneſs.* And his proof for this is, the Inſtance of *Abrahams* being juſtified many years after he was Godly by Sanctification: Whereupon God when he juſtified him, muſt needs be ſuppoſed to have had afore him, and in his eye, both that *Abraham* was now a godly man, and yet *he was*, becauſe he had been once an ungodly Perſon. He terminates or pitches his juſtifying him in the act thereof upon him conſidered as ungodly. Thus in like manner, although God had mans pure Eſtate, and his corrupt Eſtate, both in his view afore him; yet he choſe to terminate his Election to glory upon the pure Eſtate, as well as upon him conſidered in his fallen Eſtate, and as to be redeemed out of it.

So

So as my Assertion no ways introduceth any *pause* to come in between the Decrees of the end, and the means, to make the first incompleat; no nor so much as two Acts (as in God himself) but only a termination of one and the same Act of his Will, on two several Objects he had at once in his view and understanding according to his good pleasure. Chap. 1.

Answ. 4. I find that in an other Case, Divines of Note and Worth, do acknowledge such a kind of incompleat Act in God, as *thus* I here propose in these Decrees.

See *Walæus* Tom. 2. Contra Carvinum. Cap. 26. *Sed quid si nos dicemus in Deo fuisse quidem affectum miserendi certorum hominum, sed hunc affectum impeditum fuisse à justitia, quominus actu completi salutem iis destinaret, atque adeo inter hunc affectum, & peremptoriam ad salutem misericordiam: Christi Electionem, ac proinde & satisfactionem interveniisse, ac tum demum eorum salutem actu completo intendisse, ac decrevisse, cùm decretâ jam morte Christi, atque iis Christo redimendis datis, justiciæ Dei plene in decreto Dei est satisfactum.*

To conclude, that this was the Opinion (the tendency at least) of those Ancient Schoolmen, thus to distinguish these two Acts in Election, with a differing respect unto these two conditions of men fallen, and unfallen, is evident enough. There is this evidence in General, That *Suarez* should in the Name of the rest afore him, pronounce that to have been the more common Opinion of his Schoolmen, that the Election of men was afore the permission of the Fall; and that yet themselves as generally should acknowledge another Decree, *viz. To give them faith*, &c. Which later doth in the nature of the thing it self necessarily respect mans fallen estate.

Probabiliorem existimo, communem sententiam Theologorum asserentium Electionem hominum prædestinatorum antecessisse per missionem originalis peccati. Suarez. 3 Part. Quest. 1. disput. 5. Lib. 1. diss. 41. *Quæst unica.* & Lib. 3. dist. 19. quæst. 7.

Particularly, First, As for *Scotus* his draught of Election, runs thus, that in the first instant God Decreed *Glory* to a certain number of *Elect*: Then in the Second, Decreed to give *Grace*: Then foresaw the *Fall*, &c. Yea, and in his Series of Decrees of Reprobation——Makes a respect to have been had to both Estates.

Reprobation is considered says he. 1. *Negatively*, wherein God Ordained not to Elect them. 2. *Affirmatively*, By which God Ordained after the permission of the Fall, to Damn them for Sin. The first Consideration must be as afore the Fall; the later doth suppose the Fall.

And if Reprobation did respect both those Estates, then much more Election; because Election hath of the two, the more benign and gracious aspects to manifest it self all sorts of ways to illustrate it self by Grace, cast on both states, the highest and most comprehensive.

Omnes salvandi electi futurunt ante prævisum peccatum Adami, ut absolute futurum & ante voluntatem permittendi illud. Hæc conclusio sumitur ex Thomæ Quæst. 23. art. 1. *ad tertium, & ex Articulo quarto, si attente Legatur.*

For *Aquinas*, he is alledged by those Writers, for each of the Opinions, whether of the pure, or corrupted Mass. *Suarez*, who had studied him as much as any of his followers, Cites him for this Opinion; If (says he) what he delivers be but attentively *considered.* * And Bishop *Davenant* himself mentions him as favouring that Opinion. And although *Aquinas*—— 1 *Part. Quæst.* 23. *art.* 1. *ad tertium*, seemeth rather to put the Term from which, or object of Predestination, *on which* God should pitch his Predestination to be Man considered as fallen. Yet *Suarez* Interpreting him, compounds it with that very Notion and distinction I have prosecuted. *Aquinas* || (says he) *speaks of that Predestination which is unto the* means, *by which men are saved, but not according to Gods fore-intention, or Election unto* Glory.

Suarez. lib. 1. de Prædest. c. 12. Sec. 8.—— * *Dissertatio de Elect.* p. 115. *Potest (secundum* Thomam) *actus Prædestinationis cadere qui subjectum peccati miseriâ nondum implicatum. Imò videtur* Aquinas *magis inclinare in illam sententiam, quæ asserit ipsam Reprobationem de facto antecessisse prævisionem originalis peccati.*—— *Loquitur* Aquinas *de Prædestinatione quoad* Media *per quæ homines salvantur, non quoad primam intentionem, seu Electionem* Gloriæ. Suarez. Ibid.

And

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Inſtitut. Lib. 3. c. 23. Sect. 3.

And as for *Calvin*, he is cited for either, both for *Maſſa corrupta*, or the ſaln Maſs, to have been the Object of Predeſtination, by Biſhop *Davenant* in expreſs words, *p.* 116. out of *Calvins Inſtitutions*, as alſo in his *Treatiſe of Predeſtination* againſt *Pighius*; and yet that he is cited for Predeſtination to have been afore the conſideration of the *Fall*, is ſo well known, as there needs not any allegation for it. It is the common opinion put upon him. Now I cannot think that a man of ſo great a Judgment, was wavering in the Point, but that he had indeed both in his eye, and ſaw by the Scriptures, that there was in Gods Decrees, as laid forth therein, a reſpect had unto both.

CHAP.

Chap. 2.

CHAP. II.

A brief Draught of the Order of Christ's Election, and ours; as it lies represented in the Scripture.

I. GOD was pleased, and so resolved, to go forth to Creature Communion.

II. His one Glory was alone the Supream End therein: He made all things for himself. *Prov.* 16. 4. *The Lord hath made all things for himself; yea, even the wicked for the Day of Evil.* And this was his sole Supream Motive, *Rom.* 11. 35, 36. *Who hath first given to him; and it shall be recompenced to him again? For of him, and through him, and to him are all things: To whom be Glory for ever. Amen.*

III. The principal Glory he designs to himself in Election, is the Manifestation of the Glory of his Grace: *Ephes.* 1. 5, 6. *Having prædestinated us, according to the good pleasure of his will, to the praise of the Glory of his Grace.*

IV. His Son, the Second Person, who was predestinated God-man; simply considered in his Person as God-man, and absolutely first decreed: *For we are chosen in Christ, Ephes.* 1. 4. Therefore he is supposed chosen first, as the Soil in whom we are set and chosen: *We were prædestinated to the Adoption of Sons by Jesus Christ;* εἰς αὐτὸν, Vers. 5. *For him and his Glory;* as many understand it. So in 1 Pet. 1. 20. *Who verily was fore-ordained* [as CHRIST] *afore the Foundation of the World; but manifested* (and ordained to be manifested, as he is the *Lamb slain;*) *in these last days for you.* There are two [befores] annexed to this Predestination: [fore] ordained, and before the Foundation of the world. Compare the words in the Verse afore.

And he was first ordained for these higher ends than our Salvation is;

1. For God's own self to delight in more than in all Creatures he could make, to be *the Man God's fellow:* Zach. 13. 7. *and* Isai. 42. 1. *My Elect in whom my Soul delighteth: I was daily his delight;* in the continual thoughts of me: *And my delights were with the Sons of Men,* Prov. 8. 31. We were chosen to be Christ's delight, but Christ to be God's.

2. To behold the Image of himself in a Creature, and of all his Attributes; *That* life and brightness shining therein, as could never have appeared in all meer Creatures; but did in him, *who being the brightness of his* Fathers *Glory, and the expres Image of his Person:* ('tis spoken of the Person of Christ as God-man, as the next words in their current coherence shew:) of this Image: See my Sermon on 1 *Colos.* 15, 16, 17, 18.

3. By that Union with that Man, to communicate the God-head unto that one Creature, the *Man*; Thus decreed to be assumed, in such a high, superior way, as could no way have been otherwise communicated to meer Creatures: See my said Sermons on 1 *Coloss.* All which are Ends that stand out of his Being Mediator for us; and are far higher ends than the Glory thereof, or our Salvation accomplished thereby.

V. Upon, and together with his being predestinated God-man, there falls upon his Person as his Inheritance, to be the Soveraign End (I say not the *Supreamest End*; for God himself is above: And the end of him, as well as of all things else: But a Soveraign end, as in respect of us, and all things; he having

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having joynt Authority with God, under God, over all:) of all things else God sl ou'd make; and the End of whatever of his Intelligent Creatures he should be pleased to choose unto Glory; according to that 1 *Cor.* 3. 22,23. *All things are yours, and you are Christs, and Christ is Gods*; which is spoken in respect of Endship: That as you the Saints are the End of, and for which all things were ordained; so you, Christ is the end of you, and God of Christ; *John* 17. 10. *All mine are thine, and thine are mine; and I am glorified in them.* And so 'tis said of him, That *for him, and by him, all things were created, Colos.* 1. 18. As well as it is said of God the Father, *Rom.* 11. *ult.* And as it fell to him by Inheritance, God's Son, now subsisting in our Nature, being one Person therewith; so God freely gave it him, and bestowed it upon him, *John* 3. 35. *The Father loveth the Son, and hath given all things into his hand.*

VI. In this Predestination of this Man, unto that Union, and constituting him through that Union to be the Sovereign End of Us, and all things; there was conferred on that Individual Man, that was thus exalted, the highest Grace or Favour, transcending all that Grace which was, or could have been cast upon all his Elect, any way considered; so that if the Election of *Us* be to the praise of the Glory of God's Grace, *His* much more: There could be no desert foreseen, no worth in that man simply considered, that would require such an Exaltation. It must be said to him, as well as to any other Creature; *Who hath first given him, and it shall be recompenced to him again? Rom.* 11. 35. And to be sure, he had more given him by that Election of his, than what the whole Creation had, or possibilities of being created could have had: For all his Righteousness extends not unto God; all is nothing to him, *Psal.* 16.2. And in that God was for ever perfectly free, as to his Will, to have decreed him, or not; to have decreed either that Man, or any other intelligent Creature, to this high Dignity; it was therefore Free-grace in him to decree it: And the greater was the Grace, by how much the Dignity was above what the Law of Creatureship unto Men or Angels, were their dues by first Creation, and enhanced also by this, that That Creature alone was exalted unto it, and none other partook with him: It was the Glory of the only begotten Son of God; peculiar to him who was that one Lord, 1 *Cor.* 8. 6. And therefore the Predestination of the Man Jesus, is made by *Austin*, the highest Example and Pattern of the Election of Grace, that is of Us.

Incarnatio summum exemplum gratiæ: nec potuisset gratia Dei gratius Commendari, quam si ipse filius Dei hominem indueret. Lib. 10. de Civitate, *Dei.* C. 19.

And thus God's greatest End in Predestination to manifest his Grace, (from whence Election hath its Title, to be stiled the Election of Grace,) was accomplisht in him above his Brethren: That he should be to the praise of the Glory of God's Grace, far above what we are.

VII. From the Pattern and Example of whose Election it is evident, That Grace is not to be limited, or only to be understood of the Favour towards Creatures that have sinned, and are delivered out of sin and misery: For the higest Grace, (which Divines stile *Gratia Unionis*, the Grace of the Personal Union in the Man Jesus;) above all other elevations or demonstrations of Grace whatsoever, was found in the instance of him, who could have no sin, nor was capable of it; the Grace of that Union was so impregnable, and far above all danger of it: Wherefore Grace, and the Election of Grace, (as all Election unto Glory is) when it is said to be of Grace, and not of Works, imports not solely an opposition to, or exclusion only of Works since the Fall; but of all sorts of Works, in what state soever; of Works in innocency in *Adam*, (the Reward then promised being *of Works, not Grace*, *Rom.* 4.) and also of the Angels, whom the best Divines acknowledge Elected out of Grace, and not Works of their own foreseen; and so their instance therein may be conjoyned with that of Christ's in that respect, to confirm this,

VIII. God

VIII. God having thus absolutely chosen him, and therewith endowed him with the Royalty to be the Soveraign end of all, whom God would either desire to Create, or Elect to Glory; those whom therefore he would, or did Elect of us Men, were and must be ordained, and intended in their very ordination of them in Election, to be for his Glory as the end of their Election, as well as Gods own Glory, was (as is acknowledged by all) the End of their Election.

We were not absolutely ordained, (as Christ in his singular Predestination was in the first intention of it:) but from the first of ours, the intention of God concerning us was, that they should be Christ's, and have their Glory from him, *the Lord of Glory*, (as 1. *Cor.* 28. he is stiled:) The Person of Christ, God-Man, was predestinated, for the dignity of himself; but we for God's Glory, and Christs: And though God the Father, first and alone designed who the Person should be, as he did this, and that individual of us; yet that there should be an Election of any, this was for Christ's sake, as well as for the Glory of the Father: *Thine they were, and thou gavest them me: And that all Men* (Elect) *might honour the Son, as they honour the Father*, *John* 5. 23. So as God in their Election had his Son in his Eye, as God-man: And in the intuition of him as their End, it was, he chose them: And for his sake, to be his *Fellows*, *Companions*, *Psal.* 45. 7. As he was Gods delight, so that we might be his; as in *Prov.* 8. 31. *Rejoycing in the habitable part of his earth, and my delights were with the Sons of Men.* And further, in the Act of Election God gave them to him: For this giving them to him was conjunct with the Electing of them: Yea, and our Election is expressed thereby; not as Mediator only, to save them from sin, but as Members to an Head: As a meer, and pure gift to his Person, for his Honour; To have fellows, and companions belong to him, who might in their Allotment, and Sphere, be partakers of a supernatural Glory with him, and from him, yea and in him: Which was his Glory, *John* 17. 22. *And the Glory thou gavest me I have given them:* (As concurring with thy Election of them, at thy giving them me, to be mine:) And thou thus loving them as thou hast loved me; *Vers.* 23. that is, both them and me with an everlasting love; yet in, and with thy loving of them, thou gavest them to me, and for my Glory, as their End; and for which chiefly thou lovedst them: As *Vers.* 24. *Father, I will that those whom thou hast given me, be with me, where I am; that they may behold my Glory which thou hast given me: For thou lovedst me before the Foundation of the World:* Now he was loved in his Election from everlasting, and they also with him, and chosen in him, and out of that love were given to him: And to what End, or out of what intention? Even to behold, and admire, and adore him, in his Person, and Glory; as being that very thing they were ordained for, more than for their own Glory: Which he mentions not, for it ariseth from their beholding his, and was ordained for his. And what Glory is it of his? The Glory of his Person, first absolutely decreed him, which is the height of his Glory in Heaven; where it is they are ordained to behold it: And therefore he says, *that they may be where I am*; whether he was now a going, even the highest Heavens. And what is the main Motive to God there mentioned, thus to love them; and to give them to him in Election: ——— *For thou hast loved me afore the foundation of the World.* He resolves his loving and electing them into this; *For &c.* That is, thou having chosen me absolutely for my own Glory, in thy first and primary intention; and then thou lovedst them, and gavest them me for my sake; to that End, to behold that Glory which in Predestination thou gavest me; that so all of them might redound to the Glory of me, as first, and singularly chosen.

IX. We being thus chosen for Christs Glory as our End, and for his sake; as well as to the Glory of Gods Grace towards us; God did ordain a double Relation of Christ unto us for his Glory, additional unto that absolute Glory of his Person. 1. The Relation of an Head; wherein we were given as Members to him: As Members of the Body are to the natural Head: or as a Spouse unto an Husband to be her Head. 2. The Relation of a *Saviour*, and *Redeemer*; which is a superaddition to that of Head-ship: And both these for the

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further Glory of Christ, and also for the demonstration of Gods Grace towards us: These two Relations we find distinct, *Ephes.* 5. 23. *Even as Christ is the Head of the Church, and the Saviour of the Body:* Both which are as distinctly related, as those which were by the good pleasure of Gods Will, Decreed him to be, *Colos.* 1. 18, 19, 20. *And he is the Head of the Body, the Church, who is the beginning, the first-born from the Dead, that in all things he might have the preeminence: For it pleased the Father, that in him should all fullness dwell: And (having made Peace through the blood of his Cross) by him to reconcile all things unto himself, by him, I say, whether they be things in Earth, or things in Heaven.* And all that is over and above the absolute Royalties of his Person; set forth in the Verses afore.

X. These Two Relations of his to us, have answerably a double and distinct Aspect and Condition upon us, and of us, in our Election; which Election was relative unto these Two of Christs, and not absolute as his was. 1. Of our Persons, without the consideration of the Fall, *in massâ purâ*, in the pure Lump of Creature-ship, or as to be Created: And under that Consideration God ordained us unto that ultimate Glory, under Relation to him as an Head; whether as of Members, or of a Spouse, and Church to him; or rather Both: Of either, or Both, which our Persons were fully capable; before, or without the Consideration of our Fall. 2: Of our Persons viewed to be faln; and so as objects to be saved, and redeemed from the thraldom thereof, under our Relation to him as a Saviour.

See for this the foregoing Chapter of the order of Gods decrees.

XI. And each of these were for the Glory of Gods Grace: 1. In his Designment to advance us, considered purely as Creatures, to an higher Glory by his Christ, than was attainable by the Law of Creation: But wholly supernatural: For to have Ordained us was pure Grace, no less than to Redeem us from sin or misery when faln, may be said to be, and was wholly independent of Works, or without Works of any kind: Even as Christ's Election (who is in ours our Pattern) was an Election without Works of any kind; that is, or without the Consideration of Works of any kind. And unto this Notion of pure Original Grace, may those words well be thought to extend, 2 *Tim.* 1. 9. *Not according to Works, but his purpose of Grace; which was given us in Christ, afore the World began:* As comprehending this we speak of, as the Mother of all Grace, even of Redemption Grace, and Calling. And it is a mighty Argument that it was a meer Grace in Gods Heart, that moved him to Redeem, and Call us; not according to Works, afore the fall; If that this first purpose of Grace towards us, and Ordination of us to Glory, was not founded on Works, that could any way have been supposed to have been afore the Fall performable by the Holiness of our Creation, that being but the Law of our Nature when Created, and by Creation due; And seeing there is such a Grace acknowledged, *de facto*, to have been towards Christ, and the Elect Angels; why may it not be supposed to have been here in our Election also?

But although this Grace was the Original Mother of Grace to us, and that therein lay the grand, and ultimate design; for it will have its full accomplishment last after all, and as the Issue, and Perfection of all; and God might have immediately, upon the first Creation of each of us, have taken us into that Glory; yet for the further Glory of Christ, and ampliation of, or ampler demonstration of his Grace, and to the End to draw it out, and extend it (as the *Psalmist's* word is) unto the furthest length it will reach to; God was pleased not to Ordain to bring us in an immediate manner, unto the possession of that full Glory, in beholding the Personal Glory of Christ our Head, (as was specified) as soon as we should be Created: But withall permissively ordained, that we who were thus ordained unto this Glory as our End, should by the way to it fall into sin; and therefore ordained to Create us first in a mutable Condition; (as the Law of meer Creation required:) By which falling into sin, there was way made for an Ampliation, and Illustration of the Grace of God unto us as sinners, which causeth Grace to abound, as *Rom.* 5. 15.

Psal. 36. 10. *Draw out at length thy loving kindness:* So in the Hebrew.

15. thereby to shew the riches of his Love and Grace in extending them, or rather turning them into Mercy, by letting us, the Objects of his Grace, fall into the extreamest Misery: For Mercy properly respects present Misery; and is but Love or Grace extended; or Love becoming Mercy also to them it loves, when viewed to be in Misery: *God who is rich in Mercy, for the love wherewith he loved us, Eph.* 2. 4. First loved, and that became the foundation of Mercy to us as sinners: And unless sin had been thus in execution first, afore we should arrive at the Glory we were ordained to, as the ultimate complement of all, additional Riches of Merciful Grace to us as sinners, had never been, without which Grace had not had its full demonstration, as towards us: Hence

XII. And upon this occasion it was, that Christ had for his great and further Glory, the Office of *Redeemer* and *Saviour* superadded in his Election, unto that of *Headship*; and that because our being miserable and sinful, is that which is our present and immediate Concern, which we are most sollicitous about in this World, whilst we are sinners; yea, and continues our Concern until we by that final Sentence and Judgment pass'd at latter day, have them for ever declared and published to be forgiven: (And therefore, both Mercy is said to be shewn, and forgiveness to be obtained at that Day:) Therefore it is the Scriptures do set forth Christ to us most thereby; (though they are not altogether silent in the other;) and thereby call, and draw our thoughts and intentions most fixedly thereupon. 2. Tim. 1. 18. Matth. 12. 32.

XIII. And these Two Relations of Christ, of Head and Saviour, are simultaneous with God's Election of us, considered in those prospects forementioned, and neither afore, nor after, neither in time, (for so no Decree in God is afore, or after another,) but not in order, as to our Understanding: For he could not be our Head, but there must be his Correlate, his Body; and so of the other, of being a Redeemer: Neither had Christ been ordained to either, had it not been for us, and our Salvation: But still the Election of Christ's Person remains in the primary and first intention of it, absolute, and for it self, and for higher ends than these which are specified; and that did not depend at all on us, or our Election. And although there were these other Ends in God's Heart in relation to us, which occasioned his relative Election (as I may term it) of Christ, as in relation to us; yet God said within himself, (if I may so represent it) though I have those other Ends to be accomplished by him, yet I choose his Person for himself; and unto that Person all Glory above all; and for those higher Ends forementioned, which alone were motive sufficient to choose him, if I had no other; though I take in all in the choice of him: (For in God all was but one Act:) He is at once mine Elect and delight, and withal, my Servant in redeeming; *Isai.* 42. 1. *Behold my Servant whom I uphold*; (in that work of Redeeming I have ordained him for;) *mine Elect in whom my Soul delighteth.*

XIV. As the Glory of the Person of God-man absolutely thus considered, was the Primo-primitive design, (as I may so speak it) which God's Heart was intent upon; and then next unto that his Ordination of him to be an Head unto us, as a Body to him; and that by our meer Union to him as an Head, and bare relation to his Person as such; He was ordained to be the Sufficient, Efficient, and Author of many sorts of Blessings; as of Sonship from his Sonship; a gracious Acceptation of our Persons in him, as the chief Beloved; Heirs of the same Glory with him; Heirs of God, Coheirs with Christ: And all these Blessings were we capable of, considered as pure Creatures, through Union with him, and needed not his Death to have purchased them for us; and are made distinct from the Blessings of Redemption, as *Ephes.* 1. 4, 5, 6, 7, &c. shew. *According as he hath chosen us in him, before the foundation of the world, that we should be holy, and without blame before him in love: Having predestinated us unto the Adoption of Children by Jesus Christ to himself, according to the good pleasure of his will: To the praise of the glory of his*

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his Grace, wherein he hath made us accepted in the Beloved: In whom we have Redemption through his blood, the forgiveneſs of ſins, according to the riches of his Grace. And he is the Object in whom, as a Supream Soveraign Good to us, in whom, and beholding of whoſe Perſon, and that Glory of his, we ſhall for ever be made happy: This was the firſt Deſign in God's Intention, which comprehended us, Chriſt and us in mutual Relation together; ſo it ſhall be the laſt in Execution, as being the greater of theſe Two; and in execution or performance alſo, the moſt laſting, even for evermore: It will be the Iſſue, the Concluſion, the Crown of all. For after the Work of Mediation for us as ſinners is fully over, and every way perfected, and the Day of Judgment ended; when ſins ſhall finally be forgiven, and then for ever forgotten, as the Promiſe intended, Chriſt will give up his Mediatory Kingdom and Glory to his Father: And then that *Regnum Antemundanum*, that Kingdom afore, and abſtracted from the Conſideration of this World, or what we were, or Chriſt as Redeemer for us therein, ſhall for ever predominantly take place; when God, in the Father, Son, and Spirit ſhall be all in all to him as God-man, as well as us: And when Chriſt the Son, having laid down only the Oeconomy of his Mediation, as a Redeemer, ſhall yet in his Perſon, as he ſhall appear with the fulneſs of the God-head dwelling Bodily in him, and the brightneſs of the Glory of God ſhining in the Human Nature, which he can never lay down, or diveſt himſelf of, ſhall be as he is, and was conſtituted, an Head, an Husband unto us; and we, choſen as Fellows and Companions with him, be the Object and Efficient of our Happineſs for ever, by our beholding that his Glory; according to that of *John* 17. 24. (I opened;) *Father, I will that they alſo whom thou haſt given me, be with me where I am; that they may behold my glory which thou haſt given me: for thou lovedſt me before the Foundation of the World.* And after the Day of Judgment ended, it is whereof the Apoſtle ſpeaks, when he ſays, *We ſhall be ever with the Lord*, 1 *Theſſ.* 4. 17.

For this ſee *Dixon*, *Cameron* on 1 *Cor.* 15. and divers others.

CHAP.

CHAP. III.

That the Supream, and utmost End, or Termination of Election (as it respects us) is Gods choosing us to himself, and to a supernatural Union with himself, and Communication of himself. Proved from these words,

I COR. VIII. 6.

And we in him.

WE have seen the Mutability of our first Estate by Creation; the infinite distance of the Creature from God, the High and Lofty One: the necessity of Supercreation Grace, if any either of Men, or Angels be fixed immutably unto Him, which God was pleased should be by *an Election by Grace* of some. The next is,

That God, (who was at this distance from us as Creatures, &c.) did by that Election also Ordain those whom he so singled forth, unto a Supercreation Union with himself, and Communication of himself, as the highest and utmost End, (as to what concerned us) He Elected them unto: So as the height and top of our Salvation is consummated, and that Union with himself, which is far above that Oneness we had by the Law, or Dues of our Creation.

To found this Assertion, on the Words,

1. Observe the difference he puts between this [*Us*] as a special parcel of his Creation from the [*all things*] *We*, and *All* other things are *from Him, of Him*, or by his Power, as the efficient Cause: This is common to *us*, and *All* as his Creatures. *But We*, he speaks of as a company or parcel, severed, and set a part to some higher Excellency and Dignity; and this special separation of *us* from *all things*, is twice said, *One Lord*, &c. *and we by him*; We are [*in Him*] that is, taken into Himself, out of a special love, and by a special Union with Him. The word εἰς αὐτὸν, signifies both *In Him*; and so denoting this Union: And so Interpreters, (being to give but some one signification) generally choose to render it. Yet withal, it signifies [*to Him*] as denoting our appropriation to Him peculiarly: A being of U Sin the most eminent and singular manner, *a peculiar people and treasure to him*, as himself often speaks. It also imports, Our being singled forth *for His* highest Glory: εἰς αὐτὸν, [*For Him*] That whereas all things are for his Glory as well as We; yet, they not so For Him as *we*; And therefore to be *for Him*, is here in the Text set over *our* heads, not theirs: As if we had that lot alone; Not they; because we are Ordained so to be for Him, and in such a singular way and manner, as *all things* are not: Nor doth all the Glory that ariseth out of them, to Him, rise up to any considerableness in comparison of what shall, and doth, out of *us*; and specially, out of this our Union with Him: Our being *in Him*, is the great foundation of our being *for Him*.

And

BOOK II. And for the further illuſtration and confirmation of this Interpretation, I have recourſe to a parallel Scripture to this, *Epheſ.* 4. 5, and 6. [*One Lord*] *One God, and Father of all, who is above all, and through all, and* [*IN YOU ALL.*] Obſerve the difference of the Phraſes uſed about [*all things*] there, and of [*Us*] 1. *Of all things*, 'tis ſaid, He is *above all*: Whereby I underſtand the Sublimity, and Tranſcendency of his Divine Nature and Eſſence, as being of an higher differing kind, infinitely above that *being*, which all Creatures have by participation from Him, and is all one with that which in the Prophet *Iſaiah*, God ſpeaks of himſelf (when he ſpeaks of Union with his Creatures, of which by and by) He is *that High and Lofty One*: So in his Nature, yet ſo as, 2ly. *He* (though divers from the Creatures, yet) is near to, and piercing *through all* Creatures, and filling them. He is preſent with them all, yet holding a diſtinct different being from all. He is *through all*, excluded by none, as the Air is not out of our dwellings. So firſt as his being, is no part of their being, nor mingled with them; But *above all*, glorious Excellency and perfection. And then *through all*, in reſpect of Immenſity of Being. But theſe two are ſpoken in common, as in relation to all Creatures, and common alſo to Us. But 3ly. He turns his ſpeech to the Saints, and adds, *IN YOU ALL*: There's your difference put by Grace from them all. In *you*, that are Saints; Oh an infinite difference and Grace! He that is thus that *High* and *Lofty One*, far *above all*, and in a common way preſent *to all* his Creation, and cannot be otherwiſe; He is over and above all this. [*in you all*] and in you alone: *United to you*, and one *with you*, in a ſpecial manner, and upon a ſpecial Relation. *He, the High and Lofty One, whoſe Being ſtands out from all the Works of his hands, as tranſcending the Scale of their Entity*: *Inhabiting Eternity*, long afore there were any Creatures made, and as then dwelling in, and poſſeſſing himſelf, with an Allſufficient bleſſedneſs; and *He*, who now he hath made them, is ſtill *above* them all, as an Immenſe Supream Being can be ſuppoſed to be above what his hands made: As he ſpeaks in *Iſaiah*,, and withal, *filling all*. *Heaven is my Throne, and the Earth my footſtool*, ſaith God there: And is *through all*, as *Paul* expreſſeth it here.

Yet 3ly. This *High* and *Lofty One*, affected a *ſpecial Union* with ſome, and he mentions that *Sublimity* of his own Divine Being, as he doth his *Omnipreſence* with, and through all Creatures, here, to ſhew, and enhaunce great condeſcention of his Grace and Favour, to be that he is *in you*, and *dwells in you*, that is, to be United to you above all the Reſt. That 'tis but a *Common preſence* vouchſafed to *all things*, [*He is through them all*]: But an *indwelling* in us, with a Communication and Participation of Himſelf. Oh Infinite Grace! This is the height of our Privilede and Happineſs.

And the height of the Grace and favour of this, in both reſpects, God himſelf doth ſet out and magnifie unto us, in that Prophet *Iſaiah*, Chap. 57. 15. compared with *Iſaiah* 66. 1. 2. *For thus ſaith the high and lofty One that inhabiteth Eternity, whoſe Name is Holy, I dwell in the high and holy place: with him alſo that is of a contrite and humble ſpirit, to revive the ſpirit of the humble, and to revive the heart of the contrite ones. Thus ſaith the Lord, the Heaven is my Throne, and the Earth is my Footſtool: where is the houſe that ye build unto me? and where is the place of my reſt? For all thoſe things hath mine hand made, and all thoſe things have been, ſaith the Lord, but to this man will I look, even to him that is poor and of a contrite ſpirit, and trembleth at my word.* But I deſer th at Scripture unto an *Uſe* of Magniſying the Grace of God, in Ordaining ſuch an Union.

That ſuch a *ſupernatural Union* with God, and *Communication of God*, is the height of, and his ultimate deſign towards Us, in his chooſing of Us. That one comprehenſive *expreſſion* (we ſo often meet withal) is bigg with: [*That he choſe Us for himſelf*] as *Pſal.* 135. 4. *Jah hath choſen* Jacob *for himſelf*: And *Rom.* 9. 4. *I have reſerved ſeven thouſand to my ſelf*: Which *Verſe 5th.* the Apoſtle Interprets to be (in the caſe of others he ſpeaks of) *an Election of Grace*: Alſo *Iſaiah* 43*th. Verſe* 20*th. My people, My Choſen*, and *Verſ.* 21*th.* immediately follows, *This people have*

I formed for my ſelf. All which, to be meant of Election, I have at large elſewhere ſhewn. Now,

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Thus to chooſe us for Himſelf, is not only to ſet us apart to be a *peculiar treaſure of precious* Goods, as among Men, eſpecially Kings, above all other things, what they love and delight in, they uſe to hoard up, reſerve and keep in ſtore for themſelves. As *Eccleſ.* 2. 8. *Solomon* (who had power and opportunity above all men elſe, to do it) ſays, *he gathered gold and ſilver, and the peculiar treaſure of Kings*, conſiſting of all ſorts of Rarities and precious things, brought from all *Countries* and *Provinces*, (as it follows there) which they accordingly value. And thus in *Exod.* 19 5. ſays God of us, *Thou ſhalt be for a peculiar treaſure unto Me.* And *Pſal.* 134. 4. *He hath choſen* Jacob *for himſelf*, is explained, *and* Iſrael *for his peculiar treaſure.*

Nor is it only, That God hath ſeparated them for his peculiar Worſhip, and Service, *To be holy unto him*, conſecrated, ſeparated for ever to glorifie him; as *Jer.* 2. 3. *Iſrael was holineſs unto the Lord, and the firſt fruits of his increaſe.*

Nor ſpeaks he it only, that he hath choſen them to ſhew forth his praiſe; as in that, *Iſaiah* 43. 21. we cited. It follows, *They ſhall ſhew forth my praiſe.* For in that ſenſe, *The Lord hath made all things for himſelf, yea, even the wicked for the day of evil*, Prov. 16. 4. This his End, is common unto all things; yea, even to the wicked, who are yet otherwiſe loſt unto God; and thoſe whom *he remembers no more*. But this of *Ours*, is in a contrary way peculiarly *for himſelf*; and ſo as his Glory on Us, is wholly in a way of Grace and kindneſs. You may therefore Obſerve it in *Epheſ.* 1. 5, and 6. That unto his *Predeſtinating us* [*to himſelf*] *Verſ.* 5. is added *Verſe* 6. *to the praiſe of the Glory of his Grace.* Now put them two together. 1. *He hath choſen us to himſelf.* 2. *For the praiſe of the Glory of his Grace*, and they ſpeak a ſpecial *Communication* of his very ſelf unto us in a way of Grace, in pure and meer love and kindneſs, as whence that Glory of his Grace ſhould ariſe. Now if it be thus, That it is a Communication of himſelf in a way of Grace, Then,

1. This promiſeth Firſt, That all that which Grace can do for *us*, in Communicating God himſelf to *us*, and *That all that* he will do for *us*, for his Glory, and the Magnification thereof, and is to ariſe from out of what favours he ſhall ſhew *us*, and no otherwiſe; He ſhall have no more Glory *in us*, and *on us*, than accrues out of what he beſtows and lays forth in Grace upon *us*: So that our happineſs as the effect, will extend as far as his own Glory as the End. It ſpeaks, That his Glory on *us*, ſhall not be ſevered in any thing, from our good. As in that other, it being ſaid, *that all things*, and *the wicked are for himſelf*, it is. But here, that his Glory, which is to be had out of *us*, and likewiſe our happineſs, doth both run along complicated, twiſted, interwoven together, as threads in one Woof, and are of like extent, whereof his Glory is the gloſs, and our Bleſſedneſs the Ground-work or ſtuff. And therefore, if he de ſigno to have a Glory to the utmoſt, then he will ſhew favours to the utmoſt, and Grace will be ſure of all others, to glorifie it ſelf to the utmoſt, and in the utmoſt way the Creatures are capable of, remaining meer Creatures.

2. Yea, Secondly, In that [*for Himſelf*] is put in, and annexed to [*The Glory of his Grace*] it manifeſtly ſhews, that Grace is ſo large hearted, as it gives *All*, even [*to Himſelf*] (as we ſay) It is not to ſhew Grace only in all ſorts of gracious effects, and in heaping favour upon favour, as a King doth upon his Favourite: But this is to *Communicate to us Himſelf*, to the utmoſt, and in the utmoſt way that meer Creatures, (for Chriſt alwaies muſt be excepted) are capacitated for.

3. Thirdly, It is the Communication of the whole of Himſelf; whether of his *Divine perfections*, ſo far as to Bleſs *us* therewith, or likewiſe of all the Three Perſons, *Father, Son, and Holy Ghoſt.* (For theſe, (namely, *Perſons*, and *Attributes*) are all that are in himſelf, and are himſelf; or which he hath in and for himſelf, to enjoy and be happy in). And all in God, ſhall as truly ſerve to make thee Bleſſed, according to a Creatures capacity, as it ſerves to make himſelf Bleſſed, in his own immenſe Sphere of Bleſſedneſs, if thou

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haſt himſelf, and the whole of himſelf. Thou ſhalt be *Heir of God*, *Rom.* 8. 17. for thou ſhalt be a *joynt-heir with Chriſt*; and it is All in God, is Chriſt's Inheritance, *Pſal.* 16. 5. *The Lord is the portion of mine Inheritance, and of my Cup: Thou maintaineſt my lot.* And thou canſt not have more: for, as *Rev.* 21. 7. *He that overcometh, ſhall inherit all things; and I will be his God, and he ſhall be my Son.* God himſelf hath but *All things* for himſelf; and thou ſhalt have himſelf; and what canſt thou have more?

4. Fourthly, He *reſerves himſelf* for thee, and all that is him, as the Text *Rom.* 9 4. ſpeaks of his Elect, That he hath *reſerved* them for himſelf: So he hath reſerved himſelf for them, and all of himſelf wholly for them. Is God your Inheritance? (as afore:) Then, none ſhall ſhare therein but the deſigned Heirs; the *Reſt* have Portions. Is it God that is your Inheritance? It is *He*, then, that is ſaid to be *reſerved* in Heaven for you, 1 *Pet.* 1. 4. There he waits (as it were) for you, and that until you ſhall come, and lets the Crowd, the great Ones in all Ages paſs, as they paſs afore him all along, reſerving himſelf (as in Election he did deſign) for you: As if a great Prince, in a Dream or Viſion, ſhould ſee the Idea of one not yet born, and ſhould fall in love ſo with the Image of her, that he reſerves himſelf till ſhe is born and grown up, and will not think nor entertain any other Loves.

5. Fifthly, When he hath brought thee through all Diſaſters to Heaven; *Then*, even *then*, to ſhew, that his firſt and ultimate and eminent deſign in Electing of thee, was for *himſelf*, in that ſpecial Senſe I have ſingled forth. Lo! your firſt entertainment or welcom thither, will be, *A preſenting you to himſelf:* (O wonderful! We have need, that an Angel tell us, as he did *John*, upon the Lamb's Marriage, *Rev.* 19. 9. That *theſe are the true ſayings of God*; ſo ſlow of heart, and dull, through Unbelief, are we:) But you have it expreſs and full to the ſame purpoſe, which now I have held forth; in *Jude*, *Verſ.* 24. *Now unto him that is able to keep you from falling, and to preſent you faultleſs before the Preſence of his Glory, with exceeding Joy, &c.* He ſpeaks this as of what God means to do; and thoſe he wrote to, being yet alive on Earth; he therefore brings it in, and preſents it to their Faith in a way of exhorting them to Praiſe, and give Glory to him aforehand, upon the account, That *He is able to do it*, (as his Doxology runs) yet ſo, as withal, it more ſtrongly imports, He *will certainly do it*. And who is it that will do this? What? Is it ſpoken of Chriſt his preſenting you to his Father? No, not here in this place: Or is it *Chriſt his preſenting you to himſelf*, as being your deſigned Husband? No, neither; (although you ſhall ſee that by and by, ſaid of him too.) But it is the great God, the Father himſelf; for it is the *Preſence* of him, *the Fathers Glory*, which we are preſented *afore*; and you ſee withal, that it is the ſame Perſon that preſents us to himſelf, whoſe Preſence it is afore which we are preſented, [afore his *own Preſence of Glory.*] So that 'tis he whoſe *Glory* it is. And again, it follows, *Verſ.* 25. *To the only wiſe God our Saviour, be Glory and Majeſty, Dominion and Power, now and ever, Amen.* All which Attributes are the Attributes of the great God the Father, in the uſual current of Doxologies; and yet you may take in both Father, Son, and Holy Ghoſt, conſidered unitedly in that *One* Act of preſenting us, as they are *One God*, though three in Perſon, who will thus preſent you to themſelves, or himſelf, as One God; ſo as it ſhall be one joynt Act of them all, and yet as One God: And that of [*our Saviour*] is no Objection; for it is ſaid of them *All* Three, That *they ſave us.*

It is added in that place, *With exceeding joy:* It is at our very firſt coming to Heaven this is ſpoken of. And ſpoken, that as we on our part, ſhall Rejoyce (as you will all ſay, we ſhall have reaſon) ſo God on his part too; He is pleaſed to preſent us with great Joy to himſelf, as making our Salvation his own Concern, more than it is ours: And that it is ſpoken of his Joy, doth that word ſhew, That it is a *Preſenting us to himſelf* afore the Preſence of his own Glory: And ſhews, that he eſteems it to be Matter of *Joy to himſelf*, to have us ſo with himſelf: And though expreſſed of him but after the *manner of men*, that are over-joyed when their Children come home to them; yet ſufficiently ſignifies that his Heart works with Joy in the doing it; as of the

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Father of the Prodigal) is also spoken. And the word *Presenting* afore [his] Glory, manifestly declares those Joy it is, what is most intended, even his own, more than ours. For, it speaks how it is his own Interest, his Self-interest, his *Glory* which moves him. And what he hath in his heart when he doth it, that moves him so to present us, and therefore fills him with Joy in doing it. And it is as much as to say, he doth it for his own Solace; with the highest delight and greatest pleasure to himself: He gratifies himself in it: It is matter of dearest enjoyment of those whom he hath so long loved, which he beholdeth in them, now when he sees them perfectly holy. As elsewhere God is said to Rejoyce over us, *Zeph.* 3. 17. *The Lord thy God in the midst of thee is Mighty; he will save, he will rejoyce over thee with joy; he will rest in his love: He will rejoyce over thee with singing.* If in this life, when absent from him, much more when we come home to him, and he hath us present with him, in the Presence of his Glory: *And that Land* (the Type of it) *shall be called* Beulah; that is, *Thy delight is in her*: For *the Lord delighteth in thee*, Isa. 62. 4. He loves us when sinners; but delights in us, but so far as we are holy: And now when he sees us come first afore his Presence, faultless and perfectly holy; then his delight, and his joy in us is full: And then, at that time, when we come first into his Presence, says God with himself; *Lo, I loved this my Creature from everlasting, and I designed him then by choice, not only to be mine, my peculiar; but I chose him for my self to rejoyce in, and to communicate my whole self unto. And now, that after so long a time, seeing that holiness I designed, to be compleated in him, to prepare him for my enjoyment of him, and for his full enjoyment of Me, in the presence of my Glory, I thus solemnly present him with exceeding great joy unto my self: For I shall have more joy and solace in him, than he shall have in Me: For 'twas for my self that I first did choose him, as my ultimate End, which is now accomplished and perfected.*

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And thus understood, *Respondent ultima primis*; and that Maxim so used and applied in the point of Gods Decrees, that what is last in execution, is first in Intention, and *e contra* is fully cleared up: Though I think, that that will not hold in all things about those Decrees, yet in this it is perfectly true: This being the ultimate End of Gods first choice and cast of his Eye upon us. And in like manner you see, it is last in execution, he chose us for himself; that was his primitive intention; and he presents to himself, as last in execution: He delighted with infinite delights to choose us, foreseeing all he meant to bring us to; and above all, his own enjoyment of us. Thus *Deut.* 10. 15. *Only, the Lord had a delight in thy Fathers, to love them; and he chose their Seed after them: Even you above all people, as it is this day*: And at the last, he presents them, (having accomplished his End, once) to himself, with exceeding great joy

And now, to tell you, how happy and blessed you will be for ever, after this so solemn a Presentation of you made by himself, to himself, None knows but himself, that knows himself, and his own blessedness: Only, in brief carry home this; that you will be as happy, as God himself can make you, as for the kind of it, of which I spake before.

I might next shew you, that we are also ordained for *Jesus Christ*: For unto him, and for him, you were likewise chosen as well as for the Father; as I have interpreted that in *Eph.* 1. 5. where 'tis said, *God the Father having predestinated us by Jesus Christ* (εἰς αὐτὸν) [unto him] that is, to the same Jesus Christ, as well as ἐξ αὐτοῦ, or, that God the Father did it to himself: I take in both in that εἰς αὐτὸν, both to him, that is, to Christ as well as to himself; that is, to God the Father, who himself predestinated us. And Christ himself from Heaven said of *Paul, he is a CHOSEN vessel TO ME.* Yea, and Christ also chose you from everlasting with the Father, and as God the Father predestinated you for *him*, that is, for Christ his Son, so Christ also, for himself: And that he will in like manner present you to himself also, you have it in *Eph.* 5. 27. *That he might present it to himself a Glorious Church*: And you will easily Grant, that this might in some respect more Properly be said of him, than of the Father; because as the discourse in that Chapter was, he is

the Husband and the Church the Spouse. But, as Christ is an everlasting Father, *Isa.* 9. 26. as well as an Husband; so God the Father is our Husband, as well as Christ; *Isa.* 54-5. *For thy Maker is thy Husband*; and Multitude of other Speeches shew; (*I am married to thee*; and the like;) so that each of them may be said to present us each to himself.

But, besides this passage in the *Ephesians*, Christ himself doth more than insinuate the same with the greatest affections, and as with a delight to speak of it, in *John* 14. as being that thing which most intimately and ultimately pleased him, and was a Gratifying of himself, even this, that he should one day take us to himself, to his infinite personal joy and Contentment. For he having first said, *I go and prepare a place for you*, (as a kind Bridegroom doth for his Spouse) and then that *I will come again to fetch you*; he adds, [*and receive you to my self.*] The words are, *John* 14. 3. *And if I go and prepare a place for you, I will come again, and* [RECEIVE YOU UNTO MY SELF;] *that where I am, there ye may be also*: You see [*to himself*] still comes in: And methinks, in those words he doth express his heart in such a manner, as implies, that it was his own dearest interest that fill'd and acted his very Soul in so speaking, as well as our interest: And that all was, for himself to enjoy us, and to that End to have us with himself for ever.

Thus much for the first part of my assertion for the Communication of himself. There remains a second branch intended in it, and that is *Union* with himself which in reality is the first of the two.

All *Communication* in a way of Grace is founded upon an Union with *him* first who communicates *himself*, as upon which it is he doth so Communicate: Thus all Communion between Man and Wife in such Acts as are proper to that Relation, is founded upon their being by a Marriage Union first made *One flesh*, by an assumed *Relation* first constituted between them: Their Union and Relation is not founded upon such transient Acts of Communion (for such without a previous Marriage Union of right and order, would be Fornication) but upon a Marriage Union first made. The Schoolmen do make something equivalent to this, the ground why God shews Mercy to his Children, that God makes and reckons them first, *ut aliquid sui*, as *something of himself*; the Scripture speaks the same, when it saith, they are as dear to him as what can be thought dearest to ones self; *Zach.* 2. 8. *He that toucheth you, toucheth the Apple of his Eye*; and *Deut.* 32. 9. God made himself *the portion of his people*; *viz.* by giving himself to them: And by vertue thereof it follows; *he kept him as the Apple of his Eye*, *Vers.* 10. thus in the Old Testament. *Why persecutest thou me?* *Acts* 9. 4. So in the new. *When I heard a language I understood not*, (says God) *Psal.* 81. 5. And he speaks it in the person of his People when in *Egypt*; for otherwise, there is no Language which God understands not; and it is God that utters that [*I*] there, as the next words shew, *Vers.* 6. *I removed his shoulder from the burden*: And *Vers.* 7. *Thou calledst, and* [*I*] *delivered thee.*

Now this *Union* was Elections design whereby to bring about that *Communication* of himself; thus the *Psalmist*, *Psal.* 65. 4. *Blessed is the man whom thou choosest, and causest to approach unto thee*; or (as *Ainsworth*) *makest near to thee*: (As also *who shall separate us* (*Rom.* 8. 35. doth imply) and from hence flows the Communication of himself, as it follows in that *Vers.* of the *Psalmist*, *he shall be satisfied with the goodness of thy House*; which *House* is himself in our Hearts, and so by this choice of his to that near approach unto him, we come to have all of what God in Heaven doth Communicate; whereof that *Temple* and House was then the Type, in the Language of which the *Psalmist* there speaks.

And that the Communication of himself is founded upon Union, is eminently seen in the Man Jesus, whose predestination is the pattern of ours, Rom. 8. 29. *For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first-born among many brethren.* And whose Union with God is the Instrumental Original of ours. The whole foundation of that Glory, &c. the Man Jesus hath, is his Union with

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the Son of God, whose original right it was to say, *I in my Father, and my Father in me*: 'Twas that Union of him with the Son, who had this Union with the Father, gave him right to all those other Priviledges he hath: This entred him Fellow with the Trinity; *the Man, God's fellow* as in *Zachary* 13. 7. and this Union alone gave him right *to have life in himself*; and made all the Royalties of the Son of God naturally to flow in upon him as his due: Insomuch as our Divines have said, that there is no other Grace shewn to him, but this *Gratia unionis*, the Grace of Union; for that Union drew along all else with it, as of right and by inheritance: but yet, to us, all our priviledges, and Communications that follow, are as perfect Grace to us, as our Union at first. Yet still, they are all founded on the Grace of an *Union*, from whence Communion flows; and look, that as Union with God was the height and top Grace vouch safed Christ, and the end of his Predestination, so that of ours is of all the Grace communicated to us.

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CHAP. IV.

That our Union with God the Father, and Christ, is the utmost End of our Election further proved, in an Interpretation of several Passages of Christ's Prayer, in the Seventeenth Chapter of John.

JOHN XVII. from *Verse* 20. to the end.

Neither pray I for these alone, but for them also which shall believe on me through their word: That they all may be One, as thou Father art in me, and I in thee; that they also may be One in Us: That the World may believe that thou hast sent me. And the Glory which thou gavest me, I have given them, that they may be One even as we are One. I in them, and thou in me, that they may be made perfect in One, and that the World may know, that thou hast sent me; and hast loved them as thou hast loved me. Father, I will, that they also whom thou hast given me, be with me where I am, that they may behold my Glory which thou hast given me: For thou lovedst me before the foundation of the World. O Righteous Father! the World hath not known thee, but I have known thee; and these have known that thou hast sent me. And I have declared unto them thy Name, and will declare it; that the love wherewith thou hast loved me, may be in them, and I in them.

The Assertion was,

THAT *God, in and at his Electing, did ordain the Body of his Elect to a Super-creation Union with himself, and Communication of himself, as the highest and utmost End, he (as to what concerns us) chose us unto, above the Law or Dues of our Creation; and so as the height and top of our Salvation is consummated in that Union, which is far above that Law or Dues which is by the Law of our Creation.*

I repeat the Assertion, because now I am to prove it, and every part of it; which I shall endeavour by these four or five following Deductions out of this Prayer.

1. The Subject of his Prayer, His *whole Church*.

The Subject of this Prayer, or Persons prayed for, in this part of it, are his *whole Church* of his Elect, to the End of the World: And the aim of his Prayer, or thing prayed for by him, in *Vers.* 21. is, *That they All* (that is, all and *every one of them*) *may be One*. He had prayed for himself to *Vers.* 6. For his Apostles then present, from thence to this 20th *Verse*: But here, for his

whole

whole Church, who in the whole Body of them, muſt needs be ſuppoſed infinitely more dear to him, than thoſe Eleven Perſons, his Apoſtles, ſo ſmall a Parcel of the whole, who are a Company which cannot be numbred, as *Rev.* 7. 9. who now ſtood afore his view. Chap. 4.

John and *Jude* wrote Catholick Epiſtles; (as they are intituled:) And this part of Chriſt's Prayer, we may ſtyle, *Chriſt's Catholick Prayer.*

2. Let us next take in the Greatneſs of this Perſon who prays, and all the Circumſtances he then ſtood in, when and whilſt he was uttering of it; and think with your ſelves, of what an infinite weight and concernment that Prayer, for that his whole Church, muſt be of: That He, the great Son of God, that had been glorified with God's own ſelf afore the World was, the true High Prieſt, bearing now all the Tribes Names, that is, All the Perſons of his Elect, and every one of them, on his Heart; [*All*, *Verſ.* 21.] and *every One*: And being within a ſmall ſpace, to go forth to be taken, and then to offer up himſelf a whole Burnt-Sacrifice for them, and every of them: And now by his Prayer, pouring forth the bottom of his Heart and Soul-blood deſires, into the Boſom of his Father for them; and this, choſen out as his laſt and only ſolemn Requeſt, to be left upon Record to all Poſterity for them; and this alſo the laſt part and concluſion of that Prayer, when his heart was moſt inlarged; (as towards the end of Prayers ours uſe to be) himſelf wrapt up into Heaven, and filled with the ſenſe of his own ſooner approaching Glory; when he breathes it forth almoſt at every word; when you find him alſo deeply affected with the joyous thoughts of that Glory and Happineſs which his whole Church ſhould have, in order unto, and through this Union, effected by his Mediation; and which ſhould be the fruit and effect of that his own Glory, and thoſe his Sufferings; and how, at the latter day, his glory, and his Churches bleſſedneſs in their Conjunction with God through him, ſhould ſo glorioufly appear, and be acknowledged even by all the Reſt of the World; and that his Heart was full of all theſe Contemplations and Foreſights, you may diſcern from every *Verſe*, eſpecially 23 and 24.

Now then, Conſider that he being thus, through his ſhortneſs of time, to ſingle forth one Boon or Largeſs, to ask of his Father, who (he pleads) had loved him afore the Foundation of the World; and as he urgeth alſo, had loved this his whole Church, and every Member of it, as he had loved him: And that to utter this Requeſt, as his dying Requeſt too, with his laſt Breath; I ſay, If you look on him in theſe Circumſtances, you will all conclude, That it muſt be ſome grand thing his Heart was now big withal; and of all things elſe the choiceſt and moſt comprehenſive of good, yea, and of univerſal Concernment to them all. Sure you do and would expect in this caſe, That it ſhould be the utmoſt Bleſſing which he could ask: Or that he knew (who was his Fathers Counſellor) to be the beſt his Father would beſtow. And now what is't? 'Tis *Union*, *Union*, our Myſtical Union.

There are indeed ſome other things fall in, but I may aſſure you, this our Union is the grand Subject of the whole, the Ocean all the other run into. And in that 21th *Verſe*, he at firſt plainly propoſeth it, as the Sum of his intended Requeſt, *That they all may be One*: And ſpends the reſt of his Prayer either in explaining, What Union he meant, and indigitating over and over, in more particularizing Expreſſions thereabout; which are, for Subſtance, this one and the ſame thing, even this, *That they may be One, as I in thee, and thou in me*, &c. that they may *be perfect in One.* And preſſing his Father by thoſe neareſt Endearments between himſelf and him, which he knew were the moſt taking effectual Motives to grant it; as his eternal love to himſelf, and the ſame love to them, *Verſ.* 21, 23, 24. And he goes over and over it again, and amplifies upon it, as one that knew not how to leave it, nor to get his heart off from it: So dear and precious a Requeſt it was to him; (which is uſual with us in Petitions our hearts are in:) yea, and ceaſeth and leaves it, but becauſe he was call'd off by another as great an Occaſion; for the very time appointed by his Father for him to be taken by *Judas* and his Crew, was now come; read *Chap.* 18. And he ſo long'd to be baptized with that Baptiſm,

that

Book II. that he resolved to be at the place, designed aforehand to meet them, rather than come too late. And that he was mindful of the time, his words, *Chap.* 13. *ult. Arise, let us go hence*, do shew. And so he was forced to break off; and yet then he makes it his last word, *That the love wherewith thou hast loved me, may be in them, and I in them.*

3. But 3ly. What Union is this intended, or with whom?

Our Commentators do generally (except some few) Limit it unto that kind or species of Union, which the Catholique Church hath and shall have for ever one with another, and among themselves, as gathered out of, and separated from the World, into one Body, to Christ as the Head; and the Oneness to be that of love and affection, to be of one Mind and Judgment, and to preserve Concord; *and the unity of the spirit in the bond of peace*, according as it was at first exemplified in the Primitive Pattern, *who were of one heart, and of one soul*, Acts 4. 32. And so fast joyned, and glewed together, (as the word is) *Acts* 5. 13. That, as of *of the rest* (that were of the World) *durst no man joyn himself unto them.* And yet the people magnified them, *and many were added to them:* All which agrees (say they) with Christs speech, *Verse* 21. That this their being One, the rest of the World did tacitely acknowledge Christ to be the *Messiah*: and the sight of it brought divers to Believe, as *Verse* 14.

But sure this is too Narrow a Vessel to contain the big words by which Christ expresseth this Union here to this Father; But it is directly and immediately intended of that grand Union of all Unions whatever, even of our Union with God and Christ themselves; which doth indeed by way of consequence drawn on after it, this other Union of Saints one with another among themselves; as the Sun-beams being one in the Sun, the nearer they become unto the Sun, they be so much nearer unto one another, and among themselves, as being originally united unto the Sun itself: Yet still, this is not the Union primarily intended here.

And although the common Current be for that other Opinion, yet there are some Commentators of great Note, who cast their thoughts upon this last proposed Opinion.

Tollet being convinced, that those words of *Vers.* 21. *As thou Father art in Me, and I in thee, that they also may be one in us*, do in the very sound of them, reach higher than that inferiour Union of the Saints one with another: Yet thus farr completh with the common Vogue, and compounds it, bidding the Reader attend, that there is a twofold Union of Believers.

1. *One among themselves*, from the Unity of Faith and Love; and that *that* is it, (says he) Christ means in the former part of *Vers.* 21. in those words, *that they all may be one.* But,

2. There is *another*, our *Union with God* and *Christ*, and their indwelling in us, and we in them: And of that Union (saith he) the following words are to be understood: *As thou Father art in me, and I in thee; that they also may be one in us.*

Super 4. Evangelia. *Joannes Bence*, also in his excellent (though short) Manual, falls into the same. *Brugensis* comes off to the same, though later, yet at last: Those other issued with it upon the 21. *Verse*; but *Brugensis*, falls in at the 22. *Verse*, upon those words; *That they may be one*, as *we are one. Not only* (says he) *that they may be one amongst themselves*, (*for he had for that already*) says he; *But that they be one with us. For that is it which follows, I in them, and thou in me: And so they may be perfectly one.* Which (though he carries to the Sacramental eating Christs Body, &c.) yet concludes, the *most perfect Union that can be with God and Christ is here intended.* And for this cites the interpretation of *Cyril* of *Alexandria*, that most Auncient and Grave Author. And truely I judge we might have discerned this higher up than either the 21, 22, or, 23d *Verses*; for I hope by the connexion of *Vers.* 10, 11. (in the latter part of which, *Vers.* 11. the matter of Union is first mentioned; *that they may be one as we are*) I hope, I say, afterwards to make it appear, that our Union with God and Christ, is there the eminent Subject in the

Speech

Speech. Upon which Verſe, our own Judicious *Cartwright*, upon *Verſ.* 11. where this Union is firſt ſpoken of, propounds this Queſtion, What Union it is that's meant; whether *that* whereby they are *One among themſelves*, or that with *Chriſt*, and *with God*, or rather *with all theſe*: And anſwers, *Omninò cùm Omnibus*; *Altogether and upon all accounts, it is our Union with all theſe.* And that, *that* of our Union with himſelf, and his Father, is chiefly intended by Chriſt, his Reaſon ſhews, *viz.* That this part of Chriſt's Prayer is but herein conſonant unto that he had ſo much impreſt upon them in his Sermon to them immediately afore, in *Chap.* 15. *Verſ.* 4, 5, 10. *Abide in me, and I in you: As the Branch cannot bear fruit of it ſelf, except it abide in the Vine, no more can ye except ye abide in me.* Verſ. 5. *I am the Vine, ye are the Branches: He that abideth in me, and I in him, the ſame bringeth forth much fruit.* Verſ. 10. *If ye keep my Commandments, ye ſhall abide in my love; even as I have kept my Fathers Commandments, and abide in his love.* Which is all one, as to ſay, Union with himſelf; and ſo, what he had ſo much urged upon them in his Sermon to themſelves, he now puts into a Prayer to his Father for them. Chap. 4.

And even thoſe that are for that Union of the Saints amongſt themſelves, as the primary intendment; yet are forced to take in that latter Union with God and Chriſt, as that which is the fundamental Cauſe of the Saints Union amongſt themſelves; as *in whom*, they being *one* firſt, do become one with one another.

And ſo the Queſtion will reſt in this, Whether the Union of the Saints, &c. be firſt and directly intended by Chriſt; and that of our Union with God and Chriſt be but ſuppoſed, as the Cauſe thereof, though not expreſly held forth in the words: Or, *that primarily* and *directly*, our immediate Union with God and Chriſt be meant, and that other Union be ſuppoſed, but as the conſequent thereof; and ſo, but ſecondarily and implyed, as that which doth and muſt neceſſarily follow upon that Union firſt had with God and Chriſt, and ſo in the firſt place prayed for here by Chriſt.

Our Mr. *Hooker* of *N. E.* who hath wrote Sermons upon theſe *Verſes*, from *Verſe* the 20*th* to the end, (which are in print:) He doth plainly and directly caſt the Interpretation *ſolely* upon the Saints immediate Union with God and Chriſt, and ſays, *That though the other follows thereupon, yet is not here otherwiſe than ſecondarily intended; but that* that *immediate Union with God and Chriſt, is alone the primary and direct intendment which Chriſt's Prayer and Petition falls upon.*

He makes an Apology, why he ſo diſſents and diverts from the Common Opinion: I profeſs, upon the Conſideration of all, to make none for this Diſſent, but ſhall give my Reaſons inſtead thereof. And the Reaſons are,

1. That thoſe words, *As thou Father art in me, and I in thee, that they alſo may be One in Us*, are a manifeſt Explication of what manner of Union he intended, when firſt he had ſaid, *That they all may be One.* In which firſt words, he ſums up firſt in General, the pith of his Petition; but then explains it by this, *That they may be One in Us.* And again indigitates it, *Verſ.* 23. *I in them, and thou in me, that they may be perfect in One*; and ſo plainly terminates or iſſues upon the Father and the Son, and our being in them: And herein he ſpeaks what Union he meant, as plain as plain can be.

The other Interpreters divert this, by making the intent of him in his mention of the Father's Union in the Son, and the Son's in the Father, to be, To hold forth by way of Example, what the Union of the Saints amongſt themſelves ſhould be; even after that manner of nearneſs of Union, as that whereby the Father is in the Son, and *è contra.*

But this Interpretation ſo applyed to the Saints Union among themſelves, doth deſtroy it ſelf; and I infer from that very thing, That the Union he intended is ſuch as bears a Similitude of that Union, in reſpect of their being One in the other; and ſo form up a

BOOK II.

2. Second Reaſon both Negative and Affirmative: 1. Negatively, That the Union of the Saints among themſelves, is not ſuch as that it may be ſaid, That they are *one in another:* They may indeed be ſaid to be one *with* another: And being Members, they are ſaid to be *Members of one another*, *Epheſ.* 4. 25. But they are never ſaid to be Members one *in* another: *Peter* is not in *Paul*, nor *Paul* in *John*. But Affirmatively, Our Union with God the Father and the Son is ſuch, as that Multitudes of Scriptures give teſtimony, that the Father is in us, and Chriſt in us, and we in Chriſt: And do uſe theſe very Phraſes to expreſs our Union with God the Father and the Son: As when 'tis ſaid, *God dwells in us*, and *we in God*, 1 *John* 4. 15. *And the Church that is in God the Father*, 2 *Theſſ.* 1. 1. *Unto the Church of the* Theſſalonians *in God our Father, and the Lord Jeſus Chriſt.* Yea, it is the Phraſe Chriſt uſeth in this very Goſpel of *John*, *Chap.* 14. 20. *At that day, ye ſhall know that I am in my Father, and you in me, and I in you.* And there, to be ſure, he intends not that Union the Saints have amongſt themſelves; but ſimply *that* which they have immediately in and with Chriſt, and that exemplified by what he hath with the Father: And here indeed in this Union, the ſimilitude of that which the Father and Son have together, *Verſ.* 11. or after the Example of God the Fathers being in the Son, and the Son in the Father, is found to hold: And I acknowledge it to be the Archetypal Example of this our Union with the [*Us*] that is, the Father and Son; And ſo, [*That they may be one in us*] muſt be rather meant of our immediate Union with that [*Us*] in that manner the Father is in the Son, and the Son in the Father: for after the Similitude thereof we are in them, and they in us.

And truly, this was a Phraſe or Word ſo ſweet in Chriſt's mouth, and ſo dear to his Heart, as he will have it the very laſt word in this prayer, *and I in them*: As if he had ſaid, take this in, as the very Punctum or Point which this latter part of my Prayer Centers in.

3. In *Verſ.* 23. *I in them, and thou In me, that they may be perfect in one*: That is, they being in me, and I being in them, this makes their Union [*In us*] perfect. Now the Union the Saints have among themſelves, is not the perfection of their Union; 'tis but a piece of it, and ſo incompleat: But on the other hand, their being one in the Father and in Chriſt, and ſo in the [*us*,] is that which is the perfection and top of their Union; which the other is not. And therefore, this is mainly intended.

4. Laſtly, *Verſ.* 22. *And the Glory which thou gaveſt me, I have given them; that they may be One, even as we are One.* Theſe words declare the very Glory of the Saints in Heaven, to be but a Means to conſummate and perfect (as his word is after, *Verſ.* 23.) that Union which was the intended and propoſed Subject of this his Prayer. And therefore that Union here intended, muſt be a greater and higher thing than all the Grace in this Life; yea, and all the Glory of the Saints in Heaven; (abſtract it from their Union) for the End is better than the Means (which is Mr. *Hookers* Reaſon, and was long ſince alſo mine) This all Reaſon acknowledgeth. And if ſo, then certainly, the Union of the Saints among themſelves, in being one in love, affection, concord, of one Heart, not only as in the higheſt attainment they have reached to in this Life; but not as it ſhall be in Heaven, cannot be the full meaning of this that he ſaith, the Glory I have given them, is for this end, *that they may be one.* This lower Union (as I may call it) is but a part and piece of that Grace the Saints in this Life have, among the many other Grace vouchſafed them: And alas, how imperfect is it! and in Heaven alſo, is but a part of their Glory. But this ſupream Union of the Saints in the [*us*] here, is meant of Chriſt and God: Their being in them, and they in them: As *the Father is in the Son and the Son in the Father*; and this in the full accompliſhment and perfection of it: This may be deſervedly ſaid to be greater than the whole of that Grace and Glory, ſimply conſidered, the Saints ſhall have here and hereafter.

For

There are two things yet remaining that were put into the main Doctrine or Assertion, not hitherto spoken unto. Chap. 4.

1. That this Union with Christ and God, was and is the very design of God's Electing of us from everlasting; and this also to be proved out of this Prayer of Christ's in *John* 17. (for that was it was also undertaken for, whilst I chose that Scripture forth, as a punctual proof of the whole.)

The Second is, that the Union is such as is the highest (next to that of Christ's) the Creature is capable of; A super-creation Union, or above what *Adam* had by Creation.

For the first of these, which in order with the former, makes the Particular: It may be easily discerned by multitudes of passages, how Christ traverseth with his Father, the Son who lay in his Fathers bosom; he recounts Transactions between himself and his Father, or Concernments that reached so high for their Original: This in a Cursory view, will appear by *Vers.* 5. *And now, O Father, Glorifie thou me with thine own self, with the Glory which I had with thee before the World was*: And by *Vers.* 24. *Thou lovedst me before the Foundation of the World.* Which he enters as his Plea for his Saints beholding his own Glory, which he had with the Father; *Vers.* 5.

But more particularly, it appears from his pleading God's Electing of us, whilst he seeks to obtain this Union for us, as the highest thing could be asked: And therefore this Union was included in that Election, as the Design of it.

Now, that he pleads Election in order to that Union, is evident from his Pleas, *Vers.* 6. (where it is, he first enters upon our Concernment) *I have manifested thy name unto the Men which thou gavest out of the World: Thine they were, and thou gavest them me, and they have kept thy word:* Thine, How? By Election, for thereby it is, we first became his; 2 *Tim.* 2. 19. *The Lord knoweth them that are his*: When he calls *his people*: When *he foreknew*, that is, Chose, *Rom.* 11. 2. (as I opened it) [his] that is, his Elect, *my chosen*, as his own words often are, of them in the Old Testament. And in that he had manifested his Name unto them, whilst yet ye had preached to others, indifferently, he shews what it was that put the difference, even that these belonged to God; *Thine they were, and thou gavest them me.*

That Clause also; *and thou gavest them me*, repeated so oft, both *Vers.* 6. *Vers.* 9. *Vers.* 11. *Vers.* 12. *Vers.* 24. I confess, it is to be understood of God's giving them at Effectual Calling them, and in that sense was true of these Apostles: But that's not all, there is a double giving; one at our Calling; and another at and with Election. And that giving to him was a distinct act from that of meer Election, though done at Election. They were first the Fathers by Election, who singled forth the persons, and then gave them unto Christ, upon his Electing of them, and so these two are here joyned; thou gavest them me, for they *are thine*: *First*, thine by *Election*, *then given to me*, in the same sense, that *Grace is said to be given in Christ afore the World began*, 2 *Tim.* 1. 9. In the same sense were these given to Christ afore the World began also; which is the import of that Phrase, *John* 6. 37. 39. *All that the Father giveth me, shall come to me*; where the Father's giving is not their effectual calling, for that is besides noted out by coming to Christ. But it is an act of the Fathers preceding conversion, or their calling; for it is the cause of their coming; so the words manifestly shew: *All that the Father giveth me, shall come to me.* And when was it, that act of giving was put forth afore calling? Not at the instant of calling, but in some time before; for in, *Vers.* 39. he says; *of all that thou* [*hast*] *given me*, as in the time past; and that was afore he came down from Heaven, as his words shew, *Vers.* 38, 39. *For, I came down from Heaven, not to do mine own will, but the will of him that sent me: And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing*: That is, 'twas the Instruction given him afore he came down, and he came down with that Errand, he brought it with

Book II. him, that of all the Father had given him afore he came from Heaven, he ſhould be ſure not to caſt off, nor loſe any he had thus before given him; and if afore came down, then from whence muſt that act commence, but from everlaſting? when it was, that that Grace was given in Chriſt; as, 2 *Tim.* 1. 9.

And truly, in *Verſ.* 24. that Clauſe, *Thoſe whom thou haſt given me*, cannot well otherwiſe be underſtood. *Father, I will, that they alſo whom thou haſt given me, be with me where I am, that they may behold my Glory which thou haſt given me: For thou lovedſt me before the foundation of the World.* For the Glory given to Chriſt [*haſt given me*] is apparently ſaid to be from everlaſting, as the Reaſon and Explication given of it ſhews, *For thou lovedſt me afore, &c.* And therefore, if the giving me thoſe thou haſt given, be ſuitably underſtood, then it is, That thou haſt given me thoſe from everlaſting alſo; which is ſo to be interpreted, becauſe he had ſaid in the words juſt afore, Thou haſt loved them as thou haſt loved me; and ſo, amongſt other likeneſſes from everlaſting, as thou haſt loved me.

Beſides, there he prays for his whole Church to come; and how is it that they had been given him? And that was not at Calling; for many of them were yet uncalled; and therefore given it muſt be in God's everlaſting Decree. This Argument the words of *Verſ.* 2. do manifeſt; *As thou haſt given him power over all fleſh, that he ſhould give eternal life. To as many as thou haſt given:* This [*as many*] are as many as he had amongſt all fleſh of Mankind in all Ages, and of all and every one of them *many*, he ſays they had been given him by his Father, which was before they were many of them, yea moſt of them, born, in all Ages to come: For they are all that *many* whom he died for and prayed for accordingly. Which is ſtrengthned by *Verſe* 20. *Neither pray I for theſe alone, but for them alſo which ſhall believe on me through their word:* which is a doing to the end of the World. Yet of all theſe he ſpeaks in that 2d, That they had *been given him:* Then when he prayed for this prayer, yea, and long afore.

The Second, (or, in order, the fifth and laſt) additional in the Aſſertion was, That this Union was the higheſt the Creature was capable of, next unto Chriſt's, and a Super-creation Union, above the Dues or Rewards by Creation. This, though I mention, yet I need not much inſiſt upon the proof. I might ſay no more, but that this our Union is brought in wholly by Chriſt, as the Head of his Church, and there pleaded for us upon his tranſcending Intereſt, on the higheſt accounts that that Intereſt will afford, (which is wholly Supernatural) And how high that will reach, our thoughts cannot riſe up to apprehend. Sure I am, that look how far, Chriſt the Lord from Heaven, exceeds the firſt *Adam*, a Man on Earth, earthy; or that the Elevation of a Man, who is a *quickning Spirit*, ſuper-excels the low and inferiour ſtate of a *living Soul*; and the Unions with God, which each of theſe were the Subjects of, and Conveyors of the like with them proportionate to us, (being compared together) will be found more or leſs excelling; ſo far will that Union conveyed by Chriſt, alſo excel; and the one be but Natural, by Creation dues, and the other Supernatural, as the Compariſon of the two *Adams*, inſtituted by the Apoſtle, 1 *Cor.* 15. teacheth us to make the eſtimate. But, becauſe I confine my ſelf to this Prayer, that one Paſſage in *Verſ.* 22. is over-abundantly ſufficient to prove this; *And the glory which thou haſt given me, I have given them; that they may be One, even as we are One.* This is Chriſt's Glory in himſelf, by perſonal Union, communicated to us by a participation from him, even as Chriſt's Glory was from his Fathers Glory immediately, as his Son by Eternal Generation, and to the Man Jeſus, or God-man, by perſonal Union: This is a Genealogy or Deſcent from an higher Fountain or Riſe than *Adam*'s Union was, and more fixed. But this Branch will, and may appear and riſe up afore us, out of almoſt every thing I can ſpeak about this Union: And when I come to ſpeak of the height of this Union it ſelf, it will every way be juſtified to the Children of Union; and unto that I ſhall refer it.

That

That it was a top Union, Super-creation, &c.

1. See *Hooker* of Comparison with *Adam:* See *Cartwright* on either, *Verſ.* 11. of *John* 17. or *Verſ.* 21. and 22. Chap. 4.

2. 'Tis Chriſt's Glory given over *Adam*'s head, as *Verſ.* 22. *John* 17. *Adam* never had the honour to have given that; 'tis proper to Chriſt, and had it given afore the World.

3. 'Tis the utmoſt he prayed for, and ſo a Corolary from that Head, [that 'tis the great thing Chriſt prays for,] 'tis argued, 'twas the greateſt could be prayed for. See *Cartwright's* Harmony, third part, on *John* 17. *p.* 321, 322.

Uſe. Learn then from Chriſt, what thing of all other to pray for, and to make the moſt endeared Object of our Deſires. There was an *one thing* of Davids deſires, *Pſal.* 24. 7. *One thing have I deſired of the Lord, that will I ſeek after.* And what was that? He ſpeaks according to his elevation under the Old Teſtament, *that I may dwell in the Houſe of the Lord all the days of my Life, to behold the beauty of the Lord.* And this indeed is near unto what Chriſt here under the New, (and *David's* is ſpoken in the Type of his:) And this of Chriſts is, that God the Father may dwell in you, and that Chriſt, God the Son, may be in you, as the Father is in him, and make your hearts his Temple, wherein he ſhews and utters all his Glory: That you may be one with the *us* here: That Chriſt may dwell in you., and you in him; and thereby you will come to behold the beauty of the Lord indeed; *that they may behold my Glory*, ſaith Chriſt, *Verſ.* 24. It is to have *fellowſhip with the Father*, and with *the Son*, as the Apoſtle *John* ſpeaks: *Paul* that was a man that came neareſt to Chriſt of any other (*Follow me as I follow Chriſt*) what was the great and firſt purſuit of his Soul? in *Philip.* 3. where in ſome half a dozen Verſes he ſets out the ſpiritual Exerciſes and purſuances of his Soul: (I uſe to call them *Paul's* Aſcertions: And there the firſt and main great one is this, *Verſ.* 9. *That I may win Chriſt*, and *be found in him*; that is, united to him: That is the grand point of his Deſires. You pray for redemption and forgiveneſs of ſins, &c. and you do well, for ye have need on't: And to ſinners, when they are heavy laden and burdned with their ſins, it is that which is firſt objected and laid before them by the Spirit in the Word: But yet let me tell you, there is a thing behind that is more remote and further off, and hidden to our thoughts at firſt, and that *is Union with Chriſt and God*, which in the utmoſt enjoyment of it will take place in the other World, when ſin ſhall be forgotten, and remembred no more; yea, and which is a bleſſing of bleſſings, that we might have been made perfect in, though we had never ſinned; yea, which is beyond Heaven and Glory it ſelf, abſtractly conſidered as it is ours, which is beyond our beholding, the Glory of Chriſt in Heaven; for it is that which is accompliſhed in us by that beholding. And my Brethren, a true genuine Spiritual Deſire carrying out the heart unto a Union with God the Father and the Son, this proceeds from pure love; from a love to the things and perſons themſelves the Soul would be united to: Love is always joyned with a deſire of Union: And ſo much the more purely that Love is carried to deſire an Union with things lovely, ſo much greater is that love.

I add this, what though your hearts have not been ſo intenſly and directly carried out to ſeek this for your ſelves, as the top and crown Object of your Deſires, yet be not diſcouraged, the Apoſtles themſelves had it not thus in their thoughts, when Chriſt prayed for this for them: Their Faith and their Spirits had been little carried forth to, and exerciſed about this Union: *Have I been ſo long time with you, and believeſt thou not that I am in the Father, and the Father in me?* John 14. 9, 10. But in *that day they ſhould know*; namely, when the Holy Ghoſt came upon them, *that I am in my Father, and you in me, and I in you*, *Verſ.* 20. of that 14th *Chapter*: And here in this his Prayer I obſerve, that he mentions them but ſo far as they had then gone; and alas! it was but a little ſtep: As *they have known that thou haſt ſent me*; and *they believed in me*, *Verſ.* 8. And again, at laſt, *Verſ.* 25. *Theſe have known that thou haſt ſent me:* But they yet knew not their

Book II. their Spiritual Union with Christ, which therefore he prays for. And again, at the 26th Verse, he saith, *I have declared unto them thy Name*, (and that by an inward manifestation of many things I have taught them outwardly, concerning thy Name, and Love, and the way of Salvation by me: But yet they were defective in great and many things) therein still, and needed new declarations of new and further things unto them: And therefore he adds those words, and *I will declare it*: Ye know how short they were in knowledge. *Ye believe in God, believe also in me: Hitherto ye have asked nothing in my Name.* And therefore it may much rather be supposed that they needed God's revealing to them inwardly and sensibly, their Union with him; and therefore he prays for it again in the very next words, and concludes therewith: They little dream't at this time of his praying of this so high a Mystery, the sense thereof was reserved till after his being glorified: Our Union is hid with God in Christ, as our Life also is: And our growth in Grace lyeth in higher Advances of Spiritual Knowledge; and Impressions of Heart affecting us, running along with accordingly upon what is still more and more Spiritual.

CHAP.

Chap. 5.

CHAP. V.

The Infinity of Grace and Condescention in God, The High and Lofty One, to ordain such an Union and Communion with himself, of Us his Creatures, who are at such a Distance from him as we Creatures; and more then doubly Infinite Grace, in that we are also Sinners.

USE.

YOU have then great Reason to adore our Holy, and Great, and Blessed God, for this his Original and Foundation Grace of Ordaining this High and *Super-Creation* Union of, and Communication with himself, and of your selves thereunto. My Exhortation is, That under the Contemplation of God's Height and Greatness, you would especially adore his Grace, according to the Tenor of the Angels Song, *Glory be to God on high, good will to Men*, &c. *Luke* 2.14. My intent is not upon this occasion, to magnifie *this Benefit* it self, and shew how great this *Union* in it self is: But to magnifie the Grace of God's heart himself, in ordaining it and us thereunto.

Only touching the *Union* it self, I shall say but two things at the present, that shew the greatness of this our Union.

First, That bate but two things, which you that are meer Creatures are eternally uncapable of. 1. Never think to become God himself: I will not again say not only Bate, but abhor that thought. First, you must so be united to him, as God and you may still remain distinct Beings for ever: And indeed, this were not *Union*, but *Sameness* and Identity; but yet so near will this Oneness be, as God will be *All in All* to you, and *all the fulness of God shall fill you*, as *Eph.* 3. 19. and so fill you, as the fire of an hot Furnace doth a small piece of Iron cast into it; (when yet not dissolving it, or converting it into fire it self) that you see not, or discern not the Iron, but it appears to be altogether fire: It so fills, penetrates, and throughout possesseth it so in glory, your selves will not mind or think of your own selves, or of your glory as yours, through your being swallowed up into the thoughts and enjoyments of his Glory shining in and through you. 2. Bate you also, that Union which the Man Jesus hath with God, (God's first Fellow) which is to be one Person with him that is God, and so by Inheritance to have the Name, and be styled, *Son of God*, yea *God*, &c. though his Creature Frame remains distinct from God eternally, in *Col.* 2. 2. *The fulness of the God-head dwells bodily*, that is, *personally*, in him; (as *bodily* notes, (which I cannot stand to shew) in our and other Languages) when you would signifie and denote a Person, you use the denomination of a Body: Such a Body did this (you use to say,) and some Body; yea, and no Body; that is, no Person. As Body signifies Person; so bodily, personally: And thus the Godhead dwells bodily in Christ by his Union with the Person of the Son of God. But this is his transcendent Priviledge alone. Would you be all Christs? I pray content your selves: There is but one Lord Jesus Christ, and we by him, 1 *Cor.* 8. 6.

But, excepting those two, call all the Angels and Spirits of Men made perfect, and let them imagine for you the sublimest, highest, neerest Union with God else; and Communication of God himself accordingly, and you shall have them, and be perfect in One, as Christ says, *As we are One; John* 17. 11.

The

BOOK II. The second thing I say of this Union, It is Indissoluble. *Who shall separate us from the love of God*, Rom. 8. 35. And if not from his love, then not from himself; for his love made the union, and will never suffer a separation: Neither his Height, *who is the high and lofty One*, shall work in his heart, the looseness of his heart towards you: Nor any, nor all, of that depth of sin and misery; for his Love hath an height, and depth, and breadth, and length in it, passeth yours. And in this, our Union (as in other things) transcends that of *Adam's* by the Law of his Creation; the least sin dissolved it; it was but a running Knot; and how slight and slender an Union and Friendship must that be founded upon, *Quamdiu bene se gesserit*; and which the least wry unwary thought may unknit? And so the Creature could look at the love of God with it, but as might be turn'd away. And to love, or apprehend one's love to me, as one that may perhaps, one day, hate me: This is *Venenum amicitiæ*, the poyson of Friendship.

This for the Union it self: Now for the greatning of the Grace thereof (which is my proper Scope) I shall only refer you to God himself: Hear what himself speaks of it, and what he sets it forth by; how he himself values the favour of it, who best knows how to value it, that is, best acquainted with himself, and knows what he bestows on us, when he unites himself.

The Scriptures I referr you to for this, are, *Isai.* 57. 15. *For thus saith the high and Lofty one, that inhabiteth Eternity, whose Name is Holy; I dwell in the high and holy Place; with him also that is of a contrite and humble Spirit: To revive the Spirit of the humble, and to revive the heart of the contrite ones.* Parallel with *Isa.* 66. 1. and 2. *Thus saith the Lord, the Heaven is my Throne, and the Earth is my Foot-stool: Where is the House that ye build to me? And where is the place of my Rest? For, all those things hath mine hand made; and all those things have been, saith the Lord: But, to this Man will I look; even to him that is poor, and of a contrite Spirit, and that trembleth at my Word.*

1. It is Union with his poor Creatures, which he here indigitates, and holds up to their view, as the great benefit bestowed. [*With him will I dwell*;] By which Phrase, in the New Testament, Union with God and Christ, are still expressed; as also in the Old; 1 *John* 4. 15, 16. *Whosoever shall confess, that Jesus is the Son of God; God dwelleth in him, and he in God: And we have known and believed the Love that God hath to us: God is love; and he that loveth, dwelleth in God, and God in him.* And the highest Union of the Son of God, in and with the humane Nature, is termed, *The dwelling of the Godhead* Bodily, or Personally, *Colloss.* 2. 9.

Now, the Course God takes to Magnifie this his Grace of Union, or indwelling in us, is, by setting forth the Greatness of himself, in a comparative with our Meanness and Lowness.

I shall not here, at large or industriously set forth his Height or Loftiness, that's not my main Design at present; though that was elsewhere my Argument upon the same Text, which I opened then, to shew the distance of God from the Creature: But at present my single intent and purpose, is to Glorifie this Grace of Union.

Brethren, God here appears in, and puts on, as great a Glory, as any where else the Scriptures do express; and he doth it, to endear the condescention of his Love in Uniting himself unto us. I shall make instance of it in each Particular, whereby he sets forth his Greatness.

1. The high and Lofty One: *High*, for the transcendency and excellency of his Being: *Lofty*, for his Soveraignty and Dominion. To speak to each;

1. *The high one*, or Most High; a Title frequently given him in Scripture, and even by the Devil himself to him; *God most high*, *Luke* 8. 28. And it Notes out his Divine Being or Essence, to be of another kind than his Creatures are of; yea, and infinitely surpassing theirs, in that respect: As in *Eph.* 4, 5, 6. *one Lord, one Faith, one Baptism: one God and Father of all; who is above all, and through all, and in you all.* 1. He is said, to be *above all*; denoting the sublimity of his Godhead and Being; and in an higher kind ex-

excelling theirs. And 2ly he is *through all*, in respect of the Immensity of his being, that extendeth to, and pierceth through all. Or if you look that other Parallel place, *Isa.* 66. 1, 2. *Thus saith the Lord, The Heaven is my throne, and the Earth is my foot-stool: Where is the House that ye build unto me? And where is the place of my rest? For all those things hath mine hand made, and all those things have been, saith the Lord: But to this Man will I look, even to him that is poor, and of a contrite spirit, and trembleth at my word.* Where God, comparing himself in like manner with his Creatures, speaks thus slightly of them, and their Existence. These! *Why, these have my hand made; and made out of nothing*: Which expresseth their utter difference in kind from him, as well as his efficiency: For, what are the artificial works of any Mans hands, unto what himself is, that made them? And he speaks of their Existence. Those words [*all these have been*] *Pareus* renders, *per eum existunt.* Chap. 4.

Now stand agast, my Brethren, to think, that infinite pure Being of his (which runs through all immixed with his Creatures; and that, in the kind of it, doth transcend and differ, as a Man doth from a Picture he hath drawn: Or as the Rational Soul, or an Intelligent Spirit doth from the Body of a Man, or the Sensitive Soul in him, or in a Brute;) should contract so near an Oneness with us his poor Saints. When *Adam* was to have a Companion, God brought all sorts of Earthly Creatures to him, for him to choose one out of; but they being none of them, of his kind, he refused them all: And shall God vouchsafe to mingle himself with us, and dwell in us, as the Soul doth in the Body; be one with us, and make us Companions with himself; yea, and reckon us as himself! It is spoken of as a debasement of our Souls, that their condition should be, to *dwell in Houses* of Clay, *Job.* 4. 19. and their foundation to be in the dust; and will he that is the Potter dwell in his earthen Pots he makes, and become one with them, for him that is *above all*, and *through all*, (as you have it in *Eph.* 4. 6) It is the Immensity of his being, that he fills Heaven and Earth; and he were not God if he were not so immense: For this God to be *in you all*, (which is spoken of the Saints with a discriminating difference from all else, and to enhaunce the Grace of which, he had rehearsed those other,) is Grace indeed, and a presence infinitely beyond that Common to them with all things, of being through them.

Put together these two, That he that is *above all*, in the Eminency of his Being, and but *through* all things else, should further be *in you all:* And there's the Grace.

2. The *lofty One*, which imports, 1. What, according unto that height of his Being, he might in a Grandeur answerable thereunto, carry it towards his Creature, loftily and aloof; and might, out of a due and just valuation of himself, so keep off from any Communion with them. Sure I am, the Scripture speaks at this rate of him, as of what he might do, and that out of *loftiness*; when it says, that it is an *humbling* of him, to cast an eye, or so much as a thought, upon any of his Creatures; not on Earth only, but in Heaven: This is expresly spoken of him, *Psal.* 113. 5, 6. *Who is like unto the Lord our God, who dwelleth on high; who humbleth himself to behold the things that are in Heaven and in the Earth?* It as as if he had said, It is a condescension or stooping, a coming down from his loftiness, to cast a thought or look upon any of them, under any consideration; to take them so much as to be the Object of his Cogitation: And in this sense we use the Phrase of one who knowing his own worth and height, and rating himself proportionably, That he is too lofty to deign to do such or such a thing, that is far below him. O therefore! how far must he be from deigning to have any such a thought or inclination, as To be One with us, and to dwell in us, and exchange thoughts, affections, and joys with us, in so near a manner! yea, bestow even himself upon us! I had almost said, To cast himself away upon such worthless things! I will make this supposition (if it could be supposed) That if any Creature should ever have so presum'd and aspired, as to have made such a but far-off Motion to him, How would he, out of his loftiness, have with indignation

Book II.

rected it, and them that made it? Well, but this Grace within himself made the Motion for us, and caused this lofty One to think of it.

It is said in Scripture, That *he purposed all things within himself*, Eph. 1. 11. And to be sure, this of all others, must have been purposed within himself, and have come from himself; and that makes the Grace of it.

2. The *Lofty One*, that is, in respect of absolute Soveraignty, as in 1 *Tim.* 6. 15. he is described, *Who is the blessed and only Potentate, the King of Kings, and Lord of Lords.* And further, to make it appear he is so, He hath a Son that is lesser than himself, considered as *God-Man*, Namely, Christ, and who is accordingly stiled, *The Prince of the Kings of the Earth*, Rev. 1. 5. (even as the Kings Son hath the Title of Prince, under the King his Father,) *whom he will, in his times*, one day *shew, and cause to appear in Glory*; as it is in the same place of *Timothy*. And this his Prince or Son, less than himself, is yet under him as *God-Man*, stiled also, *The King of Kings, and Lord of Lords.*

Think with your selves then, but of a great and lofty Spirited Prince, that is Lord of all, that he should design to unite to himself the lowest Beggar, and take her into his bosom, and bestow his Son or Prince upon her in Marriage, and unite himself therewith in the neareſt tye and Bond of Union. (And yet, Earthly Kings are but Kings by Birth, and in their Essence or Nature, but of the same kind as other Men), and yet this doth God. To conclude this, in *Rom. 8th. ult.* you read, that *neither height, nor depths*, shall separate from this love of God in Christ Jesus. *Shall not separate*, implies an Union made; *Heights*, are those heights of God's Loftiness, in being so infinitely above *us*: The depths are your depths of lowness, miseries and sins. Now these hindred not his conjunction with *us* at first, nor shall they ever separate, or work off his heart from *us*. In Marriages of Persons mean by Birth, though perhaps rich, with, or into the Nobility, it is often seen, that their height and loftiness, makes them in time despise those they have Married, and to have their hearts taken off from them, for the disproportion in respect of Meanness; so that it proveth in the long run, an uncomfortable Union. But it is not thus with the lofty heart of our God: His loftiness and your lowness, his heights and your depths, make the happiest Union that ever was, because it is his Grace makes it and brings it about, and holds us together.

3. *Who inhabiteth Eternity*; that is, 1. When none of these his Creatures had a Being, but made in the beginning of time, *Gen.* 1. 1. Whereas he for an Eternity of time past, when there was no Creature with him, as *Prov. 8th.* from *Vers.* 23. to 32. dwelt alone in himself, who is his own Eternity; and is an house to himself, compleatly furnished within himself, and hath no need of us, or any thing: Nor would not have had unto all Eternity to come, *Acts* 17. 24, 25. *God that made the World, and all things therein, seeing that he is Lord of Heaven and Earth, dwelleth not in Temples made with hands: Neither is worshipped with mens hands, as though he needed any thing, seeing he giveth to all, life and breath and all things.* They thought their Gods such, (as *Paul*'s speech implies) that they contributed a Glory unto them to build them Temples, to invite them to come and dwell and receive Worship, and Sacrifices from them Offered therein.

And the Vulgar *Jews* had some like narrow conceits of our great God, as that our Parallel place, *Isaiah* 66. 1. insinuates: For what doth God say there to them? *Thus saith the Lord, the Heaven is my Throne, and the Earth is my Footstool; where is the house that ye build unto Me? and where is the place of my Rest?* Which is as if he had said, This Temple, nor all these things, are neither worthy of Me, to be a place or dwelling to Me; nor have they all Room enough to hold Me, that they should be my Rest, to take Contentment in.

Solomon himself, after he had built that stately Temple (the wonder of the World whilst it stood) when he came to Dedicate it by that solemn Prayer, 1 *Kings*, Chapter, 8. *That God would dwell in it, and hear all sorts of Petitions, made in it, or towards it, at the Throne of his presence*; doth in the midst

midst and full carrier of his Prayer, make a stand, and puts a strange check or correction to himself, and a stop to his Petitioning any further, *Vers.* 27. *But will God indeed dwell on the earth? Behold the heaven, and heaven of heavens cannot contain thee; how much less this house that I have builded?* Whereas God's Promise to dwell therein, was the very corner stone of his Prayer, laid at the entrance of it, *Vers.* 12. *The Lord said, that he would dwell in the thick darkness*, which he builds all his Petitions upon. This so abrupt a clause and parenthesis to a Prayer that had run on so smoothly, for so long a Series of such Petitions for God's Presence, seems at first blush to have been a recalling, or calling into question *that* his foundation. But it was either a Divine Rapture, an Extasie, swallowing up his Soul into an Adoration of God's infinite Graciousness so to descend: Or, that his Faith took breath a little, by a brief Quæry made unto God, seeking to draw and suck in from Him, a confirmation and strengthning of his Faith therein; That so immense a God, should thus dwell, &c. was a thing became too big for his narrow Faith to retain, without some new impression from God to inlarge and widen it. And truly, by such free Quæres made in Prayer, the Saints often draw from God manifestations and impressions of his love, as to say, *But wilt thou indeed pardon, and yet love me!* (or the like) For, that this should have been *vox dubitantis*, the voice of unbelief, or of doubting, I cannot well suppose, (although the thing was (but that God had said it) in it self utterly incredible); because that ere he began his Prayer, *he saw with his eyes the presence of God filling this Temple*, *Vers.* 11. And having his Faith fully confirmed there, he at the beginning of his Prayer, rehearsed the Promise God had long before made of dwelling in it, *Vers.* 12. *which the dark Cloud was the testimony of.* I understand it therefore to have bin *vox admirantis*, the voice of admiration and astonishment, proceeding from a strong Faith of it: His Spirit was stounded at the thoughts of it, (whilst he was carrying it all along in his Prayer) and was indeed the main Petition in, and of his Prayer; and therefore when he had recovered himself, or came as it were to himself again, having uttered this, he goes on in the next *Vers.* 28. as he had done before, *Yet have thou respect unto the prayer of thy Servant, and to his Supplication, Oh Lord my God*, and so on; so as *this but will God indeed dwell on earth and in a Temple made by me?* This was but a stounding parenthesis; that so immense a God, whom the Heaven, and Heaven of Heavens cannot contain, should vouchsafe to dwell, &c. and it is as if he had said with wonderment; but is *this true*, and *true indeed?* Oh infinitely strange, and beyond all imagination! A condescension that would never have entred into the heart of man: And never enough to be admired at! Thus this proceeded not out of Doubting of the thing, though thus great, but from an Adoration of God, that he should vouchsafe it, considering his Infiniteness, and Immensity, thus to Lower Himself, to dwell under so unworthy a Roof, as that Centurion also spake of Christ, whom this Temple of *Solomons* did Typify. However it was, whether One or t'other, or both, either serves as a great step to my purpose, which is to greaten the Grace of God in dwelling on Earth; and withal, take this along with you, that the Prophet *Esau* his grand wondering, and this of *Solomons*, *Was, that he that inhabiteth Eternity, before Heaven, or the Heaven of Heavens were built, or a stone thereof laid, should thus do.*

Chap. 5.

But will you have me unfold the Mystery of all this admiration of *Solomons*, and bring it down more home to my Scope in hand? For God to have dwelt thus in that outward pile of Building, the Stone, Gold, and Furniture of *Solomons* Temple, as understood in the outward letter, was not the great Object that *Solomons* Faith, or Wonderment, was exercised about: Yea, that simply or abstractly, or alone considered, if no mystery had been in it, was not at all to have been believed: For if so, then it had been contradictory to that we heard from the Apostle, *Acts* 17. 24. *God that made the World——dwelleth not in Temples made with hands.*

Solomons Temple, indeed was God's Ordinance, having the Promise of his Presence; but there was this further deep and great Mystery intended by it, which *Solomons* Faith and the believing *Jew*, had in their Eye, and that we

Book II. must understand to have been the Subject of his Admiration—as well as of his Faith.

This Temple, and the Ark, in the Holy of Holies thereof, in which God dwelt between the Cherubins, was His Christ that was to come in the flesh, God's *Immanuel*, or *God with us*: Even the fulness of the God-head dwelling bodily and substantially in an Human Nature, whereof this Temple and Ark were but the *Shadow:* (which opposition of shadow and body, is another Interpretation we may take in, to make that phrase of Dwelling bodily Compleat) It is Christ who is that true Tabernacle to be in Heaven, which not Man but God pitch'd, and was to be the *Ark of his Testament*, as Christ under the New Testament is called. And Christ not being then to come; there was nothing extant on the Earth visibly to signifie that Presence and Union of God with Man by, as this of *Solomons* did: So as this of *Solomons* was in a Shadow Ordained to be, and had Promises belonging to it, and a Reverence peculiar to it; though it was but a dwelling in darkness, as *Verse* 12. of 1 *Kings* 28. and in a Shadow.

This Temple likewise signified God's Church and Saints on Earth, and in Heaven likewise, as those in whom God dwells by so intimate a Presence. Which Inhabitation of his in them, is by derivation from and in the vertue of that personal union that the *Man Jesus* (Typed by the Ark) had with the Son of God, and dwelling in him therewith.

By these things forelaid, the Subject Matter of *Solomons* wonderment [*Will God indeed dwell on Earth* ?] doth prove to be really and indeed intended (though thus veyled under the Temple, and *Solomons* Admiration so Immense a God should dwell in it) of a Wonderment that this God should vouchsafe to dwell in the Temple of Christ's human Nature (as Christ himself calls his body *John* 2. 19.) And the fulness of the Godhead bodily fill and possess it; and that then through him, in the hearts of all his Saints, his Mystical Body, whether in Earth or Heaven, united unto him as the Head.———And we that live under the New Testament, and understand the Mystery of all these things, should therefore fall into a far deeper astonishing admiration, with ravishment, at the thoughts of this, as *Solomon* did at God's dwelling in his Temple, and this, when we shall further consider that *Solomon* in this his Prayer of Consecration of his Temple, did therein sustein the Type of our Jesus, consecrating his flesh and human Nature, by strong cries, and tears, and humblings of himself to his Father, whereof the *16th. Psalm*, and *22th. Psalm*, (made for him) are evidences; as also his Story, and the Epistle to the *Hebrews* shew. So that indeed this Argument in hand will rise in this: *That the Man Jesus*, wondred as much at his own advancement unto this Honour, That God should vouchsafe to dwell Personally in so sorry and poor a Man as Himself (considered as a Creature) was. And that he says as well as *Solomon*, (for *Solomon* doth it as representing Him.) *And will God indeed dwell in a Tabernacle of flesh* ? And by vertue of that *union take Me up into Glory* ? So near himself, that I should be able to say, *I in my Father, and my Father in Me!* Oh wonderful! And if all this will not make an impression hereof on you, that even this done to Christ (*who is that Holy thing, That Holy One*, &c.) is matter of such astonishment; Then add to this of *Solomons*, that other more clear Testimony of *David* his Father, in *Psal.* 8. wherein, whether you understand *David* himself as a Prophet, taking up the like Agastment to speak in his own Person, or whether in the Name and Person of Christ, he utters it as that which the *Man Jesus as Man should take up*; His words of him are these, *Vers.* 4, 5, 6. *What is Man that thou art mindful of him* ? *and the Son of Man that thou visiteſt him*? *For thou hast made him a little lower than the Angels, and hast Crowned him with Glory and Honour. Thou hast made him to have Dominion over the Works of thy hands: Thou hast put all things under his feet.* And that he speaks these things of *Jesus as he is Man.* The Application the Apostle makes of these words, is properly intended of Christ, so as of no man else in the 2*d.* Chapter to the *Hebrews*, *Vers.* 6, 7, 8, 9. do directly shew. *But one in a certain place testified, saying, What is Man that thou art mindful of him, or the Son of Man, that thou visiteſt him* ? *Thou madeſt him a little lower than the Angels, thou Crownedſt him with Glo-*

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ry and Honour, and didſt ſet him over the Works of thy hands. Thou haſt put all things in Subjection under his feet: For, in that he put all things in Subjection under him, he left nothing that is not put under him. But now we ſee not yet all things put under him. But we ſee Jeſus that was made a little lower than the Angels for the ſuffering of death, crowned with glory & honour.--Yea,& it may well be thought that *David* uttered this, as in the Name and Perſon of the Man Jeſus himſelf; for he had the fulleſt experience, and knew beſt what theſe high and glorious Viſitations of Grace, or dealings of God, proper and peculiar to himſelf, were; and which were ſuch as were vouchſafed to none elſe of the Sons of Men. He therefore had the greateſt cauſe to ſpeak theſe things himſelf unto his Father; who though a Son, learn'd Obedience, and to know what a Man he was in diſtance from God. And ſurely, if *David* ſpake theſe things of him by way of wonderment, and they therefore being true of him; he therefore did frequently in his Soliloquies with his Father, utter the ſame, or what were equivalent thereto: So as to meditate and ſay to God; O what was I, and what am I, the Son of Man, ſo ſorry a Man that thou ſhouldſt thus viſit me! or, that thou ſhouldſt be thus mindful of me! that is, ſet thy heart ſo on me; To viſit me in my Incarnation at firſt, when thou tookeſt my frail Fleſh into Union with thy eternal Word and Son! And that I ſhould be called The Son of God! and bear the Name of thy *Immanuel* [*God with us*] by virtue of that Union: And that thou ſhouldſt then make this Fleſh or Manhood of mine, by being through Death made lower than the Angels, the Means and Inſtruments of ſo great a Service to thee, as to ſave by my Death thine Elect of the Sons of Men? And then, after that work performed, I ſhould be crowned with Glory and Honour, far above all Principalities and Powers, and have Dominion over all the Works of thy Hands, and have all things put under my feet? My Brethren, you may extract much of the Subſtance of this Language out of many Paſſages in *John* 17. and his Prayer in the Garden: As to which latter, the 7th and 8th *Verſes* of the 5th *Chapter* to the *Hebrews*, I take to be a Comment upon it; *Who in the days of his fleſh, when he had offered up Prayers and Supplications, with ſtrong crying and tears unto him that was able to ſave him from death; and was heard in that he feared: Though he were a Son, yet learned he obedience by the things which he ſuffered.* Chap. 5.

And now when thou haſt ſeen *Solomon*, *David*, and Chriſt himſelf, wondring at this, then return to thy ſelf and fall down afore this God, and wonder at thy ſelf, and the reſt of thy Fellow Sinners, That God ſhould deſign thus to viſit and mind thee and them, and ſay, O what is man that thou art mindful of him! That we, ſuch Worms and Wretches, ſhould be thus, and in this manner ſo highly honoured, as for the high God to dwell in us: And will God indeed dwell in ſuch Houſes of Clay, mingled with ſin, and makes us his Temple! Thus, 2 *Cor.* 6. 16. *you are the Temple of the living God.* And *Rev.* 21. 2, 3. *And I* John *ſaw the holy City; New* Jeruſalem *coming down from God out of Heaven, prepared as a Bride adorned for her Husband. Behold, the Tabernacle of God is with men, and he will dwell with them; and they ſhall be his People, and God himſelf ſhall be with them, and be their God.* Where the Church is deſcribed, 1. By her Union with Chriſt, *Verſ.* 2. as being his Bride: And then by their union with God, and his dwelling in them, *Verſ.* 3. And if *Solomon* wondred God ſhould dwell in that his Temple made of the beſt and glorioſeſt of inanimate Creatures the World affords, but ſuch as never had diſpleaſed him: And if *David* and the Man Jeſus wonder, that God ſhould ſo dwell in him, who was the Holy One of God; How much more, that he ſhould dwell in us, who were once Temples of Satan, and in whom, at preſent, ſin dwells, as *Rom.* 7. 20. O infinite Grace!

And having thus led you along through theſe windings, and landed you at the ſame Point we began with; let your thoughts thus poſſeſſed, return again to our Prophet *Eſay*, who raiſeth this wonder farr higher than *Solomon* did, and reflect with your ſelves and ſay: Oh, that ever that God that hath not the Heaven of Heavens only to dwell in, which yet cannot contain him; but that hath had Eternity to dwell in ſtill, ſhould ever ordain to dwell

in

Book II. in a Cottage that was built but yesterday, and take that up for his Eternal Habitation, Cages of sin and Uncleanness, and bring Eternity down with him, the fullness of God into so narrow a Heart, yea, and to fill them, in the end, with all the *fullness of God*, as in that 3d to the *Ephes. Vers.* 19. you have it: That the whole blessedness of God should come down into thy Heart, who extendeth himself to fill all Eternity, both past and to come, in one instant: And because thou wert not extant then with him, during his Eternity, nor knewest none of what his thoughts were then; For him to bring with him down into thy Soul all the thoughts of love and affection, and all his dearest delights he had then of thee and in thee, during that Eternity (whereof you read, *Prov.* 8.) when he was alone, Father, Son, and Holy Ghost together; and so possess thee of his Eternity past, as farr as it is possible for thee to be possessed of it: And to gratifie thee so far as to open the full Mistery of his will, the intimacies of his Counsels so farr as they do concern thee: To discover the manifold contrivements his Wisdom impregnated of Love, intended aforehand; and forecast, how to shew his Love in the most ample and gracefull way to thee, thereby to take thy heart: He will bring down, I say, with him into thy heart, all those everlasting transactions he had with Christ about thee: All the Promises he made to him for thee (as *Tit.* 1.2.) All the blessings which in his own Gracious Purposes he had continually a design of blessing thee with in Christ: That these and all other the *deep things of God* (the bottom of his Heart) as the Apostle styles them, *which Eye hath not seen, nor Ear heard*, but which God then was a preparing for them that were to love him, these he will Reveal; whereof some, and in part, his Spirit (who searcheth the deep things of God) doth now in this Life upon sense of Union, begin to make known, as things freely given us of God. And the whole that remains, will God himself in that other World, fully unfold and relate unto thee, for the space of another Eternity yet to come, as being time little enough to do it in: For, Oh! how many are *thy thoughts to us-ward! If I would declare and speak of them, they are more than can be numbred*, says he, that was our Friend and his Counsellour, *Psal.* 40. 5. and that That *Psalm* was penned for him, the next Verse shews.

Again 4ly, in *Isai.* 66. 1. you have this also mentioned: *Thus saith the Lord, the Heaven is my throne, and the earth is my foot-stool; and where is the House ye build me, and where is my Rest?* And in, *Isai.* 57. 15. *I that dwell in the high and holy place,* It *is I that dwell with you and in you:* That is, that he, who hath built himself a Throne for himself; which is in Heaven, an high and holy place: as *Nebuchadnezzar* forsooth, says, he built himself a Pallace, for the Glory of his Majesty (so he foolishly boasted) that this God should choose to build another Throne for himself to dwell in, in a poor and broken Spirit; and therein by Grace to reign, as *Rom.* 5.21. as being a Spirit, of all other, so disposed and framed, as to give Grace the honour and Dominion of all. Kings use to say, That the Hearts of their Subjects are their surest and best Throne; and to sit in which, they most delight. And be assured of it, that God accounts your hearts a greater Throne, than what that high and holy place, the local Heaven is to him, which is called Holy, because the Glory of the holy God doth so appear there, as no unclean thing did ever enter it, or can abide in it; and that God Magnifies this place so much that he hath holy Spirits with him there, and none other; whose holy Hearts, and the Glory they give him therein, he accounts a farr more glorious Throne than the place; For it was for them he did build and prepare the place, as Christ speaks, *John* 14. 3. *And if I go and prepare a place for you, I will come again, and receive you unto my self, that where I am, there you may be also.* and *Heb.* 11. 16. *But now they desire a better Countrey, that is, an heavenly: Wherefore God is not ashamed to be called their God: for he hath prepared for them a City.* And thus much is insinuated in *Isai.* 66. 1. where God first asketh them the question, *where is the place of my rest, and abode?* He speaks it to these Templers (as I may call those Jews that cryed, *The Temple of the Lord, The Temple of the Lord*) where is it can you imagine (says God) I should have Room or Rest in? A sufficient Dwelling, wherein

I may dwell like my self; Dwell like a God, so great a God as I am? What? Will you confine me to your Temple, and think that House good enough for me, that have Heaven for my Throne? When he had thus confuted them, he answers it himself: I have spied out a place for my Rest, you little think of; yea, which you generally despise, even a poor broken Spirit; and I will Rest in my love *there*, as *Zeph.* 3. 17. for ever, and seek no further: And not Rest only, but sit down therein with the greatest Joy and full contentment: *The Lord thy God——will Rejoyce over thee with joy: He will Rest in his love; he will joy over thee with singing:* It's his love causeth him to do it; and they are a poor People, *Vers.* 12. even as here in *Isai.* he also characters them. Chap. 5.

5. *The Earth is my foot-stool*: And I could kick it, or tread it to Dust and Nothingness, if I pleased, as well as I trample upon it now as my foot-stool. Well, but these poor contrite Souls, whom I have look'd at, *Vers.* 2. and have look'd at, and had in my eye from everlasting, these Clods of Earth and Dust; these Worms creeping on this Earth (yea, these small Pieces, and small Motes and Atomes of this Earth, compared to the whole of it;) these I have taken into my everlasting Arms, and taken up into my Bosom to dwell in them, even whilst I make the whole Earth my foot-stool; and they shall sit on my Sons Throne, as a Queen doth with her Lord, and he sits on my Throne, as *Rev.* 3. 21. *To him that overcometh will I give to sit with me in my Throne: Even as I also overcame, and am set down with my Father in his Throne.*

6. *Whose Name is Holy:* And so holy, as the Heavens I dwell in, which I call *my high and holy place*, are not pure in my sight; that is, do not come up to that holiness which I am fully delighted in: And yet I, this highly holy One, will be one with these sinners; and that they are sinners, and their sins is that that humbles them, and breaks their Hearts, and doth it whilst they look upon me in my Holiness, who am so holy, as I cannot endure to behold any iniquity; and who, if I had chosen for Holiness, would have chosen the Angels that fell, whom I made excelling in Holiness, as well as strength; I chose the humble, poor, and contrite Spirits, broken for their Sins, and the miserablest and remotest in their condition, from any such a preferment and favour as this, to be vouchsafed them: Yea, and in their own thoughts, the fartherest off of all the Rest of my Creation, looking with trembling at my Word, fearing the shaking of every leaf therein; at every example of my wrath upon others; at every threatning; yea, lest I should in wrath Swear against them as I have done against others; lest I should tread on them, as Men use to do on Worms, whilst they lye Crawling with their Mouths in the dust, if there may be hope.

But what is the reason he should affect thus to Unite with *such* to choose, and so should ordain them to be such then when he chose them: That whereas he had respect in his Choice to nothing in the Creature to move him, for which he should first choose them. He would shew he had not, by this, that those he chose, he ordained with all to be such as should neither really have any thing to respect, and in their own apprehensions of themselves, utterly, without any thing in themselves, he should regard: But the clean contrary; which, their being termed the Poor, and Humble and contrite, do both here in the Prophet, and up and down in Christ's Speeches, import; he decreed them therefore *to be such*, and to work these apprehensions and dispositions of Spirit in them, to prepare them for this Union, and to accompany it when it should come to be actually bestowed on them. The pure Creatures, had they stood without his Election Grace, had been too full, too rich, and apt to Reign, in some respect, without him; and all the rest of Mankind that fell, are full of themselves, of their own Righteousness, and their Bellies are filled with his hid treasure of outward Comforts, Priviledges, *&c.* and they are all (whilst remaining such, too full for God to dwell in, *Intus existens prohibet alienum*, there is no Room for him (as of Christ 'twas said at his Birth) in the Inns. There is not a Creature-emptiness in them, to take me in, to the full of my Goodness, that so I alone might fill them: And says God, I bring

Reader bring fullness enough with me where I come; the fullness of my Godhead which filleth all in all; and I need no addition from what is in my Creature; and the emptier my Creatures are, the more Receptivity and Capacity there is of me, to take up my dwelling in, and whole possession of them: And therefore their Poverty, Vacuity, and Brokenness of Heart, not only as Sinners, but as *Creatures*, and their becoming in their own eyes, stripped and devested of all their Excellencies they had, or might imagine to have, as such; even to be brought to nought in whatever they may think they are, (as the Apostle's word is) this makes them fit for my Godhead to fill. And these, are the meet Matches, for him with all readiness to close with: Then, when they can no way subsist in themselves; nor have comfort in their own being any longer without him; nor in any thing else besides him; nor bear up their own Souls from sinking, even to nothing, and worse than nothing; and are become actually, and in their desires, nothing in Comforts; nothing in their own righteousness; nothing in their own Ends and Aims; nothing in their own Abilities to any Good; nothing in any Creature Priviledge: And that when they look back unto their best Estate by Creation, they see their subjectness to Vanity, and continually to have faln and lose all (as they did) when the Soul is thus humble under its Creatureship, and the Vanity of that; and likewise of Sin, and its sinful condition: Now, says God, looking at the disposition of such a Soul, now shall I be God alone in the heart of this Man; here I see a Seat to erect a Throne to my self in; when I come to joyn with this Man, I alone shall be exalted in thay day; and he that glorieth, will Glory in the Lord; and my design in my Election is, that no flesh should Glory in my Presence, or where I come to dwell and reside, and manifest my presence, in, 1. *Cor.* 1. 28, 29. 31. *And base things of the World, and things which are despised, hath God chosen; yea, and things which are not, to bring to nought things that are. That no flesh should glory in his presence. That according as it is written, he that glorieth, let him glory in the Lord.*

Again, If God would have the whole of Glory intirely to and for himself, these empty nothingnesses are fully fitted to give it to all wholly to him; and to entertain him upon his own terms of being glorified as himself can of Creatures. But above all, these are prepared to give him the Glory of his Grace, which is this Condition will be sure to be acknowledged, and to be adored as the Donour and Founder of all unto them.

To Conclude; there is not, nor could there have been a greater demonstration given, that God had no respect to what is in us, for which he chose us, than that he should design, together with his choosing us, to bring us, (in the deepest sense of our own hearts) unto this utter emptiness of all respect for which God should regard us; and choose out this as the highest and most pleasing frame or qualification of Heart in us, upon which he should promise, to come and dwell in us, or rather declare, that he doth dwell in us.

OF

Chap. 6.

CHAP. VI.

The Primordial or Foundation Motives in the Heart of God, that moved him to Affect, Design, and Decree so high an Union of Creatures with himself, as they are expressed in Christ's Prayer, John 17. *The first Motive was to manifest and declare God's Name, and to illustrate his Grace and Mercy to the Sons of Men.*

THE Holy Spirit, who is the Intercessor in us, and who searcheth the deep things of God, doth offer, prompt, and suggest to us in our Prayers, those very Motives that are in God's heart, to grant the thing we desire of him: So as it often comes to pass, that a poor Creature is carried on to speak God's very heart to himself, and then God cannot, nor doth not deny. But yet therein the Spirit prays not immediately himself, but forms those Prayers in us; so as we are they that pray. But,

Here is one, [illegible] intimate with God, as the Spirit himself is, who here prays himself personally unto God, and was of Counsel with God from everlasting: And therefore surely, when he shall speak to God for any thing, and go about to move his Father thereto, he must needs utter the bottom of what did move him from everlasting, and will move him now to bestow it. He speaks the Intimacies of things between his Father and himself, which are privately known to them, with the Holy Spirit alone.

And truly, methinks when I read this Prayer, and therein his pleadings and memorials to his Father, I am admitted into the Cabinet Council of Heaven, and am made privy to what were and had been the bottom grounds that swayed that great Consultation from Eternity, unto that determination which he prayeth to be accomplished. Likewise, it became Christ, that as the thing prayed for (our Union) was the highest and utmost good that was to be, or could be prayed for by him for us; so answerably, to bring forth the deepest Motive in God's heart to urge him withal to grant it; for he was his Father's Counsellor, and prays accordingly.

Non ex nudo tantum fidei & charitatis sensu Christus Orat, sed ingressus, ante oculos habet arcana patris judicia: Calv. on John 17. v. 9.

The Inducements are many: I shall single forth Two principal grand Ones, of those which we find here in this Prayer: which Two do yet make Three; The latter being divided into Two.

1. The Manifestation of *God's Name*, that is, of God himself, in his Perfections towards us, especially of his Love and Grace; in his doing of which, God's manifestative glory, as it is made to us, doth consist.

2. The second is taken from the Oneness in Essence, and then the intimacy and sweetness of Communion that was and had been from everlasting between his Father and himself, as Persons, and so amongst the three Persons themselves, the [*Us*] and the [*We*] spoken of *vers.* 11. and 21.

There is a Third, from the Interest of Jesus Christ, as God-Man, and from the love his Father bears him, his Son, as first set up to be personally united to that Man Jesus, and in him and through him, cast and diffused upon his Elect, as they be considered in him, and for his sake, with difference from the world. But this I shall refer unto another Head, of *Christ's Election as he is God-Man*, and his Interest in our Election.

Book II. bring fullneſs enough with me where I come; the fullneſs of my Godhead which filleth all in all; and I need no addition from what is in my Creature; and the emptier my Creaturds are, the more Receptivity and Capacity there is of me, to take up my dwelling in, and whole poſſeſſion of them: And therefore their Poverty, Vacuity, and Brokenneſs of Heart, not only as Sinners, but as *Creatures*, and their becoming in their own eyes, ſtripped and deveſted of all their Excellencies they had, or might imagine to have, as ſuch; even to be brought to nought in whatever they may think they are, (as the Apoſtle's word is) this makes them fit for my Godhead to fill. And theſe, are the meet Matches, for him with all readineſs to cloſe with: Then, when they can no way ſubſiſt in themſelves; nor have comfort in their own being any longer without him; nor in any thing elſe beſides him; nor bear up their own Souls from ſinking, even to nothing, and worſe than nothing; and are become actually, and in their deſires, nothing in Comforts; nothing in their own righteouſneſs; nothing in their own Ends and Aims; nothing in their own Abilities to any Good; nothing in any Creature Priviledge: And that when they look back unto their beſt Eſtate by Creation, they ſee their ſubjectneſs to Vanity, and continually to have faln and loſe all (as they did) when the Soul is thus humble under its Creatureſhip, and the Vanity of that; and likewiſe of Sin, and its ſinful condition: Now, ſays God, looking at the diſpoſition of ſuch a Soul, now ſhall I be God alone in the heart of this Man; here I ſee a Seat to erect a Throne to my ſelf in; when I come to joyn with this Man, I alone ſhall be exalted in thay day; and he that glorieth, will Glory in the Lord; and my deſign in my Election is, that no fleſh ſhould Glory in my Preſence, or where I come to dwell and reſide, and manifeſt my preſence, in, 1. *Cor.* 1. 28, 29. 31. *And baſe things of the World, and things which are deſpiſed, hath God choſen; yea, and things which are not, to bring to nought things that are. That no fleſh ſhould glory in his preſence. That according as it is written, he that glorieth, let him glory in the Lord.*

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2. The second is taken from the Oneness in Essence, and then the intimacy and sweetness of Communion that was and had been from everlasting between his Father and himself, as Persons, and so amongst the three Persons themselves, the [*US*] and the [*We*] spoken of *vers.* 11. and 21.

There is a Third, from the Interest of Jesus Christ, as God-Man, and from the love his Father bears him, his Son, as first set up to be personally united to that Man Jesus, and in him and through him, cast and diffused upon his Elect, as they be considered in him, and for his sake, with difference from the world. But this I shall refer unto another Head, of *Christ's Election as he is God-Man*, and his Interest in our Election.

I. MOTIVE:

To manifeſt and declare God's Name.

THis he mentions firſt and laſt of his Prayer: The firſt at the ſixth *Verſe*, (where our intereſt begins to be mentioned) *I have manifeſted thy name unto the men which thou gaveſt me out of the World:* There Election is made the ground why he did declare God's Name to them: And therefore had been the Move in God's heart, why he had by Election *given* them unto Chriſt: *Thine they were, and thou gaveſt them me*; the force of which lieth in this, that becauſe he had deſigned them by Election to be his, he did ordain that he ſhould manifeſt his Name to them, as that which had moved him to elect them. Then again, *Verſ.* 26. *I have declared thy Name, and will declare it*; which is at the Concluſion of his Prayer.

We muſt firſt explain what is meant by God's Name.

I. In General; God's Name is God himſelf; and expreſſes what he is that is the only true God, as he had ſaid *verſe* 1. when it is ſaid, *Bleſs the Name of the Lord*, that is, God himſelf: *What is his Name, or his Sons Name, canſt thou tell?* as *Prov.* 30. 4. and *Ezek.* 36. 22. his Name is put for his Glory. Now that this was the great deſign of God, to have his Name declared by Chriſt, in ſuch a manner as never before, *Pſal.* 22. ſhews; which as in Chriſts Name it prophecieth of his being crucified in the fore-part, ſo the effect and conſequent of that being crucified is, *I will declare thy Name unto my Brethren, in the midſt of the Congregation I will praiſe thee, verſe* 22. which is quoted alſo *Hebr.* 2. 12. And this declaring of his Name, and this great Congregation is not to his Saints only upon Earth, it reacheth to Heaven, and unto all that ſhall be there manifeſted: *Verſe* 26. When he ſaith, *I have declared* what he had already done upon Earth, *and I will declare*, it was not only what he would do while they were upon Earth, but in Heaven alſo: So as the declaring of God's Name is the great deſign of God in this World to his Saints, and to be perfected for ever in the World to come.

2. Chriſt came not only to open what God's Name was, as it was more frequently held forth afore in the Word, as explaining the Attributes of God, as they are ſet forth in the *Pſalms*, and elſewhere, not ſo much as to open the heart of God in the continuance of our Salvation, and the bottom foundations of them.

3. Eſpecially therefore to lay open his grace, and love, and mercy to Mankind, that was the moſt eminent peculiar Subject of Chriſt's declaring God's Name: So 'tis expreſly ſaid by Chriſt himſelf, *verſ.* 26. *I have declared thy Name and will declare it, that thy love may be in them:* So then that part of his Name eſpecially is it Chriſt pretended: With which accords that paſſage, *Pſal.* 138. 2. *I will praiſe thy Name for thy loving-kindneſs, and for thy truth, for thou haſt magnified thy word above all thy Name:* The true intimate meaning whereof is this, Thou haſt magnified that part of thy Word that ſpeaks thy loving-kindneſs, and truth, above all thy Name elſe that is in thy Word: And ſo refers unto that Name proclaimed, *Exod.* 34. 6. *The Lord God gracious and merciful, abundant in goodneſs and truth.*

II. *To declare thy Name, O Father!* (who is the Fountain of the Deity;) This he ſaith in the 25th *verſe*, *Father, the world knoweth thee not, but I have known thee, and I will declare thy Name.* Jeſus Chriſt came in an eſpecial manner to open the heart of the Father to the World; *John* 1. 18. He came out of the *boſome of the Father*, and he hath explained him; he hath diſintrinſecated him, laid open what is in him, in his thoughts, purpoſes, and ends of ſending him into the World: The Deſign of his Preaching in his Sermon in the Goſpel of *John*, is to let open his Father's heart, and his own as the Son:

Son: And this is the knowledge which he boasts of, as proper to himself, and magnifieth; Father, *I have known thee*, *verse* 25. that was Christ's eminent skill and learning, and therefore I *declare*, and teach it, *vers.* 26. Though all the Treasures of Wisdom besides were in him, yet he magnified this Wisdom above all. Chap. 6.

III. The declaring the Father was to declare also the other two Persons, how they are in God, and that himself, the Son, proceeded from God the Father. The Father, as he is the Fountain of the Deity, so he is set for the Three.

In a word, *all in God*, is reduced to these two: 1. The perfection of the Divine Nature of the God-head it self: And, 2. the three Persons subsisting therein, and injoying of those perfections; and the manifestation of these Persons, and of their joynt Counsels and Offices about our Salvation, are the great Subjects of Christ's preaching, especially in the Gospel of *John:* And I am to shew how these were the original Inducements to him, for God is Primordially moved with nothing out of himself. And therefore I have singled forth these Two out of the many other Motives, which Christ useth in this Prayer, (as namely, that One I mentioned of his own Interest as God-man) which yet I here leave out, and refer to another place; because as he is such, it is a thing out of God himself, and set up by Election as we are.

These things first explaining what God's Name is, I come secondly, to shew how this was a *Motive:* For which there are these *Demonstrations.*

1. It's the Nature of Perfection to manifest it self, and so it is in God: And to be brought unto Union with God, is the utmost perfection of the Creature: *I in them, and thou in me, that they may be made PERFECT IN ONE*, *verse* 23. and so unto the uttermost, that they were capable of. Now it is the Nature of true Perfection to manifest it self: Our Saviour here expresseth it by the word [*manifest*] this Name, which accordingly holds forth the reason of the thing it self; for it is a known Rule, That it is *the Nature of true Perfection* to be *manifestativum sui, to manifest it self:* And so it is in God, and that moved him. Not that by being known any perfection could be added to himself, but that he might perfect others thereby, as our Saviour here, that they may be made perfect in one, praying for this Union: We see the Creatures desire to manifest their poor and low perfections; but they, because they think themselves perfected by being known to others; which stile God himself indeed condescends to utter himself in, in the manifestation of his perfection, as in that Speech, *his power is perfected in weakness*, 2 *Cor.* 12. 8. but in a clean contrary sense the Phrase there imports to be made known, or manifested; that is, to be made kown, or manifested to be most perfect and glorious in and upon occasion of our weakness: For in any other respect than of giving an occasion to discover it self, what perfection can weakness give to power? As for making any such manifestation, there was no necessity or impulse on his part for himself to have done; for his Essence being immense, it is comprehensive and big enough to have contained his own blessedness within himself, without flowing over: He is to himself a perpetual Spring of Happiness, and also a sufficient Cistern to receive, and hold, and retain all the flowings and reflowings thereof, within himself; all falls still back again into himself; which is from the infinite vastness of his Being: And therefore it is a meer act of his Grace and Will, which the Scripture every where so celebrates and attributes this unto.

Besides it was farr from any necessity, or addition to his perfection to have them thus made known; for there were three persons that Communicated in these perfections, that knew, and loved, and delighted as I have shewed elsewhere in each others blessedness.

But then, Secondly, these his perfections being crowned with Goodness and Grace; his goodness moved his Will unto this Communication of himself; and it is as known a Maxim that goodness is *sui Communicativum*, *Psal.* 119. 68. *Thou art good* (in thy Nature) *and thou doest good*, that follows; and the

Book II. greateſt goodneſs He can do us is, to make known his goodneſs; Thus God to *Moſes*, *Exod.* 33. 14. *I will make all my goodneſs paſs before thee.*

But it was not ſimply his goodneſs, but his grace, which is the top perfection of his Name and this Grace our God did value as his choiceſt riches: *His Grace, his mercy*, you have it up and down in *Paul's* Epiſtles. And this as it is the excellency of his goodneſs, ſo ſtill helpt forward to make his will to Communicate all his goodneſs; For (mark it) Grace and Mercy are ſuch Attributes as have not himſelf for their Object, though for their Subject, and ſo if any needed a manifeſtation unto Creatures, then theſe. Himſelf indeed is the Object of his own Love, (he loves himſelf) but himſelf is not the Object of his own Grace, to be ſure not of his own Mercy. God is no where ſaid to be gracious or merciful to himſelf, nor is it meet to have it ſaid of him; and therefore in this reſpect he is not ſaid to be rich to himſelf, but as *Rom.* 10. 12. He is rich to others, *even to all that call upon him.* God indeed hath a glory ariſing from his own Mercy and Grace, but then it is but what is diſpenſed unto others; the riches thereof are diſpoſeable no way but to the uſe and benefit of Creatures. Well then, ſays God with himſelf, theſe riches lie by me, and I have no uſe of them, and yet I have them: I will therefore put them to uſe, and lay them out upon others, as rich Men do their riches, and lay them out upon ſome Purchaſe; ſo God reſolved that one day ſome body might be the better for them.

And laſtly, to inſtance in no more Particulars, take the reſult of that whole bleſſedneſs which aroſe from the injoyment of his own Perfections, namely the ſweetneſs, the contentment he had in his own happineſs; it moſt ſtrongly moved him to make Creatures Partakers of it. He would not be happy alone; He would have others (as Chriſt expreſſeth his Spirit, and his Fathers alſo, *John* 17. 3, 24.) who might *ſee his Glory*, and be glorified in ſeeing of it. And this is made the original of this Goſpel of Salvation, and of our Salvation it ſelf: For what other doth the goſpel hold forth than Gods bleſſed intentions, contrivements, and purpoſes for our Salvation for the glory of his Name, which Chriſt came to preach and declare? The motive thereunto is intimated in one ſmall word added, yet clearly enough, 1 *Tim.* 1. 11: *According to the glorious goſpel* [*of the bleſſed God.*] 'Tis a ſure Rule, wherever you find any ſpecial Attribute of God ſingled forth in connexion with ſome other thing that flows from him, it is ſtill ſuch as is peculiarly effective, or more properly the cauſe of that thing mentioned; and ſo here, the bleſſed God (bleſſed in the injoyment of his own glory) is here inſerted to ſhew what had moved him thereby to make his Creatures Bleſſed, and therefore to contrive the whole of this Goſpel of our Salvation.

But it will be ſaid, If this goodneſs and bleſſedneſs in himſelf were that which moved him, why then ſhewed he not this favour unto All?

The Anſwer is, that is not my part now to ſpeak to; the account thereof belongs to another place: My preſent buſineſs hath been, that whether it ſhould be to many or to all, to manifeſt himſelf was the motive.

The Second Anſwer is, That it was not to many, becauſe Grace was the great thing in his Name he meant to ſhew, and was that which managed his goodneſs, and had the prevalent ſway and hand in this matter, as every where the Scripture aſcribes it, then the glory of this Grace will ſhew itſelf in a free love, and ſo in a choice of the perſons: Says Grace, I am free and will uſe a freedom, and not communicate them to all; *I will be gracious to whom I will be gracious*: So the words run in *Moſes*, *Exod.* 33. 19. *I will be merciful to whom I will be merciful*: And as, *Paul Rom.* 3. 18. *There is no fear of God before their eyes.* And was yet more free in this, and therefore he calls the Elect Veſſels of mercy, ſingled out of mercy, *on whom*, and unknown, *he will make known the riches of his Glory*: He compares them to ſmaller Veſſels, and himſelf to the Sea that fills them: And what is it, a created Glory out of himſelf? No, but that glory which is in himſelf which fills them in making them glorious; which is properly his own: And thereupon if it be to be reſolved

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and determined by the will of God, and the graciousness of his will as concerning what persons, or why not others, then and thereupon the Apostle demands, *Rom.* 9. 22. 23. *What if God, willing to shew his wrath, and make his power known, endured with much long-suffering the Vessels of wrath fitted for destruction; and that he might make known the riches of his glory on the Vessels of mercy, which he had afore-appointed unto glory?* This hath still bred a murmuring at God in all ages, even in *Davids*, who takes Men up for it, *Psal.* 4. 3. *Know the Lord hath set apart him that is godly for himself*; and Gods setting him apart is that which made him Godly: And therefore do you all stand in awe, and sin not by murmuring at it; for God will injoy his freedom, *having mercy on whom he will.* Chap. 6.

CHAP.

CHAP. VII.

The Oneneſs and Intimacy of Communion which the Father, and Son, and Holy Ghoſt, had and have amongſt themſelves, was an Original and Primordial Motive of God's Ordaining us unto Union and Communion with himſelf.

IT is an ancient and renounced ſaying of *Nazianzen*, *Bonum unitatis a Trinitate originem ducit:* That this good bleſſing of Unity draws and derives its Riſe andOriginal from the Trinity;that three Perſons ſubſiſting, and being One in the God-head, was the Foundation and Original Inducement for the Union of a Creature with God, or of Perſons of an Intelligent Nature, who only were capable of it.

And that which hath induced me to take this, as a *Motive*, and not as a bare Exemplar and Sampler of it, is the *Inculcation* and *Reiterated* mention by Chriſt, of his, and his Fathers Oneneſs, ſo oft and ſo many ways, in this ſhort Prayer. You find it firſt in *Verſ.* 11. *That they may be One as we are:* And again, *Verſ.* 21. *That they all may be One, as thou Father art in me, and I in thee; that they alſo may be One in us.* And *Verſ.* 22. *That they may be One as we are One.* And then again, *Verſ.* 23. *I in them, and thou in me; That they may be made perfect in One.* Theſe ſo many repeated Indigitations, with ſo much urgency, in this laſt ſhort Prayer, I know not how to underſtand them to be only explanations of what kind of Union he meant; (which I intimated before, was yet meant) Or that only their Union was the Pattern or Exemplar of ours, (to which, many interpreters do only carry it;) Nor it is only to ſhew the order and deſcent of our Union, as that firſt, *the Father is in Chriſt*; which Union of them is the ſupream Rank of Union; and then, Chriſt *in us* is a lower and inferiour. All theſe, I confeſs, are intended, and as ſuch, intended, and are high Inſtructions and Doctrinal Truths, to be obſerved by us, concerning this Union, from this his ſo praying about it. But he uttering them to his Father, Prayer-wiſe, or in a way of Petition and Supplication, to obtain this Union for us; I cannot but withal conſider them intended alſo as Arguments and Grounds to move him thereunto, as well as any other. And the reſt of the paſſages, are generally ſo underſtood. And there is one word in *Verſ.* 21. *That they* [*alſo*] *may be one in us*; This word [alſo] hath more in it than what is in *Verſ.* 11. [*As*] *We are One*: Or than that it ſhould barely be to ſignifie, that by way of exemplar or ſimilitude only, they ſhould be One, but it further ſpeaks an *Inducement* to move his Father to grant it, becauſe he and his Father were *One*; that therefore [alſo] let them be *One in us*. Which is as if he had ſaid, thou knoweſt what an intire intimacy of Union hath bin between us, *Thou in me, and I in thee*; and how ſweet it hath bin unto us: I enjoy it, and thou art and haſt bin intimately delighted in it: Farther (ſays he) be moved to let theſe [alſo] have the like participation of it *in us*, and *with us*.

That each of the Perſons in the Trinity do ſpeak One of, and to the other, in this Language of [*us*] and [*We*;] and withal, that their being [*One*] in Eſſence, or in the God head, though Perſons diſtinct therein, is ſignified thereby, I have in a foregoing diſcourſe traverſed the Scriptures to demonſtrate; beginning at *Moſes*, 1 *Gen. Let us make Man*, and carried it on throughout unto this very ſpeech of Chriſt's in this Prayer; and found that alone, with other ſuch Scriptures as fall in with it, to illuſtrate it, to be a full and Rich

Vide of the Knowledge of God and Chriſt. Book I. Chap. 2.

Rich Argument of the Trinity of the Persons, and their being One God; so as I sought no other Proof. And I did single out and premise that sole proof, because the pursuit of that truth under the stile of [*Us*] did happily afore-hand make way for, and especially give light unto this I am now to prosecute upon this Foundation; *As we are One.* Chap. 7.

At the first making of Man, there was such a Consultation of the Persons held; and God the Father says to the other Two, *Let Us make Man according to our Image:* Wherein yet, Man's Union with God was then no way expressed or signified by the Union which those three Persons had in the Godhead, either as the Motive unto it, or as the Pattern of it. Nor was that Communion they held, made any Motive or Inducement to make Man; but all that's said, is, That he should be made *according to their Image:* Whereby, whether the Image of the Divine Perfections in Holiness and Righteousness, or of Christ, as God-man, predestinated afore all Worlds, be meant, is not material here; but only, that a consent and consultation of the Persons was held, to make him such. But here we see, that when this Supercreation Union, whereby the Elect were to be made One with Christ, and so with God his Father, and by consequence with the Holy Ghost indwelling in us also, comes to be spoken of, our Lord doth, as in the Person of the second Person (which he was) as well as of Man, pray to his Father to vouchsafe a like Union unto that of their own between themselves, and as a Motive thereunto, induceth the Oneness themselves had; *That they may be One in Us, as We are One.*

And look as when the Apostle would move the Saints to be One among themselves, endeavouring to keep *the unity of the Spirit in the bond of Peace*, as *Eph.* 4. 3. he there inforceth his perswasive by the Unity of the Three Persons in their Offices or Relations towards us, *Vers.* 5, 6, 7. *There is One God, the Father of all, and One Lord Jesus Christ.* There is but one that hath dominion over you all, and there is but *one Spirit*, which, as the Soul in the Body, enliveneth, enforms, all and every Member. In like manner, when Christ, in Prayer to his Father, would move him to admit and entertain us into that Oneness with the Three Persons themselves, he urgeth it upon the Union and Fellowship those Persons have among themselves; and it is not their having agreed to take several Relations or Offices to us, and for our Salvation, which he specifies and denotates them by (as in that other in *Ephes.* 4.) but simply their Oneness and Communion one with another.

And although the third Person, the Spirit, is not here in this Prayer specified (as neither is he in usual blessings of wishing Grace, *&c.* or Doxologies, and *Glory be to, &c.* but only the Father and the Son) yet elsewhere (besides in that of *Genesis*, *Let us make man*, I have shewed) He comes in as one of this Supream [*Us*] as a third Person, and that as particularly as the Son and Father here; *Isai.* 6. 8. *I heard the voice of the Lord, saying, Whom shall I send? and who will go for us?* The second Person, the Son, had appeared in Glory, *vers.* 1. compared with *John* 12. 41. And who then is this other Person that says, *Whom shall* [*I*] *send?* who also is one of the [*Us,*] but even the Holy Ghost, who (as *Acts* 13. 2.) sends out his Ministers, as a distinct single Person of himself: And that it was the Holy Ghost, will be evident, if we also compare *Acts* 28. 25. *And when they agreed not among themselves, they departed, after that* Paul *had spoken one word, Well spake the Holy Ghost by* Esaias *the Prophet unto our Fathers.* The Apostle applying that Speech in *Isaiah* expresly unto the Holy Ghost's having uttered and said it. So then, as there in *Isaiah*, there are but two Persons, the Son and the Spirit, who are in express mentioned, and yet in that [*Us*] all Three are intended, so here in the [*We*] and [*Us*] which Christ speaks in the Language of, unto his Father, the Spirit is also involved and intended.

A Digression. Whether Christ useth this speech [*As we are one*] as the second Person, or as God-man and Mediator.

Yet I find *Calvin* to caution against this Interpretation, which the ancient Fathers against *Arrius*, did so much and so oft betake themselves unto, as a strong Bulwark and Fortress, maintaining and defending the Deity of the second Person in Oneness with the Father [*as we are One*] they also withal observing, that Oneness of the Persons in the Divine Essence, to be the Pattern

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or Exemplar of our Union. But *Calvin*, although he takes notice of this Argument of the Ancients, yet runs Counter, and affirms, That whenever in this Chapter, Chriſt ſpeaks of his being One with his Father, he ſpeaks not ſimply of the Divine Eſſence (or his being One with the Father in reſpect of that Eſſence) but ſpeaks it only as he is God-man and Mediatour. But *Gerard* herein doth rightly oppoſe him, arguing from that Parallel ſpeech of Chriſt's in *Chap.* 10. *verſ.* 30. *I and my Father are One*: which being taken with Chriſt's own Interpretation of it, *Verſe* 38. *The Father is in me, and I in the Father*; (both which are juſt the ſame Speeches that Chriſt uſeth of his Union and the Fathers here) Now, there (ſays he) we muſt underſtand it of the Oneneſs he had with his Father as God, and ſo as ſimply conſidered, a Perſon that was God: And that was it the Jews quarrelled his ſpeech for, that *He being a Man, made himſelf God*, Verſe 33.

Tenendum eſt quotiès unum ſecum Patre eſſe in hoc capite, pronunciat Chriſtus, ſermonem non haberi ſimpliciter de Divina ejus eſſentia, ſed unum vocari in perſona Mediatoris, et quatenus caput noſtrum Calv in Verſ. 21. John 17.

But I ſhall compound this Difference, and yield unto *Calvin* thus far, that Chriſt herein prays, both as he is Mediatour and Man, and alſo in the Name and Intereſt of himſelf, as ſecond Perſon, as in many other Paſſages he ſpeaks; and there is no abſurdity in comprehending both, whilſt both Intereſts conduce and are pleadable to obtain the ſame thing. May not any one, who hath two Intereſts or Perſonal Conditions, whereupon to pray for one Individual, uſe Arguments from both? There is no contradiction in ſo doing: As for a Prince to pray as a King, for his Subjects, and as a Man and a Chriſtian, upon a common account; and to urge Motives from either. And if two ſuch pleas may agreeably and ſuitably meet in and under one expreſſion that will comprehend both, who ſhall except againſt this? Eſpecially, when the one of them is the foundation of the other. The truth is, Chriſt hath a double Oneneſs with his Father; thē firſt and original Oneneſs, as he is ſecond Perſon, one God with his Father; and this is the Soveraign, Eſſential, and Supream Rank of Oneneſſes which is proper to the Trinity, it is the Oneneſs of the *firſt Three* ſimply and alone conſidered amongſt themſelves. But ſecondly, there being an admiſſion and aſſumption of the Man Jeſus (who ſpake this) into a Perſonal Union with the Son of God, the ſecond Perſon, he thereby is become *free* of the [*U S*] or of the *Company* of the Perſons, and one with them: In reſpect of which Union, the Man Jeſus, might and doth ſay, as on our behalf, *Let them be one with us, as I am with thee, O Father:* And this Union is a lower Union than the firſt, and the firſt is the original and the ground of this: And when one Intereſt is the ground and original of another, we may very well underſtand both to be comprehended in ſuch a ſpeech, but yet eſpecially that which is the original one; for it is in the vertue of that, that the ſecondary and derived one comes to have its Exiſtence: And therefore his being One with God, as ſecond Perſon, is chiefly to be attended in the ſaying, *That they may be one, as we are one*, &c.

Look then, as in the forecited place, *John* 10. 30. he ſays, *I and my Father are one*, he there ſpeaks both as ſecond Perſon, and that in that reſpect he is own in Power, Will, &c. with God his Father (for in reſpect of equal power it is, he ſpeaks it, as the former ſpeeches, in *verſ.* 28. and 29. do ſhew:) the ſame holds true in all other eſſential Attributes of the Godhead, that as ſuch, he is one with the Father in them (which is the primary and fundamental Oneneſs) and yet withal, we muſt take in the Man Jeſus, who being one Perſon with that ſecond Perſon, (who was thus one God with his Father) that he alſo in a true ſenſe ſpeaks it, as appears by his own Explanation of that former ſpeech: *Say ye, Thou blaſphemeſt, becauſe I ſaid I am the Son of God?* and ſo one in Eſſence with God: And then, *verſ.* 37. and 38. *If I do not the works of my Father, believe me not: but if I do, though ye believe not me, believe the works; that ye may know and believe that the Father is in me, and I in him:* which he ſpeaks as God-man, as well as ſecond Perſon; for he refers himſelf as to the Evidence of this, That *he was in the Father, and the Father in him:* (which is all one, and to be One with God, as *verſe* 30.) unto the *works* put forth viſibly

ſibly by him, as he was a man viſible afore them, whom they heard to utter it: *Believe me for the works ſake, that the Father is in me, and I in him*; and ſo that I am the *Son of God*, and therefore as Man one with the *Son of God, who is one God* with the Father. In like manner, when here in Prayer he ſays, *My Father and I are One*, this ſpeech is to be underſtood as comprehending both theſe Unions, both as Son of God, as ſecond Perſon, and alſo God-man, through Union with that Perſon. Chap. 7.

Thus much in Anſwer to *Calvin*'s Caution: And for a General Introduction unto this ſecond Motive from the Three Perſons.

Book II.

SECTION I.

The ſecond Motive in God's Heart, drawn from the Union and communion of the Three Perſons in the Trinity, branched into Two Particulars: The Firſt is, That their Union in Eeſſnce or their common Enjoyment of one, and the ſame God-head, did move them to make Creatures Partakers of ſuch an Enjoyment, as far as they could poſſibly be capable of it.

THis Motive, drawn from the Trinity, divides itſelf into two Branches, which in themſelves are diſtinct, and apart to be conſidered,

1. *Their Oneneſs in Eſſence*; Or that the Father and Son and Spirit, have in their common and bleſſed Enjoyment, one and the ſame God-head, and all the Perfections thereof: And how this did move them to make Creatures partakers of the ſame Enjoyment, as far as Creatures poſſibly are capable of.

2. The ſecond is, their mutual entercourſe and Society, as Perſons, one with another, and the ſweetneſs of that converſe thoſe three Perſons had among themſelves; that, *That* alſo was an inducement, to take up Creature-fellowſhip and Communion into a participation of that ſweet Society.

Theſe are different Notions and Conſiderations; the firſt being founded upon the *Oneneſs* of the three Perſons in an One Enjoyment of that One Godhead: The other, upon their Converſes had between themſelves, as Perſons ſubſiſting in that Godhead, glorifying, loving, and ſpeaking to each other, from everlaſting.

The firſt of theſe I found upon, *John* 17. *Verſ.* 10. and 11. *And all mine are thine, and thine are mine, and I am Glorified in them. And now I am no more in the World, and I come to thee; holy Father, keep through thine Own Name, thoſe whom thou haſt given me, THAT THEY MAY BE ONE AS WE ARE.*

In which words the grand and final Petition, and in which all the reſt of the words do center, is that ſhort clauſe at the cloſe of *Verſ.* 11. *that they may be one, even as we are one*: But he had premitted as a foundation thereunto, (or for a fore-explanation rather,) what it was he meant to comprehend in the laſt words of that petition, *As we are one*: And the words he premits that do fore-explain his clauſe, are the firſt words of *Verſ.* 10. *All things that are mine, are thine; and thine, are mine*: And theſe two paſſages which are the firſt and laſt in thoſe two *verſes*, are to be brought together, and more cloſely connected, as holding the neareſt intimacy, (as will appear:) But yet there is the interpoſition of another petition, before this laſt grand one, that coming between keeps them two paſſages a long while aſunder, and from cloſing each with other; untill he ſhould finiſh that other Petition; And that intervening requeſt is, *Holy Father, keep them which thou haſt given me through thine own Name*: And to inſinuate that to keep them *in Holineſs*, is that which he means, he accordingly compellates, or calls upon his Father under the Title or Attribute of *Holy Father*; thereby ſuiting the Attribute to the thing prayed for, as that which was to be the cauſe proper of the thing prayed for as the effect, and the fitteſt motive thereunto; which is frequently done in Scripture prayers. Now this ſomewhat long Petition with theſe adjacents coming between thoſe two, firſt *Verſ.* 10. and laſt

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passages *Verſ.* 11. mentioned; the laſt of them (which I call the grand Petition) *that they may be One, as we are One*, at the firſt appearance ſeems wholly, and only to joyn, or connect with, or belong to that long intervening Petition; whereunto he prefixeth this motive alſo: *And now I am no more in the World, but theſe are in the World, and I come to thee.* The Petition is to keep them in Holineſs; and that whilſt they are in the World: *Keep them in holineſs, that they may be One as we are One*: And it is true, theſe do relate and connect thus together; but they do not ſolely, or only refer thus together: As if *that they may be One, &c.* were cut off from, and had nothing at all to do with thoſe other ſo diſtant words at the beginning of *Verſ.* 10. *All that are mine are thine; &c.* whereas indeed there is the neareſt alliance and affinity, yea, identity between the very laſt words, *As we are One*, with thoſe firſt words, *All mine are thine, and thine are mine*: Both of them are perfectly One and the ſame in ſenſe and ſubſtance, and a *plain explanation* the one of the other: For, for Chriſt to ſay to his Father, *All mine are thine, and thine are mine*, is all one as to ſay, we are One: For the firſt ſignifies that there is nothing, that we have *diviſion*, apart, as *Calvin's* word is, and muſt therefore *be one*; ſo perfectly doth this expreſs *their Unity*: When therefore Chriſt ſhall, in the cloſe of this grand Petition, make this as his great ground and foundation, to obtain this like Union on our parts, both with himſelf, and his Father, and urge and plead [*as we are one*] which imports both, that *becauſe we are one*; as alſo *after the ſimilitude of our being one*; let them be ſo: And when we, to find that declaration that went before (and indeed ſtands alone) *All mine are thine, and thine mine*, to be the moſt exquiſite (though in larger words) deſcription or periphraſis to ſet out *what* and *wherein* the Unity of theſe two Perſons [*we*] doth conſiſt, then certainly that ſpeech, *All mine are thine*, muſt moſt rationally be conceived by us to have been intended and forelaid as a like ground, and plea for this our Union alſo, and withal explanatory of it: And being one and the ſame in ſubſtance and effect of ſenſe, it muſt be accounted that Chriſt doth, both at the beginning of this part of his Prayer, and again in the cloſe, enforce this for us; with a doubled repeated ſtrength: In the firſt, that ſeeing we are ſo much one, that all things the one of us have, the other hath; and thou having deſigned an Oneneſs for them with us, let them attain a participation of the ſame; that all things that are thus ours, may be theirs alſo together with us: And then again, that in the cloſe he ſhould reiterate, *that they may be One as we are*; this drives the nail home to the head a ſecond time, and at laſt: And herein we may diſcern our Lord his vehement zeal and deſires for us, to have this our Union granted and accompliſhed with his Father and himſelf; and that it ſhould be ſure to be ſuch a Union, that is as like unto their own Union, as was poſſible, in the participation of all things which themſelves have in common between them: And this he ſhews, he deſires above all things elſe which his Soul did, or indeed could deſire for them; which argues the depth of his love and dear affection to us: And indeed, there is nothing is, or can be above this: And you ſee how expreſs he is, to ſet out what he meaneth by that *oneneſs* he Prays for, and wherein it conſiſteth, in ſo exquiſite a deciphering of it; namely, *Verſ.* 10. that it *was a participation of all things with God, and Chriſt*; which themſelves have one with another: No leſs, than that all that is Gods, might be theirs; than which, there is not a more comprehenſive and greater bleſſedneſs (as to the matter of it) to be conceived or imagined.

Chap. 7.

You may now alſo eaſily diſcern the *reaſon*, why he brought in that interpoſed Petition; that they might be *kept* in Holineſs whilſt they were in this World, afore he would conclude with that final grand Petition; *that* (ſo) *they may be One, &c.* which yet was his general Aim, and Center, wherein all lines afore in *Verſ.* 10, and 11. do meet. It was to an advantage that the bringing in of that was delayed to the laſt: Here are two things differing, that are the ſeveral Subjects of theſe two ſeveral Petitions: the Firſt, is the *accompliſhment of a perfect union* of us with Chriſt, and God, to be attained in the life to come: (For it is the perfection of our Union, which Chriſts Heart and Eye was intent upon in this prayer, as appears by *Verſe* 24.) And this is the laſt Petition,

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on, and final concluſion of all, *that they may be One.* The ſecond is for the *means*, in order to the attainment thereof; *that they may be kept in holineſs*, and this throughout the reſt of their time in this life: And this is in the intervening Petition, ſubordinate to the laſt, as a means to an end; [*that*] *they may be One*; as the Particle ἵνα, *that* doth ſhew: And *this being kept* he prays for, as that which in this World was to be done for them, ſo expreſly; *theſe are in the World*, and [*Now*] *keep them*, &c. And therefore the Oneneſs, in order to the attainment of which, He intends this, their being kept, &c. is principally that Union at the end with him, in the other World; which alſo this falls in to confirm, it is, that all things of Gods, and Chriſts, do become theirs: And ſo makes them as entirely One with God, and Chriſt, as meer Creatures can be: 'Tis *he that overcometh, ſhall inherit all things, and I will be his God, and he ſhall be my Son*, Rev. 21. 7. And they do but narrow it, who underſtand it only of our Oneneſs one with another; and who limit it yet further, unto that which ought to be in this life; which I have ſpoken to elſewhere. Now then although that firſt paſſage at the beginning of *Verſe* 10. *All mine are thine*, &c. might preſently have had to ſucceed it, that laſt Petition at the end, *That* (ſo) *they may be one*, according to the true tenor of Chriſt's meaning in thoſe other words; yet our Lord to make his prayer yet more full, and comprehenſive, he choſe to fetch in, and interweave this other, which he knew was the neceſſary means for the attainment of compleat Union; and ſuſpends that concluſive One, that they may be One; which was the end, and aim of all, until that was finiſht: And then doth at once bring in what was his aim; and the Elixar of that his premiſed Speech, *All mine is thine*, &c. Take both the deſcription alſo of what that Oneneſs was he prayed for; take it alſo as it imported the moſt bottom ground, and ſtrongeſt Motive to obtain it at his Fathers hands; *that ſeeing we are both ſo happy, as that all things are mutually one anothers, let them all be theirs alſo, according to thine own intendment*: And then you will ſee which was the *end*, why he would have them kept in Holineſs without fail throughout this life, and indeed it is the great end, the greateſt we can arrive at, and the end of all the words; into which as into the common Sea, or Receptacle of all, thoſe remoter words, *All mine*, &c. do with the fuller ſtream pour forth, and empty themſelves moſt of all.

In fine to ſum up all, (for I would be underſtood) it is as if Chriſt had ſaid; *Oh Father! ſeeing that all things whatſoever in the God-head, or any way belonging to the God-head, being in common mine as thine, and thine as mine; and in that community, that unity and communion of us both conſiſts; and is that whereby we as two Perſons are One; communicating in all theſe; yea, and that withall theſe Apoſtles, whom I now pray this for, are in a more ſpecial and endeared manner, both thine, and mine; and endeared to us by our mutual like propriety, and intereſt in them, for each others ſakes: My great requeſt is, that theſe may be alſo One, as we are, that is, by there Oneneſs with us, let them partake of, and communicate in all the good things, and bleſſedneſs, that we do, even of the Divine Nature, and of what belongs to us, in their capacity with us: Even as we by our being One, do enjoy all theſe Glories together; (only we are one with an eſſential Oneneſs, and communication, which theſe can never be:) But let theſe be one with us, in a fruition of all of ours for their good, and happineſs, as far as Creatures are capable of it, for their Eternal bleſſedneſs.*

There being not a greater truth which concerneth our Salvation, or that makes for our comfort; and it being ſo full to that which we have purſued, and which hath been the main deſign of our Election; wherein Chriſt knowing what Gods Heart is, doth pray at this rate; *viz.* Our Union with God; And this Text alſo more clearly Expounding, and laying open wherein the quinteſſence of our Union with God conſiſts; *viz.* in a Poſſeſſion, and Enjoyment of all that is mutually Gods, or Chriſts: And alſo it diſcovering the very Original motion, (*motus primo primus*) the Firſt firſtly motion of all other; and is the very Corner Stone, and Original both of our Election, and Salvation, amongſt the Perſons: I ſhall therefore inſiſt yet more largely, and ſpeak to what may be further ſupplied, to what hath been ſaid to confirm more fully the truth of this Interpretation, and Connexion.

There

There are Four things incumbent on me to Explain, in order to demonstrate this to have been the true and natural Scope. Chap. 7.

I. What should be the extent of the [*All*] mine are thine, and thine are mine: That is, what that [*All*] should be; and what it reacheth to? And whether it be to be limited to the Persons of the Apostles; of whom he had said afore, *they are thine*, in the words afore; and in the words after, *I am glorified in them*: Thus some, especially the *Socinians*, would have it, so to cut off the Argument from thence, that Christ is God; because all things the Father hath are his.

II. Since that Speech of his is spoken of his Father, and of Himself; and Himself therein considered as the Second Person, as well as that he is God-man, and so of them as simply they are Persons in the God-head; though not on Christ's part, as he is God-man, is also intended, and to be taken in: Now 'tis to be Queried, whether the intent of this *All things*, &c. reach unto the perfections of the Divine Nature it self: For so I do include both, the one consideration of them, as well as the other.

III. That this Speech, *All mine*, &c. doth most expressively set forth; yea, is all one in substance with what he closeth this part of his Prayer, with *Vers.* 11. *As we are one*: And is all one in effect as to have said, *herein consists our Oneness, that all mine is thine, and thine mine*; according to the similitude of which, let them be one with us also.

IV: How putting thus all these things together, there should be a Motive-Plea, and an Argument arise up in it, That God the Father, and God the Son, (as two Persons) being One in the enjoyment of the Divine Nature, and all things belonging to them; that therefore he should have ordained, and accordingly should be moved now to grant that these his Elect should be One, as they are; and admit them unto this communication of all things also: And where in that Motive should lie.

These Four things are punctual to the Point in hand, and must all four necessarily concur to the demonstration of it.

As to the first, there is some appearance, and that entertained by many Interpreters; that he having just afore said, *I pray for all those thou hast given me, for they are thine*; and after in the next words, that follow in the same *Vers.* 10. *I am glorified in them*, (and in both these meaning, and intending, the Persons of his Apostles) that therefore in these words, that come between his sole, or at least primary intent, should be, only to plead that all the Persons that are mine (through thy gift, *Vers.* 6.) are thine, and thine are mine: And that therefore we, Oh Father, being both my mutual interest, and consent, ingaged to these persons, as ours alike; therefore save, keep them, and make them one with us, as it follows, *Vers.* 12. And thus unto the Persons of the Apostles, whom he prays for, do some Interpreters wholly, and strictly limit the words, and the *Socinians* especially: The [*All*] here being to be limited (say they) unto the Subject he was speaking of, which were the Persons of the Apostles: And by this their limitation of it, they utterly exclude and cut off all or any thing else belonging to the God-head in common, as no way here intended.

But I would and do take in all, both the Persons of the Apostles, and all things else, the persons, as the Subject prayed for; involving and strengthning his Motive: For in that they were mutually, and alike his Fathers, and his, and for one anothers sakes; and then all things I take in, as the things for which he prayed, for them to be made partakers of, with the Father, and the Son; and also as the ground of the Petition: And thus compounded both senses will stand, and be involved.

You

Book II.

You must know that the word [*All*] *mine*, &c. is in the Neuter Gender; and so notes forth properly *things*, not *persons* only: And in that parallel place, *Joh.* 16. 15. *All that the Father hath are mine*, it is spoken of *things*, and 'tis so Translated there [*All things*] *the Father hath are mine*; and accordingly it must here be understood, that all things universally that *are mine*, *are thine*: We may also observe, that these words, *All mine are thine, and all thine are mine*, are in their station a Parenthesis; which *Brugensis* hath observed, and Reads as such; and so stand out apart from the words: And as concerning the Apostles Persons, the sense runs currently on afore, and after, without these words: And it is apparent, they are a Maxim superadded by the way, that subsist of themselves; not as if they had nothing at all to do with what is immediately said round about them; but yet as uttering some further thing; and spreading and extending it self unto *All things* whatsoever; though upon occasion of having said of the Apostles to his Father, *They are thine*: And so thence they do include the persons of the Apostles, or Elect: It must be founded upon this, as a general Maxim, *That all things whatever* that are mine, are thine; and therefore it is that these persons I pray for, are both mine, and thine: And it is as if he had said, no wonder that they are mine, and thine; for Lo! all things whatever that are *mine*, are *thine*, even to the God-head it self; and upon that account it is, this Speech relates to, and involves the Persons.

But it may be Objected, that if the Apostles their being *his*, should come in but upon this general account, whereupon all things else are; this were only a common interest, and so they would be his but as all things else were: Whereas he intends, and in the reality of the thing, it is so that these Apostles were *His*, and the *Fathers*, upon a special property, as chosen out of *all things* else. This may some object; and that therefore we must either limit the speech to the Apostles Persons; or if we would Interpret it of *All things* whatever, as well as of them, we must leave the Apostles out, because their special interest cannot be intended by the common One: I will not detain the Reader here with Disputes about this Question; but have cast it into the *Margent*: But the Solution of all these Difficulties will be easie, by supposing (which is Rationally to be supposed) that there is tacitely implied, and to be supplied, this further Maxim to be added unto that forementioned: That *look as in their several ranks, or kinds, or degrees, any or every thing amongst the* [*All things*] *are owned to be mine, or thine; and as our propriety in them is more, or less, and so in our value they are dearer, or less dear to us; according to this measure these Apostles, and the Elect being thine, and mine, in a special lot and degree, are therefore infinitely dearer to us than all Creatures besides:* Now of these he had said to his Father, they were thine by special propriety of Choice, and Election out of All: And they became mine by thy gift; *they are thine, and thou gavest them me*; and that therefore look in what indeared respect they were thine, they are mine in the same also. And this Rule supposed (which those former words give warrant for) fetcheth in the Persons of the Apostles, as Gods, and his own choicest Elect; and with them, the Persons of all the Elect else, Saints, small and great: And will also admit an extension of the speech *unto all things else* that are Gods, in their several order, and degree, which ends the difference, and comprehendeth all we aim at in this Point.

It is certain, that if we should limit this Speech to the Persons of the Apostles, then *Gerhards* Argument would have place: Saith he, if you limit this to the Persons of the Apostles, as that whereby, Christ should make proof of that he had said just afore, (which they that do, must make to be the Coherence) *They are thine*; and then bring this as his reason, and (or for) all mine are thine, &c. Then says he, you made Christ to prove but *idem, per idem*, the same thing, by the same: And it had been but as if he had said, These are *Thine*; for the Persons of these, are both mine, and thine; Now this must not be admitted: And again, to have intended to say, these Apostles are mine, *for all the Persons that are mine, are thine, and thine mine*, and therefore these; this had been thwart to his Scope, and Method; which was singularly to Pray for, and present his Apostles as his chiefest, or choicest Elect, and patterns of Gods Election of the rest; So as if he had intended to note forth, that they were his, and his Fathers Elect ones; then rather all the Elect with them, must come in as intended: For he says all things, &c. as well as the Apostles: And so still it would fall out that the Apostles Persons should come in; but because the whole Body of the Elect, are Gods, and his: Whereas Christ's method in this prayer, and this place is, *vice versâ*, clean otherwise; for he mentions not the rest of his Elect, until *Vers.* 20. *Neither pray I for these alone, but for them also which shall believe on me through their word*: Having intended this foregoing part of his Prayer, especially for his Apostles, for their particular comfort, and all other the Elect; but by consequence, and inference from what the Apostles were to him: So as the main and grand Lot of the Interpretation, must still be extended unto [*Things*] *All things that are mine, are Thine.*

This

This for the first Head, what these [All] in general should be; not only the persons of the Apostles, or the Elect (though included in the All) but *All things* whatsoever. The second contains two things in it. Chap. 7.

1. That [*All*] *mine are thine*, &c. reacheth unto, and principally intends the *perfections* of the Godhead it self; *All those Divine Glories are Mine and Thine, and Thine and Mine.*

2. That this speech is spoken by Christ in the Person of himself, and his Father, considered as they are two Persons in the Trinity, enjoying the same Godhead, and not only as he is God-man; (and I am for both): And unto this sense many Interpreters of weight do carry it.

There hath been a Question raised by some, Whether any Sentence in this Prayer be uttered by Christ under the Notion or Consideration of his being the second Person in the Godhead, essentially considered, and so to speak any thing simply as that Person: Or that rather, (as they assert it) all that which he speaks of himself in this Prayer, should not be understood of himself, as he is *Man* personally united unto God; and so that in that sense only it is, That he as God-man, Head of his Church, should speak this here, *That they may be one as we are One.* And one general Argument they have, is this, *That otherwise the Second person, as such, should pray:* Unto which (ere we go any further) there is this easy Answer; That the Man Jesus prays, yet as the mouth that urgeth the Interest of the second person (to whom he was united) as such; which is for his honour as he is God, and not a lowering of him: 'Tis the Man that prays, but 'Tis the Name of the Second person he is united unto, which he prays in. Indeed, for the Second Person, simply as such, to have prayed for any thing belonging to him properly as such, as some would understand the words, *Vers. 5. And now, O Father, glorifie thou me with thine own self, with the glory which I had with thee before the World was:* This indeed had been below him: But that his interest, as he is God, should be urged on our behalf, this is no more improper, than for us to plead what is in the Name of God the Father, as God; *The Lord God Gracious*, &c.

For the second, the Ancient Fathers in their Disputes against *Arrius*, who held Christ not to have bin God, or a Second person Co-equal with his Father, partaking of the same Divine Essence or Godhead with his Father; had a great recourse unto the passages of this Prayer, and particularly to this, *All mine are thine; Vers.* 10. And *as we are One, Vers.* 11. and *Vers.* 21. *Thou in me, Vers.* 22, 23: That therefore he was one God with the Father in Essence, though they were distinct as Persons in that one Godhead: One, as God, though as Persons distinct, which is argued from his saying *We* and *us*. Thus also our Divines in their opposition against the Socinians, who deny Christ to be God, or a Second person in the Godhead, make use of this place.

Now, by *All things*, he means all things that are God's, whether they be *essentially* his, (that is, all Attributes of the Godhead) as also all that belong unto God by his Dominion over all, as he is God; such as his works *ad extra* (that is, which exist and are wrought out of himself, as the *World*, the *Salvation* of Men, &c.) which are by *possession God's:* These, or whatever else, that are God's as God, he intends here to be his, as well as they are his Fathers.

But above all, the Essential Perfections of the Godhead, which are (as *Brugensis* on the words expresseth them) *all those increated infinite riches and Glories of the Deity* whatsoever. For, the Father Communicates all and the whole of himself unto the Son, giving him by his Eternal Generation of him, the fulness of the Deity; and so the sense is, [*All mine*] that is, whatever essential Glory or Perfection, whatever Blessedness, &c. is in Thee, is in me; for we are One and Coequal in respect of Essence, and of all the same Divine Perfections of the Godhead; though as Persons, and in our relation as such, we are distinct, (Personal properties being necessarily here to be excepted) For he says, [*We*] *are One*, and so supposeth two Persons distinct, whiles yet he saith that they are *One*, or but in all things else they are One. Now this, all of us that believe the Trinity, do hold: But that which is to be

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be prooved, is, that the intent of this ſpeech is eminently to include theſe in this place; for which Obſerve.

1. Firſt, he ſays univerſally, *All things*; *Et qui dicit omnia, nihil relinquit*, which are *Auſtin's* words upon it, He that ſaith *All things*, leaves nothing excepted.

2. He ſays not, as in *Matt.* 11. 26. *All things are delivered to me of my Father*; but ſpeaks in a language indifferently, *appropriating all* to himſelf and his Father; *All things* [*are*] *mine*, as well as the Father's: *All things that are mine, are thine*; *et è contra.*

3. That Parallel place, *John* 16. 15. *All things that the Father hath are mine*, doth confirm the like to be the intent here; and this here, compared with that ſpeech there, confirms the ſame to be the intent there; he there ſays, not in an indefinite way, *what the Father hath is mine*; but puts a double Univerſality upon it (as *Gerard* hath obſerved on the place) πάντα, *All things*; and adds, ὅσα [*Whatever*] *All things whatſoever*: Which doubled Emphaſis, is leſt out of our Tranſlation. If he meant not to have ſaid, that he had the Eſſence, the nature of God, the Perfections of the Godhead, how ſhould he ſay, *All things whatever, which my Father hath*, and yet be underſtood that there is an infinity of things or Perfections, which his Father hath as God, (as Eternity, Immenſity, &c.) which Chriſt ſhould not have intended, whilſt he ſaid, *All things whatſoever*? Who ſhall limit this *Univerſally Univerſal*, and except the Eſſentials of the Godhead, when Chriſt, (whom *we* all acknowledge God) doth not except them? We ſay the Father hath Omnipotency, the Father hath Eternity, Immenſity, &c. And theſe are all Chriſt's, for *whatſoever the Father hath are mine.* Surely theſe ſhould not be excluded here; Not *by us*, who all believe that he is God, and hath all and the whole Godhead Communicated to him in the fullneſs of it; for *Eſſentiæ communicatio facit omnia communia*; The Godhead being Communicated by the Father, all things of the Godhead, or that can be attributed thereunto, are Communicated to all Three; only the diſtinction of Perſons excepted. Nor is it an Objection worth much conſidering, that he ſaith, *All that the Father* [hath] *are mine*; and therefore that he ſhould mean by that word, [*hath*] the things only which the Father poſſeſſeth as external to him; as the things which concern our Salvation, and the like, *the world*, and *the fullneſs* of it; as a Man is ſaid to *have* his Goods *poſſeſſivè*: But the Father is ſaid, to have his own Eſſence, and the perfections of it as well as the works of his Hands; the phraſe is uſed of what he is eſſentially; as, *Who only hath Immortality &c.* 1 *Tim.* 6. 16. which is an eſſential Attribute; Or as a Man is ſaid to have a Soul in him: Noteing the ſubſtantial being of him.

But moreover, that which confirms this to be his ſcope, is this, let it be further obſerved in that place, *John* 16. 15, that plainly he declares at once, both *that he is God as well as his Father*; *as alſo*, *that he is the Second Perſon*, in *order next unto his Father* in the Divine Nature, and in order *afore the Spirit*; and both theſe you muſt ſuppoſe intended, or he had not given a ſufficient Reaſon or account of that which follows. And you may obſerve by the words that immediately follow in *Verſ.* 15. *Therefore ſaid I, that he ſhall take of mine*; *and ſhall ſhew it unto you*, his profeſſed intent to be, to render a full and ſufficient Reaſon why he had in the words of the 14 *Verſe*, immediately afore this 15 *Verſe*, ſaid, *he* (the Spirit, namely) *ſhall glorifie me, for he ſhall receive of mine, and ſhall ſhew it to you*: And farther they are an account of what he had alſo ſaid in *Verſ.* 13. *He ſhall not ſpeak of himſelf*; *but whatſoever he ſhall hear* (from me and my Father) *that ſhall he ſpeak.* Now, if he had not been truly God, and Second Perſon in the Godhead, he had not held out a full and ſufficient Reaſon why the Holy Spirit ſhould not ſpeak of himſelf, but muſt have all that he ſpeaks and ſhews, from him, e're he can ſhew them to us: But being Second Perſon, he could truly ſay, *Though the Spirit is God, and the third Perſon of the three, yet I am, in order of ſubſiſtence, afore him, and I am God likewiſe with the Father, and the Second next Perſon to the Father*; *and therefore he is to receive all from me.* Now for the firſt, That he is God, and one God with the Father, that

that he ſignifies and expreſſeth by this, that all things his Father hath, are his, (which is, what I have argued to the ſame purpoſe) And that he is the Second Perſon of the Godhead in order, alſo, he declares by the ſame words alſo, All whatever the Father hath are mine; Take them as they are a Reaſon that the Spirit muſt receive all from him firſt &c. for they are mine, and mine all, in order firſt; and ſo of neceſſity, the Spirit muſt have all from me, as well as from the Father. And otherwiſe his accompt had been weakned by this, that the Spirit elſe might have had all from the Father without him: For this is an aſſured Rule, that look in what order the Perſons are in ſubſiſting and dependence each of other for their perſonal ſubſiſtence in the Godhead; in the ſame order, they do depend upon each other for their Operations alſo, as they do for their ſubſiſtence. The Son's Subſiſtence, or his being God, is from the Father, who is the Fountain of the Deity; and his Son is *very God of very God*; and thereupon his Operations, as the Son, do depend upon what his Father firſt doth, and that he doth nothing but what he ſees the Father do, and the Father ſhews it him. *John* 5. 19, 20. *Verily, verily, I ſay unto you, The Son can do nothing of himſelf, but what he ſeeth the Father do: For what things ſoever he doth, theſe alſo doth the Son likewiſe. For the Father loveth the Son, and ſheweth him all things that himſelf doth.* And as elſewhere, *I ſpeak not of my ſelf*, (ſaith he) *but the Father that dwelleth in me, he doth the works*, John 14. 10. and *Chap.* 8. 28. And what is the reaſon of this dependence in doing and ſpeaking, but his being God, of and from the Father? Whereby it is (as the words have it) That *all that the Father hath is mine.* Now look, as his Perſon hath all in order firſt from the Father; and therefore it is he cannot ſpeak any thing of himſelf, nor do any thing of himſelf, but only what the Father ſheweth him; as you heard himſelf ſpeak of himſelf: In like manner, and upon the ſame ground, the Spirit muſt have all from him too, as he hath from the Father. It is not ſufficient, that the Spirit proceeds from the Father, as he is ſaid to do, *John* 15. 26. that therefore he ſhould have all wholly from the Father, and ſhew it to you, and paſs by the Son of God: No, ſaith Chriſt, he muſt have it from me too; becauſe the order of our ſubſiſting in the Godhead, is, That all the Father hath, is mine firſt, in order of Nature: For, my Generation by the Father, as his Son, is firſt, e're the Holy Ghoſt's Proceſſion; for he is the third Perſon; and then, all that the Father hath, being Communicated to me, thence it is, that the Spirit proceeds from both. For even that power to breathe forth the Spirit, together with the Father, is one of thoſe things intended, when he ſaith, *All that my Father hath is mine.* So as it is the account of the Order of their Subſiſtence, as the Foundation of this their Order in working, which he aims at in ſaying, *All that my Father hath is mine*, as well as to ſhew he is God: And that therefore neceſſarily the Spirit muſt take of mine, ſince it is I that ſend him as well as my Father. This he had ſaid afore, *verſe* 6. of that 16th *Chapter:* And it is as if he had ſaid, This I had not power to do, nor ought to have taken upon me to ſay or do, unleſs I were God with the Father; for the Holy Ghoſt is God; and were I not God as well as the Father, and that the Spirit proceeded from me, I, as meerly Mediatour, could not have ſent him.

Chap. 7.

If then this Parallel Speech in *Chap.* 16. *verſe* 15. imports, That all things in the Godhead were his with the Father, as a Perſon that was God with him; why ſhould we not, yea, how dare we but underſtand it of the ſame in this Prayer alſo? For, the one comes in as a part of his Doctrine, in a Sermon juſt preceeding afore his Prayer, and this follows after in the Prayer. This, for the Confirmation of this Senſe from *John* 16. 15.

4. A fourth Argument, from the manner of this Speech in *John* 17. 10. is, That Chriſt ſpeaks in terms of Equality with his Father, *All mine are thine, and thine mine*; that is mutually and equally and alike; and therefore 'tis ſpoken of him as God, and a Perſon in the Godhead. Yea, lo, he ſays not only, *All mine are thine*; but he ſays, *Vice verſâ*, on the other ſide, *All thine are mine:* It is after the manner of Equals among men; you may obſerve

Book II. ſerve that when the ſame things are ſaid of two Equals, the manner is indifferently to place either firſt, and then the other: So here, *Mine thine*, and *Thine mine:* No matter which firſt, ſo the ſame things be ſaid: 'Tis to ſhew, they are equal. But if Chriſt only ſpake this as God-man, in and under that conſideration ſolely, the Father being greater than he, he would not have ranged it with this equality, unleſs he had ſpoken as he is a Perſon of the Trinity equal with the Father, and one God with the Father: Therefore it is he ſpeaks it as ſecond Perſon chiefly, eſpecially if he had ſpoken as God-man, and had withal intended by the [*All things that are mine are thine*] the Apoſtles Perſons only, as ſome have it: He would rather have ſaid, *All thine are mine.* And why? Becauſe he had ſaid before, they were firſt the Fathers, *And thou gaveſt them me.*

5. *Tollet* upon the place caſts in this, That our Lord had ſpoken afore of the Perſons of the Apoſtles, how *they were thine, O Father:* So in the 6th *verſe*, *Thine by Election*, which is ſignified in that ſpeech, *Thou gaveſt them me*, and they were given to me as I am *God-man:* Therefore here, in theſe words (ſays he) Chriſt aſcends to urge a further and higher Intereſt in them, and in all things elſe, *viz.* as *he is God*, and Coequal with the Father. And certainly, that other particular Intereſt, *viz.* That the perſons of thoſe Apoſtles were both his and the Fathers alſo; he had before ſo ſufficiently expreſſed both in *verſ.* 6. and over and over again afterwards, within this ſmall compaſs of the words that follow, in *verſ.* 11. and *verſ.* 12. as it may well be admitted, that ſome greater thing, and more entenſive, ſhould in theſe words be intended.

This for the ſecond Branch, That by *all things* is not meant only all things extrinſecal, or all of the Perſons of the Elect, &c. but the Divine Eſſence it ſelf, and the Perfections thereof, proper to God, and common to the Three Perſons, That *all* theſe were his, as well as the Fathers.

Thirdly, This ſpeech doth fully import, and is all one as to ſay (though in a larger compaſs of words) that his Father and he are two Perſons, one in Eſſence; or (as he himſelf after in fewer words expreſſeth it) *We are one:* And mark it Brethren, that very thing it is that his Prayer here doth iſſue in, *That they may be one as we are.* For two Perſons to have all the Perfections of the Divine Nature equally, and in common, *All thine are mine, and mine are thine*; this is all one as to ſay, That *theſe two Perſons are One:* This is ſo clear, as I need not inſiſt on't. And truly *Calvin*, who is againſt the interpretation of [*we are one*] to be meant of the Oneneſs of the Perſons, as in the Divine Nature of God throughout this *Chapter*; yet when he is upon this place, he conſidering the waight and extenſion of this word, *All things*, hath theſe words; *The Unity of the Father and the Son is ſuch, as they have nothing apart between them:* Which is that very thing which I ſay, that their being one God is expreſſed by this, that all things are in a community theirs.

Tenenda eſt unitas Patris cum Filio, quæ facit ut nihil in ſe diviſum habeant. Calv. in loc.

4. This iſſues all the former, that it is ſpoken as a Motive or Plea; that therefore *they* (the Elect) *ſhould be one as we are*: There is this aſpect, this true and genuine Connexion between theſe two paſſages, though (as I at firſt noted) there comes in a Petition between for that which was to be the means of their Union; yet theſe firſt words *All mine are thine*, &c. do center in this grand *Petition, That they be one, as we; or, let them be one:* And the reaſons of this their firſt connexion and reference are theſe, 1. So 'tis that that ſpeech, *All mine are thine*, &c. ſtands as a Parentheſis from the reſt of the words, whether afore and after; and are to be ſeparate by an incloſure from the reſt. And ſo *Brugenſis* reads the words, and in his Comment notes it to be ſuch: 'Tis a Speech ſtands by it ſelf among the reſt, and ſent aforehand, a good way off, expecting a Mate, a Correſpondent, it ſhould yoke and claſp withal; and *this* is it, *That therefore they may be one, as we are:* And the Coherence of the words in the *Verſes* afore theſe words, *All mine are thine*, &c. and of thoſe that

that immediately follow them, you may obſerve that the other *Verſes* run on ſmoothly without them, ſo as thoſe words are a Parentheſis; *I pray for them, which thou haſt given me, for they are thine, Verſ.* 9. and *I am glorified in them, Verſ.* 10. And ſo on. And Interpreters generally are ſo wholly intent upon this, that the Perſons of the Apoſtles are only intended in his ſaying, *All mine are thine*, as they fill up the whole of Chriſts meaning therewith; which alſo hath cauſed them to Judge the Oneneſs of the Saints themſelves, to be only meant in thoſe words, *That they may be one*: But I hope I have ſufficiently prov'd it, that our Oneneſs with God, and with Chriſt is here to be underſtood. 2. That *They may be one*, is the centre of his Prayer, which, what is before, determines, and falls into; and therefore this paſſage of *all mine* centers therein alſo. 3. The ſuitableneſs, and correſpondency; yea, ſameneſs of ſenſe, that is between theſe two Paſſages, *All things that are mine are thine*; and that which is laſt of all, *As we are one*, is ſuch as makes it undeniable. For if any ſhould have ſtudied never ſo much to expreſs what the Father and Sons being one is, or what the Unity of the Perſons, in reſpect of their Eſſences, or Godhead, is, it could not be more fully, and adequately ſet out, than by this, that it is a Communion of all things in God between thoſe perſons; and that ſaying of Chriſt which expreſſes this Communion, *All mine are thine*, is the ſame with this other *As we are one*: So then, that our Union with God, ſhould be expreſſed by our being one in our meaſure and proportion, *As the Father and the Son are one*, is the moſt ſignificant way of expreſſing it that could be: So as we ſee all to agree in a bleſſed Harmony. Chap. 7.

Now the force of the Plea therein, wherewith he moves his Father is, That *they being One* in the injoyment of all theſe increated riches of the God-head, which are mutually theirs; as of that eſſential Wiſdom, Power, Omniſcience, Holineſs, Bleſſedneſs, Glory, [*All:*] And being thus One in Eſſence, had agreed and conſpired in Love towards theſe: (For all the acts of the God-head internal, are common to the Three Perſons.) And ſo it is, as if he had ſaid, *I am concurring with thee, Oh Father, as Second Perſon, in the choice of theſe perſons, and in the love of them, or in what degree of ſpecial love ſoever there is, in reſpect of which they may be ſaid to be thine, in the ſame love and degree thereof, they are mine alſo as Second Perſon: And Oh therefore, bring thoſe whom we have loved, into a Communication of all thoſe Glories, and Riches with us: Let them have all things that are ours, with a καθὼς,* [an As] *by way of ſimilitude of what we have therein; let us not be happy alone, nor keep the communication of theſe things wholly among our ſelves, but let them have all as far as meer Creatures are capable of: Which that it might be fully accompliſht according to my true intent, in my ſaying, All mine are thine,* &c. *and compleating my Prayer about this; I enlarge it ere I conclude, and end it with this farther requeſt, That thou wouldſt keep them in this life in Holineſs, that ſo they may perfectly attain, this bleſſedneſs, that all that is mine, and thine, may be theirs alſo, as hath been deſigned by us for them; which I reinforce in theſe words, to be granted them, That they may be One* [As we are One] *which is effected by their having all in common between us, whereby we are One, communicated unto them alſo: Whereby it is, they ſhall be made one with us alſo. And Oh let them thus have all, though not with an eſſential Sameneſs, that is impoſſible; yet with a fruition; let them have all the Power, Wiſdom, Grace, Love, Bleſſedneſs, that is in thee, and me; let them have them all in the enjoyment to make them happy poſſeſſively, though not eſſentially; (or as Chriſt afterwards differenceth it) let them be* One *in us, Verſ.* 21. *not* One *with us; and as we our ſelves, are one with another: For as their Union with us is of a lower kind, ſo the communication of all theſe muſt be; yet let them have all as far as is communicable: Let all their intereſt be ours, but their ſins, which let us ſeparate from them, that ſo they may be intirely One in us, that they may be able in the knowledge and ſenſe of their Oneneſs with us, to ſay in*

Book II.

their measure unto us, All ours is thine, O God, and all thine is ours: *And may say the like to me the Son, I am heir of Thee O Father, for I am thy Son, and* to inherit all things in thee; *and let them be heirs of God, and of all of God, with me, Co-heirs with me*: *As* Rom. 8. 17. *hath it.*

And this plea of his as Second Person for us, shews the bottom Counsel of the Heart of God among the Holy Three from Everlasting: When that blessed and *Sacratissimus Consessus Trinitatis* was held, that most Sacred sitting of the Trinity, as *Gerard* speaks on *Joh.* 16. 14, 15. That *Concillum Trinitatis*, as *Rolloc* on the same place: Then it was this motion on our behalf was made amongst them, which the Son here expresseth; and the Original ground of that Motion, was the Communion the Three Persons do hold in that One God-head: Therfore they designed to communicate the same to those they loved, and foreknew, and were then a chusing unto an Union with them. And this the Second, or Middle Person, God's Counsellor, *Angelus magni Concilii* (as the *Septuagint* renders it, *Isaiah* 9. 6.) He knowing his Fathers Councels, utters it here in *John* 17. through the mouth of the Man, who was now become One Person with him; his part being now in a way of prayer to move his Father, he reminds him of the Original ground thereof: And He doth it to his Father in a Prayer, rather than in a Sermon to them his Apostles; and he does it in this his last Prayer, in which he layeth open the secrets of God, and higher than this we cannot go; and that this is the true meaning of this connexion, All thine are mine, and mine are thine, with this, that *they may be One, as we are*: If ever I did submit any Interpretation that ever I have given of any Scripture in my whole life, I do submit this.

We may see then the great stead the Being of the Trinity stands us in: We see first the Original Motion made for our Eternal Blessedness, to have founded on this, That there are Three Persons, that have the same God-head, and all in it as One; whereby they were moved to make the Creatures One in them, and to Communicate all in the God-head, and all else that was theirs unto them, and for them for their good.

SECTION II.

The Second sort or Branch of the Motive in the Three Persons. The mutual entercourse, and Society which as Persons they have, and had one with another; and the sweetness of that Converse, was an inducement to them to Ordain Creatures to be taken up into the like communion with themselves. This I found upon,

JOHN XVII. 21.

That they all may be One, as thou Father art in me, and I in thee, that they [*Also*] *may be One in Us.*

WHerein among other things, the intimate Communion of the Father, in and with the Son, and of the Son, in, and with the Father, is expressed by the *Fathers being in the Son, and the Son in the Father*: And that Converse is of the import of those Terms of expression.

And

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And beſides the Perſonal indwelling of the Father in the Son, which Divines call Circumceſſion of the Perſons; Thoſe Phraſes do import all ſorts of intimate acquaintance, and knowledge of each other: We uſe to ſay, we *know ſuch a man as if we were within him*: Now the Father is in the Son, and the Son in the Father, and ſo are perfectly acquainted one with the other: And therefore accordingly that which follows, that *They* [*Alſo*] *may be One in Us*, is as much, as for him to have prayed, that they in *like manner*, may partake of, and enjoy in a like communion, and entercourſe in *Us*, and with *Us*, as we are. And ſuch a bleſſed intercourſe between the Father, and the Son, the *5th Verſ.* of this Chapter ſhews to have been from Everlaſting; *the Glory I had with thee afore the World was*: As alſo Chriſt had in his Sermon, Chap. 16. 13, 14. towards the end of it made mention of, *Whatſoever the Spirit ſhall* [*hear*] *that ſhall he ſpeak: He ſhall glorifie me, and take of mine: All the Father hath is mine.* The Scriptures do preſent the Three Perſons, not only as three Witneſſes to us, but as three bleſſed Companions of a knot, and Society among themſelves; enjoying Fellowſhip, and Delights accordingly in themſelves: And indeed if this had been wanting, there had not been an abundant, or a compleat happineſs; for much of ſweetneſs lies in Society: (The ſweetneſs of a mans Friend, is *Solomons* Character) which if the Divine Nature had not afforded, in having in it three Perſons really diſtinct, knowing, rejoycing in, glorying of, and ſpeaking unto each other, there had not been a perfection of Bleſſedneſs: But from forth of this Society, an All-ſatiety did, and doth ariſe: The Son is preſented as in the boſom of the Father, *Joh.* 1. 18. *No man hath ſeen God at any time: The only begotton Son, which is in the boſom of the Father, he hath declared him.* And *Joh.* 10. 15. *As the Father knows me, even ſo I know the Father*: And the *Son ſpeaks not, but what he hears of the Father*: As you find again, and ſaid in that Goſpel of *John*; nor doth the Spirit ſpeak but what he hears of both, *Joh.* 16. 13, 14, 15. *Howbeit, when the Spirit of truth is come, he will guide you into all truth: For he ſhall not ſpeak of himſelf: But whatſoever he ſhall hear, that ſhall he ſpeak, and will ſhew you things to come. He ſhall glorifie me, for he ſhall receive of mine, and ſhall ſhew it unto you. All things that the Father hath, are mine: therefore ſaid I, That he ſhall take of mine, and ſhall ſhew it unto you.* And this Fellowſhip, and Communion mutual is, and was matter of infinite delight, and pleaſure in them; as *Wiſdom, i. e.* the Son declares, *Prov.* 8. 30. in there uttering what had been between the Father and him, afore the World, *Then was I by him, as one brought up with him, and I was daily his delight, rejoycing always before him*: And this he ſays, was before the World; and *then*, when their delights thus lay in what by way of intercourſe had paſſed between him, and his Father, as thoſe words, *rejoycing always* [*afore him*] ſignify that He, as a Companion had been always in his ſight, his preſence, his company, now conformable and like unto, and next to theſe Delights, which had been between themſelves, were their Delights in *the Sons of men, Verſ.* 31. *Rejoycing in the habitable parts of the Earth, and my delights were with the Sons of men.* The Sons of men are ſociable Creatures, intelligent, and underſtanding; and much of their delights lie in mutual converſes: Now the delights of theſe Divine Perſons with the Sons of men, afore the World was, lay much in thoughts taken up aforehand; of what a ſweet fellowſhip one day they ſhould have, in admitting them into an intimate converſe, and acquaintance with themſelves: The Sons of men were their delights, not as things that are uncapable of converſe, are ſaid to be; but which the correſpondencies held among perſons do afford: You read in the Apoſtle *John*, 1 Joh. 1. 3. of a Fellowſhip which we now have with the *Father, and the Son, and they with us*; and as in *Verſ.* 7. that following clauſe expounds it, we *have fellowſhip one with another*; that is, they with us, and we with them: And it was the thoughts of theſe mutual delights, in our, and their fellowſhip one day to be had and enjoyed, when we ſhould actually exiſt, was a ſpecial Objective matter of delight unto thier thoughts ſo long afore; They infinitely pleaſed themſelve in the view, and contemplation of this: Now when I ſay it was ſuch, both to the Father, as well as to the Son, my ground even in that place of the *Proverbs* is, Chap. 8. *Verſ.* 30, 31. That although it be Wiſ-

dom

Book II. dom, the Son that only says, *my delights were with the Sons of men*; yet that the Fathers delights were in common with his in them, the words afore instruct us: *I rejoyced in the habitable part of* [*His*] *Earth*, (he loving the very ground they go on) wherein these Sons of men should dwell: The insertion of [*His*] name by his Fathers, shews it was his Fathers interest as well as his own; yea, and his own for his Fathers sake: And elsewhere his Father is said to have delighted in them, to choose them, *Deut.* 10. which common interest, this Text expresseth, *thine they were*, and thou gavest them me: And mine are thine, holds good even here.

And the mention thus first of these proper delights, peculiar to the Persons, and then of theirs in us; and the thoughts of our fellowship with them to come, and the one in so near, and immediate a conjunction to, and with the other, strongly insinuates, that they affected this secondary fellowship with us Creatures, from the delights of what Origihally they had among themselves, both as the exemplar of that to be had in time with us, and as the rise, and inducing Motive; that so they among themselves, and we together with them, might all rejoyce together, which was the freeness, and greatness of the grace of it: that though they had a perfection of delights in what was proper to themselves, yet they would have other company to delight in: It was the sweetness, and delightfulness of their own proper *Consortium*, which induced them to have more company, partakers of their joy, who might rejoyce together with them in their capacity, and proportion; who might therefore bless and adore them for taking them up into it; and make, as Christ speaks, their joy, if possible, more full; they would not be happy alone.

And that the Three Persons both singly, and joynt were prone, and propense unto such a creature-fellowship, and admission of them unto their converse with themselves, the Scriptures, and the reason of the thing doth shew.

For as you have *fellowship with us*, attributed to the Father, and the Son, in that of 1 *Joh.* 5. 3, and other places; so you have as expres, the communion and fellowship of the Spirit distinct from that of theirs with us, 2 *Cor.* 6. *Vers.* 13, 14. *Now for a recompense in the same*, (*I speak as unto my Children*) *be ye also enlarged. Be ye not equally yoaked together with unbelievers: For what fellowship hath righteousness with unrighteousness? And what communion hath light with darkness?*

And the reason of the thing, how it came to pass it should be so, may be fetcht and drawn down from what was said in that Head of the first principal Motive, *viz.* the manifesting and declaring the Name of God; whereby, as I shewed, was principally meant the Grace, Love, and Goodness in the Divine Nature; all which are in Common: The Perfections of each person alike, of one as well as the other: *For all mine are thine, and thine mine*, saith Christ: As therefore the Godhead, or Divine Nature, is disposed to this Union, and Creature communication to us, so they being the properties of the Persons subsisting in that Nature, the Persons themselves are inclined thereunto, both joyntly and singly: There is love and infinite riches of Grace in God the Father; *Ephes.* 2. 7. *That in the Ages to come he might shew the exceeding Riches of his Grace, in his kindness towards us, through Christ Jesus.* There is Grace in God the Son; a free Heart to bestow the riches, the fulness of delights that himself possessed; 2 *Cor.* 8. 9. *For ye know the Grace of our Lord Jesus Christ, that though he was Rich, yet for your sakes, he became poor that ye through his povertie might be Rich*: And there is the highest readings and propensness in the Holy Ghost unto Creature Communion also; you have all in one *Verse*, 2 *Cor.* 13, 4. *The Grace of the Lord Jesus Christ, and the Love of God, and the Communion of the Holy Ghost be with you all, Amen.* And as I then shewed, that it is the property, the Nature of Goodness, Grace, and Love, to Communicate and manifest themselves to others; so we find the same said of the Persons singly; each of them having the same blessed property. Thus of manifestation, it is said, *John* 14. 21. 22. *He that loveth me shall be loved of my Father, and I will love him, and manifest my self to him:* And *Vers.* 23. *My Father will love him, and we will*

will come unto him, and make our abode with him: Thus of the Father and Son. And there is the manifestation of the Spirit also, 2 *Cor.* 12. and he is promised to *dwell in* us, *and be with* us *for ever*, *John* 14. 17. and is the *Revealer* of Gods, and Christs mind to us, and of *the deep things of God*, 1 *Cor.* 2. 10, 11, 12, 16. And all these dispensations in time, have for their Spring and Well-head, these original Purposes and Transactions from Everlasting. Chap. 7.

They each singly, and joyntly for one another, desired to have themselves made known to us, to the end to be glorified by us: The Spirit Loves to glorifie the Son to us, *John* 16. 14. *He shall glorifie me, for he shall receive of mine, and shall shew it unto you.* The Father to have his Son honoured as himself is: *John* 5. 22, 23. *For the Father judgeth no Man: But hath committed all judgment unto the Son: That all Men should honour the Son, even as they honour the Father. He that honoureth not the Son, honoureth not the Father which hath sent him.* Father glorifie thy Name, say's the Son of the Father: *John* 12. 28. I have glorified it, and will glorifie it again, says the Father to the Son in answer thereunto: They love to have their own personal Inbeings, and communications among themselves made known to us, as farr as we are capable: *John.* 14. 20. at that day ye shall know that I am in my Father, and you in me, and I in you.

The Man Christ Jesus united to the second Person, speaks the sense of that Person, and his Fathers also in this, *John* 17. 21, 22. *As thou Father art in me, and I in them, that they also may be one in us.* Which is as if he had said, Thou, Father, knowest how blessed and delightful this Oneness of ours together hath been unto us; what infinite joy and happiness it hath produced to us, and in us; and it will be sweet to us to have Fellows, who [*also*] may be partakers of our joys, who may both be enjoyers of it themselves, and also may understand what hath been among our selves from all Eternity (according to those words of Christ's, *John* 14. 20 *yea shall know that I am in my Father, and you in me, and I in you*;) and adore us for it: You see also that this Man, God's Fellow, when he was taken up into that Fellowship, he became of the same disposition; he desired not to be alone: And he had it from the disposition of the person he was united to, the Son of God; and so God gave him Fellows thereupon, *Psal.* 45. 7. And *he being manifest in the flesh*, expresseth and utters but what was in the heart of all the three: Thus this *Natural* Society of the three, and the pleasure thereof induced this *acquired*, and sought out Society made up of Creature-converse with this God and Three Persons, *To whom be all glory for ever.*

I conclude with this, the Divine Nature, and the three Persons are all, and the whole that are in God: And lo, you have all these graciously inclined unto this our Union and Communion with them, and then you have all that is in God become motives, and inductives to it: And you can have no more.

I might add for the confirmation of this Notion, That what was in the nature of God, had influence upon his Gracious will to move him to do the like for us in many particular instances only. What he should do for us, being matter of *will* in him, he might do it, or not do it as he pleased, and to whom, or whom not, as he pleased, because it was matter of will; yet something that was natural, was the inducer of his will therunto.

Use. O let us take heed, lest we be left out of this royal Society! as by allusion to what is lower, and lesser I may call it; Lest our lot should fall to be with the rest of the World, as in *Vers.* 23. of this *John.* 17. Christ sets it forth, lest that we only know, and that too late, that there have been a company of Men whom God hath loved, and taken up into Union with himself, to be ever with the Lord; wherof our selves shall have that fatal sentence pronounced against us by our Lord Christ, *Depart from me, I know ye not*: And it is that you are workers of iniquity that will cause this eternal separation: He therefore saith, *depart from me ye workers of iniquity*: And as the Apostle saith, let every one therefore that *Names the Lord, depart from iniquity*: The words of Christ concerning the World are these in the 23 *Verse*, *That the world may know that thou hast sent me, and hast loved them, as thou hast loved*

me:

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me; which will be the effect upon all the World of wicked Men at that great day, which is called the day of their visitation, that they shall see unto what an infinite blessedness the Saints are raised up unto, through Union with God and Christ; and what a glorious Christ he will appear to be, that even they all shall know that God hast sent him, and that he is the Christ indeed, and has loved these his members, united to him as God has loved him. But this conviction will be too late, for it is to be joyned with *depart from me*; and therefore seek unto God to keep you in this World, to keep you pure from the evil of it, that the World lieth in; that in the end this Union may break forth in you, and upon you, unto your own glorious sense of it: And so Christs words run; Holy Father, keep them through thy own Name, *those whom thou hast given me, that they may be one even as we:* To sit down with *Abraham, Isaac* and *Jacob* was the Phraseology of the Old Testament: Though Christ used it coming in the verge of it, but to sit down with the *Us*, the Three, another manner of Three than *Abraham, Isaac* and *Jacob*, to sit down with *God the Father*, and *God the Son*, and *God the Holy Ghost*; and to have these to dwell in us, and we to dwell in them, this is Christs Language, this is New Testament Language: Oh! To be bound up in that bundle of life with the living God, and with Christ that hath life in himself, Oh let this be the whole of the strength of the aim of our Souls; and be moved and affected so with it, so as not to want a part and share in and with this good company: They were sufficient company to themselves when they inhabited Eternity, and sufficient to make themselves happy one in another; how much more are they sufficient to make us so, by taking us up into their intimate converse? Suppose, (wee'll make but a supposition of it,) that God had chosen but one Soul besides that Man *Jesus* whom he took up into one Person with his Son (for we meer Creatures should not have been immediately united to God without a Mediator of Union, who was more than a Creature, and therefore his presence is necessary unto our happiness, as *Vers.* 24.) Upon this supposition, how infinitely blessed would that one Soul have been in the sole and single Society of God the Father, Son, and Holy Ghost, and with the Man Jesus, made one person with the Son; he would not have needed to have had the company of *Peter* and *Paul* to have made that happiness perfect; *But I in thee, and thou in me*, would have made that Soul perfect in one: It is but an additional and ascititious happiness which the Saints have from their Oneness one with another; but it is, *I in them, and thou in me*, that they may be made perfect in one, is their happiness *in solido*, wherein the substance thereof consists: If of that single Soul Christ had said, Father, I will that this Soul also whom thou hast given me, may be with me, where I am, that it may behold my glory which thou hast given me; this Soul would have been perfectly happy. Have you had experience at any time any of you (I do not say you have not Grace, if you have not had it) of that in *John* 14. 21. My Father will love him, and I will love him, and will manifest my self to him; *i. e.* Have you had the Father telling you he loves you? And then again, have you had the Son saying to your poor Souls, how he loves you; and manifesting himself, and his Heart unto you? And have you had the Holy Ghost communicating himself in like manner? And this vouchsafed here in this life in some short converses of each of these Persons with your Souls, which yet are but imperfect manifestations of them to us in this life? Oh what sweetness will there one day be then in Heaven, in the fulness of converse and manifestation of these Three Persons; when it will be, if not all, yet the great discourse that will be had and heard in Heaven, with your poor Souls, by all the Three Persons, bringing all the delights they have had in you from Eternity, down into your hearts, and making discoveries of them, to Eternity.

OF ELECTION.

BOOK III.

The Infinity of Grace is Gods choosing us, proved from the Nature of Election both simply considered in its self, and also compared with that other Act of Reprobation.

CHAP. I.

The Grace of Electing us simply considered, and the Gratness of it prov'd from the Greatness of the Benefit.

I. LEt us consider, It is the Election only] Critiques will put upon it a *Metonymy* in *Rhetorique*, as the Creation for the Creatures. But in Gods Book and Rhetorick it speaks and denotes a Grandness put upon the Persons Chosen. To such *ELECT*, is the greatest word can be asked of us. One of Christs most Eminent Titles, *Isaiah*, 40. 1. *Mine Elect*, (speaking of Christ) And even the *Pharisees* apprehending that the *Messiah* should be some eminently eminent Person, expresses it by this, *The Christ whom God hath Chosen*, Luke 23. 25.

II. Let us consider, 2. Who hath Chosen? *GOD*, 1 Thes. 1. 5. *Knowing your Election of God.* In all Choices the person chusing, puts a value on the chosen, and upon the Act to be made choice of by a King unto such an Office Employment, or by a whole State that are Wise and Honourable; how doth it dignifie a man? It is one of *Titus* commendations, 2 *Cor.* 8. 19. *who was also chosen of the Churches*, &c. But that the great God the blessed and only

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me; which will be the effect upon all the World of wicked Men at that great day, which is called the day of their viſitation, that they ſhall ſee unto what an infinite bleſſedneſs the Saints are raiſed up unto, through Union with God and Chriſt; and what a glorious Chriſt he will appear to be, that even they all ſhall know that God haſt ſent him, and that he is the Chriſt indeed, and has loved theſe his members, united to him as God has loved him. But this conviction will be too late, for it is to be joyned with *depart from me*; and therefore ſeek unto God to keep you in this World, to keep you pure from the evil of it, that the World lieth in; that in the end this Union may break forth in you, and upon you, unto your own glorious ſenſe of it: And ſo Chriſts words run; Holy Father, keep them through thy own Name, *thoſe whom thou haſt given me, that they may be one even as we:* To ſit down with *Abraham, Iſaac* and *Jacob* was the Phraſeology of the Old Teſtament: Though Chriſt uſed it coming in the verge of it, but to ſit down with the *Us*, the Three, another manner of Three than *Abraham, Iſaac* and *Jacob*, to ſit down with *God the Father*, and *God the Son*, and *God the Holy Ghoſt*; and to have theſe to dwell in us, and we to dwell in them, this is Chriſts Language, this is New Teſtament Language: Oh! To be bound up in that bundle of life with the living God, and with Chriſt that hath life in himſelf, Oh let this be the whole of the ſtrength of the aim of our Souls; and be moved and affected ſo with it, ſo as not to want a part and ſhare in and with this good company: They were ſufficient company to themſelves when they inhabited Eternity, and ſufficient to make themſelves happy one in another; how much more are they ſufficient to make us ſo, by taking us up into their intimate converſe? Suppoſe, (wee'll make but a ſuppoſition of it,) that God had choſen but one Soul beſides that Man *Jeſus* whom he took up into one Perſon with his Son (for we meer Creatures ſhould not have been immediately united to God without a Mediator of Union, who was more than a Creature, and therefore his preſence is neceſſary unto our happineſs, as *Verſ.* 24.) Upon this ſuppoſition, how infinitely bleſſed would that one Soul have been in the ſole and ſingle Society of God the Father, Son, and Holy Ghoſt, and with the Man Jeſus, made one perſon with the Son; he would not have needed to have had the company of *Peter* and *Paul* to have made that happineſs perfect; *But I in thee, and thou in me*, would have made that Soul perfect in one: It is but an additional and aſcititious happineſs which the Saints have from their Oneneſs one with another; but it is, *I in them, and thou in me*, that they may be made perfect in one, is their happineſs *in ſolido*, wherein the ſubſtance thereof conſiſts: If of that ſingle Soul Chriſt had ſaid, Father, I will that this Soul alſo whom thou haſt given me, may be with me, where I am, that it may behold my glory which thou haſt given me; this Soul would have been perfectly happy. Have you had experience at any time any of you (I do not ſay you have not Grace, if you have not had it) of that in *John* 14. 21. My Father will love him, and I will love him, and will manifeſt my ſelf to him; *i. e.* Have you had the Father telling you he loves you? And then again, have you had the Son ſaying to your poor Souls, how he loves you; and manifeſting himſelf, and his Heart unto you? And have you had the Holy Ghoſt communicating himſelf in like manner? And this vouchſafed here in this life in ſome ſhort converſes of each of theſe Perſons with your Souls, which yet are but imperfect manifeſtations of them to us in this life? Oh what ſweetneſs will there one day be then in Heaven, in the fulneſs of converſe and manifeſtation of theſe Three Perſons; when it will be, if not all, yet the great diſcourſe that will be had and heard in Heaven, with your poor Souls, by all the Three Perſons, bringing all the delights they have had in you from Eternity, down into your hearts, and making diſcoveries of them, to Eternity.

OF

OF ELECTION.

BOOK III.

The Infinity of Grace is Gods chooſing us, proved from the Nature of Election both ſimply conſidered in its ſelf, and alſo compared with that other Act of Reprobation.

CHAP. I.

The Grace of Electing us ſimply conſidered, and the Gratneſs of it prov'd from the Greatneſs of the Benefit.

I. LEt us conſider, It is the Election only] Critiques will put upon it a *Metonymy* in *Rhetorique*, as the Creation for the Creatures. But in Gods Book and Rhetorick it ſpeaks and denotes a Grandneſs put upon the Perſons Choſen. To ſuch *ELECT*, is the greateſt word can be asked of us. One of Chriſts moſt Eminent Titles, *Iſaiah*, 40. 1. *Mine Elect*, (ſpeaking of Chriſt) And even the *Phariſees* apprehending that the *Meſſiah* ſhould be ſome eminently eminent Perſon, expreſſes it by this, *The Chriſt whom God hath Choſen*, Luke 23. 25.

II. Let us conſider, 2. Who hath Choſen? *GOD*, 1 Theſ. 1. 5. *Knowing your Election of God.* In all Choices the perſon chuſing, puts a value on the choſen, and upon the Act to be made choice of by a King unto ſuch an Office Employment, or by a whole State that are Wiſe and Honourable; how doth it dignifie a man? It is one of *Titus* commendations, 2 *Cor.* 8. 19. *who was alſo choſen of the Churches*, &c. But that the great God the bleſſed and

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only Potentate, the only wiſe God, who hath Glory, Immortality, Majeſty, and Dominion, and Power, ſhould chooſe ſo poor contemptible, weak, and fooliſh a thing as thou art, 1 *Cor.* 1. 26, 27. *For ye ſee your Calling, Brethren, how that not many wiſe men after the fleſh, not many mighty, not many Noble are called. But God hath choſen the fooliſh things of the World, to confound the Wiſe: And God hath choſen the weak things of the World, to confound the things that are mighty. And baſe things of the World, and things which are deſpiſed, hath God choſen, yea, and things which are not, to bring to nought things that are, That no fleſh ſhould Glory in his Preſence.* And as the Emphaſis is put upon Chriſts choice, *The Chriſt whom God hath choſen*; ſo it is put upon ours alſo; *The Elect whom God hath choſen*, Mark 13. 20.

And theſe two put together. 1. *Elect*, or *Choſen*, And then, 2ly. *Whom God Choſe.* And it ſpeaks, 1. All worth, Honour, and Excellency: The choſen of God muſt needs be choice, it makes them ſuch. *If Elect, then precious*, 1 Pet. 2. So of Chriſt, Then again of us. Take Gods eminent Saints, what is their higheſt Title, and Honour, *Moſes the Choſen of God*, Pſal. 106. 3. *Aaron the Choſen of God*, Pſal. 105. 16. *Paul a Choſen Veſſel*, Acts 9. 15. *Ye are a Choſen Generation, a Peculiar People*, 1 Pet. 2. 9. That is, *Elect.* He had begun his Epiſtle with, *To the Elect*, &c. Chap. 1. 2. And that Phraſe λαὸς εἰς περιποίησιν, as the reſt there mentioned is taken out of *Exodus 5th.* Where 'tis——*A peculiar Treaſure to me*, (ſays God) *above all people.* It imports all that is dear and precious to God. *Iſaiah* 43. 4. *Since thou wert precious in my ſight, thou haſt been Honourable*; that is, ſince I have Choſen thee [*and loved thee*] as it follows, and thereby becameſt precious in my eyes, that haſt been, and art, and ſhall be Honourable in mine, ſo in all the whole Creations eſteem; this did put the preciouſneſs. Mens chooſings are out of whom they find the choiceſt, 1 *Chron.* 19. 10. *Joab choſe out all the choice of* Iſrael; but Gods chooſing makes them choice.

2. It ſpeaks all bleſſedneſs and the fulneſs of it. *Bleſſed is the Man whom thou chooſeſt*, Pſal. 65. 4. *Yea, he is moſt bleſſed*, Pſal. 21. or as the Hebrew hath it, ſet for bleſſings ſet, a part, and appointed for Bleſſings. *He hath bleſt us with all Spiritual Bleſſings in things Heavenly, according as he hath choſen us*, &c. 'Tis the Womb, the Treaſury Fountain of all Bleſſedneſs.

3. Let us conſider unto what he hath choſen us, unto the neareſt Approach to God, that is, to the higheſt Communion with himſelf, and that is founded on his chooſing us to the neareſt Union with himſelf.

4. Let us conſider the *time* ſince when he choſe *us of old*; Of Old, *even from Everlaſting were we Ordained unto this Salvation: Paul* dates it from the beginning, 2 *Theſſ.* 2. 13. God hath loved us ever ſince he was God, and whilſt he is God he will continue to do ſo. The eldeſt date of his being God is from Everlaſting, and of his continuing to be God, is to Everlaſting, *Pſal.* 90. 2. *Before the Mountains were brought forth, or ever thou hadſt formed the Earth and the World: Even from Everlaſting to Everlaſting thou art God.* And his love to us is as old, *Jer.* 31. 3. *I have loved thee with an everlaſting love*, And *Pſal.* 103. 17. *The Mercy of the Lord is from Everlaſting to Everlaſting.* And as it is a love as Ancient as God himſelf is, *He hath loved thee ever ſince he was God*; So it is a love that hath fixedly continued ever ſince Eternity, it hath been conſtant ever ſince the very time God choſe us, even unto the moment of our being called. This I take to be the genuine aim of *Jer.* 31. 3. *The Lord hath appeared of old unto me ſaying, yea, I have loved thee with an Everlaſting Love.* The true aim or ſenſe of that Scripture lies in this; It is a Dialogue between God and his Church, God had begun, *Verſe* 2. *Thus ſaith the Lord, the people which were left of the Sword, found Grace in the Wilderneſs, even* Iſrael, *when I went to cauſe him to reſt.* The Church now in deſertion, interpoſeth her Complaint, and Scruple, *The Lord hath indeed Ap-*

That which hath diverted this Interpretation is, that our Tranſlation hath made the forepart of the Verſe to be Gods ſpeech, as well as the latter, *The Lord hath appeared of old*, [*ſaying*] whereas ſaying is not in the *Hebrew*. And therefore the firſt is the Churches Speech, and the other Gods Reply. *Vide Junium & Tremellium.*

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peared of old unto me; that is, in former Ages, which is a concession to God's Speech in the foregoing *Verse*, what he had been to her of old. *The people in the Wilderness found grace, &c.* True, say *the Lord hath appeared in former times:* O but now! What Answer doth God return to this? *Yea, I have loved thee with an everlasting love.* (The word *saying* is not in the Original, and its being put in hath marred the scope:) As if he had said to her, Again dost thou speak of my Appearances of old to thee, and as if now I had left thee? Yea, my love is of an ancienter date by far, than my Appearances unto thee, which thou sayest are of old; *i. e.* those Appearances you speak of, were but a thousand years ago in the Wilderness, *&c.* but my love in my heart to thee, *hath been from everlasting, &c. Everlasting* is opposed to *old* hidden love, unknown *love from everlasting* unto Appearances. It hath suffered no Ellipsis, no interruption, no paresis between. To ratifie which, God sets his great *Yea*, or his *Amen: Yea*, (says he) *I have loved thee with an everlasting love.* Which to be all one, that of the Apostle shews, 2 *Cor.* 1. 20. *All the Promises of God are Yea and Amen.* 'Tis a great *yea* this, and set to the greatest thing that ever God did concerning us, which you may see how himself accounts of by it; and it comes in the way of a most punctual Answer unto the greatest Doubts and Thoughts his People use to harbour. And further, besides his own Yea or Asseveration, he gives this Evidence that he had born such a continued love unto them, *Therefore with loving kindness have I drawn thee, Vers.* 2. Now consider, what should it be that mov'd me so to do, when you had nothing but Enmity in you against me? Certainly, it could be nothing but my own meer loving kindness born towards you before, that must move me to it; it must be some aforehand purpose: And when, or at what time think you did that kindness first begin in me, or that loving fit first take me? Was my love ever *Nay*, and then after a time became *Yea*? No, says he, here I am an everlasting God, and I have no new purposes, that are of yesterday, but which are as of old, as my self am: For then I should have an alteration or change made in me, as you Creatures have; new thoughts to day which I I had not yesterday; and to be sure, in my love towards you, of all things else, I have not such: For I love like God, like the Great God, where I love. Neither could there be any thing but such a love, so born to you, that could ever move me to call you, for there was nothing in you to draw on my love; for the truth is, I was forc'd to draw you, you were so backward, and utterly averse. And now after I have called you, I am a God that changeth not, *Mal.* 3. 6. *For I am the Lord, I change not: therefore ye Sons of* Jacob *are not consumed.* And so my love is from everlasting to everlasting, *Psal.* 103. 17. *But the mercy of the Lord is from everlasting to everlasting upon them that fear him: and his righteousness unto childrens children.*

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CHAP. II.

The Infinity of Grace in God's Electing us, discovered by a Compariſon of it with the other Act of Reprobation. The vaſt Diſparity between Election and the Grounds, and Iſſue thereof, and the Act of Rejection of others, and the Grounds and Iſſue thereof.

I Can put the Doctrine of the foregon Diſcourſe unto no better uſe than an Exaltation of the Grace, and love of God towards his, in his Decrees of Election, both 1. To the End, as of them conſider'd unſaln; and 2. To the Means, conſidering them as faln, by and through a Comparative made of theſe his Decrees of *Election*, with thoſe Paralelly oppoſite of his denials of thoſe, both End and Means unto others; which ſo vaſtly differing Compariſon between the one and the other, the called Elect of God are deeply to conſider to the End, the more to adore the ſurpaſſing Grace of God towards them.

And that this high Duty is due from us upon the account of this difference and diſcrimination that Electing Grace hath made, I ſhall inſiſt but upon one grand Example, that of Chriſt himſelf on our behalf. We find our Lord bleſſing his Father on our behalf upon this Comparative Account, *Matth.* 11. 25, 26. *Jeſus ſaid, I thank thee, O Father, Lord of Heaven and Earth; becauſe thou haſt hid theſe things from the wiſe and prudent, and haſt revealed them unto Babes: Even ſo Father, for ſo it ſeemed good in thy ſight.*

In which paſſage obſerve,

1. That God's good pleaſure in putting this difference between his Elect and others, is here the ſubject matter of his Speech.

2. That Chriſt, the Natural Son of his Father, and ſo privy to his ſecret Counſels, touching theſe Diſpoſements, doth reſt and acquieſce in his Fathers good pleaſure, which with an Emphaſis *Brugenſis* hath obſerved out of theſe words, Ναὶ ὁ Πατὴρ, which we Tranſlate [*Even ſo*] but he renders it, *Rectè O Pater, Thou haſt done rightly, O Father, in ſo doing:* So in the higheſt meaſure approving it.

Brugenſis in

3. That he alledgeth no other reaſon for this difference, but only his Fathers good pleaſure, and reſolveth all into that he ſpeaks not, *Quâ ratione placuit*, upon that Reaſon it pleaſeth his Father, but only that it pleaſed him; and therefore only alledgeth it, becauſe 'tis that which ſhould ſilence all.

4. That which is ſpecial to my purpoſe is, that That he not ſimply approves of this, but ſingularly bleſſeth his Father for it; and that not only or meerly becauſe he had *revealed theſe things* to his *babes*, but comparatively alſo; ſetting before it, and together with it, his having *hid theſe things*, which are the Means of ſaving men, *from the wiſe and prudent. Father, I thank thee, that thou haſt hid them, &c.* which he mentions as that whereby his Father's love was magnified the more unto his Elect, in whom his good pleaſure was pitched; and Chriſt was moved to do this, they being thoſe he loved ſo much, having been given him by the Faher as his Sheep to dye for.

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ſdom.
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5. The occaſion he takes for this his thanks, uttered in this Comparative, was the hardneſs of heart, and impenitency of thoſe many Cities he had preached to, *Verſ.* 20. and eſpecially of thoſe wiſe and great men that lived therein, and had been made partakers of his Miniſtry.

And

And his saying, *Father, I thank thee, &c.* must be understood, in such a sense as the Apostle useth, *Rom.* 16. 17. *God be thanked, ye were the Servants of sin.* What doth he thank God simply that they had been such? No, but that which follows must be taken in, *viz.* *but ye have obeyed from the heart, &c.* which expresseth their Conversion. So as that they had been the *Servants* of sin, is brought within those Thanks, not simply, but by way of comparison, to extoll the more the Mercy of their being now the avowed Servants of God, which this former contrary Condition, did set out the Grace and wonder of. And thus here in Christ's Speech the like Intention holds. Chap. 2.

Now what affected Christ's heart to provoke him to so high a thankfulness on our behalf, ought to affect ours unto the same end, and so much the more, as it is our personal interest which this concerns.

Thus far in General, that it is our Duty to compare the difference of these two Procedures of God to the Sons of Men, to the end to bless and magnifie the Lord the more for his special love to us.

I come particularly to institute the Comparative it self, that is, to enlarge upon the Particulars of it. All which Particulars I shall reduce to two Heads.

First, That infinite Disparity that is between those two Acts themselves, of Election, and the Grounds thereof in the Heart of God, and the Issue thereof, and the Act of rejection of others in the grounds and issue thereof, setting both in view together, by which the transcendency of Electing Love will the more appear.

Secondly, A Comparative made in respect unto the Persons Refused and Elected, as considered in the common Condition of both, and the Circumstances which both stand in, and that he should, viewed in the same circumstances and condition, choose thee and not others, which will also wonderfully Magnifie the electing Love unto us. And for the several of these you may take two texts as instances of such a comparison. 1. *Thess.* 5. 9. *For God hath not appointed us to wrath, but to obtain Salvation by our Lord Jesus Christ.*

The matter of this comparative are the two Acts themselves, and although brought in there as motives to us, unto obedience, yet also they serve as well to us to be matter of thankfulness, *that God hath not ordained us to wrath*; In the connexion of the words immediately afore, they follow as the object of the hope every Christian hath. *God hath not ordained them to wrath, but, &c.* And in saying, hath not appointed us to *wrath*, he stirs them up to reflect upon what he hath done to others, and supposeth such an Ordination of Gods to have been towards others.

Negando quod nos posuit Deus in iram, affirmationem insinuat, quod Reprobos Deus posuit ad iram. Cajetan

2ly. For the Second comparison of persons you have, 2. *Thess.* 2. 13. *But we are bound to give thanks always to God for you, Brethren, beloved of the Lord; because God hath from the beginning chosen you to Salvation, through sanctification of the Spirit, and belief of the truth.*

This you see comes in a more express way provoking unto thankfulness, and those words [*But for you &c.*] do as expresly referr unto what the lot of others was, whose fate he had particularly deciphered in the Verse before, *Vers.* 11. 12. *And for this cause God shall send them strong delusion, that they should believe a lye: That they all might be damned who believed not the truth, but had pleasure in unrighteousness.*

1. For the comparative between the Acts themselves. It is not unknown that in Election, there is discerned by Divines, Two eminent *Parts*, as some call them; or *Gradus*, or Degrees of proceeding therein, as others; several *Instants*, the School-men call them. And it is also acknowledged by them that there are Two eminent Parts of what is tearmed *Reprobation*, oppositely accompanying those Two of Election, as dark Shadows do light some Bodies. For *Election Acts* are the first and primary in order of Nature, and *Reprobation Acts* do follow or Answer thereto, as those words speaking of Election, *the rest were blinded*, *Rom.* 11. 7. does shew. Gods first Act (which his heart is upon) is his *choice*; and those *left out* therein are called *the rest*: As when the choice of some are first culled out of an heap, those that remain are the Rest.

The

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The first Act of Election is *ad finem*: Thus *Acts* 13. 48. *As many as were ordained to Eternal Life, Believed.*

2. To the *means* to that end, as in 2 *Thess.* 2. 13. *Through Sanctification of the Spirit, and belief of the truth.* Whereinto Christs death and Redemption is also to be taken in.

Now how the first of these is to be referred unto Man, considered before the Fall, as the Object of it; and the latter unto Man as faln, as the Object of it: As likewise how there are two Acts towards those. The [*Rest*] whom vulgarly we call Reprobates, that answer unto these Two of Election, I have in a former Treatise handled.

The one is a bare, not ordaining them unto that ultimate Glory, which is *the End*, Viz. *Gods being all in all to them*, as 1 *Cor.* 15. 28. The other a withholding from them these effectual Means, after, or upon foresight of their Fall. Such means, as through which he ordained his Elect to come unto that Glory, denied to those other; which Act it is the word Reprobation doth *properly* denote.

In the first they are considered as unfaln (I express it so indeterminately, unto them whether as Created or Creabiles, or that were to be Created) and so that ultimate Glory, being supernatural to the Creature by the Law of Creation, that Glory was Gods own propriety, which he might dispose of as his own at free pleasure. In the other Act of denial of the effectual Means, they were considered as faln into sin, and therein justly denied those effectual means by which the other are restored out of that Estate.

Now my business in this first Branch, is an Exaltation of Election Grace, in respect of these its two Acts of Grace shewn in Election, through the help of a comparative disparity of the two Acts of Electing Grace, with those correspondently opposite Acts of Reprobation, in their aspects unto either State.

1. Compare we that Act of Absolute Ordaining them unto that ultimate Glory, as viewed without the consideration of the faln Estate, with that other of simply not ordaining the [rest] to that Glory.

Tis true, concerning either of these, that there is in both a Pure Absolute Act of Dominion exercised, even in his not-Ordaining those unto that Glory, as the End, as much as Electing these other unto that Glory. For that Glory is wholly supernatural, and purely Gods own. And I may here apply that speech of *Dominicus Bannies*, *Est manifestatio maximæ libertatis, quam habet divina voluntas circa dispensationem bonorum supernaturalium, quæ maxima est perfectio Divina.* In the bestowing therefore of this supreamest Glory, the greatest liberty of the Divine Will is seen. And as liberty and Freedom is most conspicuous in it, so answerably, a Love supereminent. Insomuch, as let us suppose God should by another Decree bestow never so many and so great *Good things* on these, and yet not this superlative *good* of super-Creation Glory; the bare denyal or omission of this were an Act of hatred, in respect to a meer comparison of that Love in that ordination of others to that Glory. I conceive, that the instances of *Jacob's* Election, and the denial to *Esau* of this ultimate blessing, do most properly and pertinently hold forth the difference of these two bare Acts of Election to Glory, and the Negation of it, as to what God doth towards men, considered as afore the Fall, even as *Pharaoh's* instance in the same, *Rom.* 9. was alledged of Men considered as faln and hardened; and therefore the Apostle saith, upon occasion of this example, *Whom he will he hardens*; whereas in the Estate of the Example of *Jacob* and *Esau*, he here useth this gloss of his own upon it; *Being yet not born, nor having done good nor evil*; that is, as they were purely and abstractly considered from any *sin* or *guilt* any way contracted, as also before they were born: Our birth being that which brings us into an actual and visible Residency in this World. And unto this he applies that in *Vers.* 13. Jacob *have I loved, and* Esau *have I hated*, thus in the Type alledged, signifying Men unfaln. Now God ordained *Esau* (in the Type) to many good things, and great blessings, as in *Isaacs* blessing of him, *Gen.* 27. 39. 40. *Behold, thy dwelling shall be the fatness of the Earth, and of the dew of Heaven from above*, &c. But

that

that which was the *bleſſing indeed*, this, *his Brother* (here ſays) *had taken away*, *Verſ.* 35. which was that by Election (which we are upon.) And thus did God without the conſideration of the Fall, ordain his choſen to that Supercreation Glory, though he denied [*the reſt*] that great good. He yet did purpoſe to ordain them to other good things of an Excellent Nature and Kind, as *that Creation perfect Holineſs* which was Gods Image, and the Dominion over all the work of his Hands, which *Adam*, and in him, we all were appointed unto by the Law of his and our Creation; which Condition, we all predicate as a compleat hapineſs: But ſtill this was not that good we ſpeak of, not that Glory in which God becomes All and in All. And although, unto ſo great a good, all Men were in this manner made heirs of, yet that will hold true which was ſaid of *Eſau*, in compariſon of *Jacob's* Portion, *Eſau have I hated*; and in that compariſon, Election to that ſupercreation Glory only hath the name of Love. And I underſtand the purport of thoſe Speeches thus; That there was ſo vaſt a difference put, and ſo great a love caſt upon the one, and ſo tranſcendent, as that comparatively the other was as *Hatred*: I underſtand it, I ſay, that this Love was ſo infinitely high, as that it made all other Love, and that Love to all Mankind in their Creation, to be but as no Love, *no Glory* (as the Apoſtle ſays of the Law in compariſon of the Goſpel which excelleth) yea it was as *hatred*. And thus I am taught to underſtand that hatred may be underſtood of a leſſer Love when ſet in compariſon with a Love farr exceeding: As when our Saviour ſpeaks of what Love ought to be beſtowed upon himſelf ſo deſervedly above what to Father and Mother, he ſays, *If ye hate not Father and Mother, ye are not worthy of me.* Hatred there imports, not barely a leſs loveing, but alſo ſerves to expreſs, and ſet out how great a Love that muſt needs be, and ought to be, that ſhall only deſerve the name of Love, in compariſon unto which, all other Love of what is, and ought to be in other reſpects, the higheſt Love amongſt Men (for we ought to Love Parents and Wives above all other Relations on Earth) ſhould be accounted hatred, and that whilſt we thus Love them, we muſt but Love them, with a Love ſo far below that Love we owe to Chriſt, as it muſt be but an hatred of them in collation with that towards him. thus. And thus in like manner to magnifie the Love he beareth his Elect (*Jacobs*,) he termeth that Love he beareth all others of Mankind, but *hatred*.

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Thus Vaſquez *and* Eſtius. *Habet ſe ad modum odientis, quod aliquid donum qui uni dat, alteri non concedat. Deus amat omnes homines in quantum vult aliquid bonum omnibus in quantum quibuſdam non vult hoc bonum nempe vitam æternam dicitur eos odio habere.* See Arrowſmith pag. 314. and Daven. de Electione p 177.

And the comparing alone of this Supernatural good with all other good things, God did beſtow either on *Adam*, or on Men after the Fall, in Gifts Supernatural, as enlightnings and taſtings of the Powers of the World to come, &c. or outward Bleſſings, the Glory and Happineſs ſuppoſe which millions of Worlds could afford, might alone be ſufficient to enlighten us in this Argument to magnifie electing Grace by. I may ſay, That if all the common Mercies and Favours of all or any ſort that God hath ſcatteredly vouchſafed to and among all men, were heaped upon one man alone, and he made the Poſſeſſor of them, they all would be found too light in the Ballance with the Endowment of this Eternal weight of glory on us, and ſo light, as that they will be allowed no better account than of hatred; and it is a big word to be ſaid, *This*.

'Tis true indeed, that commonly men do not diſcern or conceive of the greatneſs of this Election priviledge made without, or afore the conſideration of the Fall, but by the Fall and the miſery they are brought into by ſin. Yet in this other way of Compariſon I have now made, theſe other good things forementioned muſt be acknowledged (if taken in by us) to be a moſt piercing and accommodate way to aggrandiſe it by: I ſhall further urge this Comparative of it with this Suppoſition made concerning *Adam*'s ſtate and condition. Suppoſe we that *Adam* and all men had ſtood to this day (and to illuſtrate things we may make Suppoſitions of things that were never, but might have been as Chriſt, does *Luke* 10.13.) and not only ſo, but ſhould have ſo continued for ever; and that God, out from among them had elected ſome to that ultimate Glory and Kingdom we have been ſpeaking of, whom he had taken up immediately into it without Redemption, &c. whilſt thoſe others ſhould have enjoyed but that holineſs and happineſs they were created in, and continued in ſtill upon

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Earth, ſuch as *Adam* and *Eve* themſelves did, which is the Opinion of many Divines, he only ſhould have enjoyed. What an infinite difference would this have been? as much as of an earthly and heavenly State. And thereby even all along, during that eſtate ſo continuing, there had been an infinite illuſtraſtration given unto that heavenly Glory, in that a compleat happineſs on Earth, in enjoyment of God had, as a lower way been extant, infinitely ſhort of that heavenly Glory Election had deſigned ſome of them over the Head, as we ſay, of that Earthly State.

But further, if we withal ſuppoſe (as *de facto* it was) that all this holineſs and happineſs in *Adam*'s State did mutually depend upon the changeable vertibility and ſlipperineſs of Free-will, lyable to fall, and ſo to forfeit it all in the twinkling of an eye, by admitting one ſinful thought, whereas in that firſt Act of Election we have been ſpeaking of, this ultimate Glory was immutably and unchangeably endowed upon thoſe God foreknew; and ſo whereas that other holy and happy ſtate hung but as a Comet or Meteor, wavering in the Air, this Gift of Glory was fixed in God's heart towards them, as the Sun is in the Firmament, as *Pſal.* 89. whereas the other were not liable only to fall, but *de facto* would have faln (even as *Adam* alſo did) at one time or another. What an infinite Favour and Grace then was it aforehand to enſure this Victory of his Elect? whether fall they, or not fall, they lye under an unchangeable Decree.

Again, Under this Head the Compariſon comes in between God's intention of our Salvation, as his End in Election, and of Mens Damnation in the point of Rejection.

'Tis true, that in his Decrees of either, his own Glory is the Supreameſt End in both Decrees, but yet in the point of Election, the Glory and Salvation of the Elect themſelves, is an ultimate End, which his heart is directly and abſolutely ſet upon. An End ſimply and for it ſelf deſired by him, as which his Soul ſingly and abſolutely delighted in, for and in it ſelf: Whereas in Reprobation the Caſe is otherwiſe; Damnation is the End indeed of the Perſons, yet no otherwiſe, but as Death is ſaid to be the end of Life, which is indeed the Iſſue, the *Terminus* which Life expires into; but 'tis not the End for which we live. And accordingly God proteſteth of the Death of a Sinner, that he hath no pleaſure in it, that is, not ſimply for it ſelf. Every end of any thing is *optimum quid*, and the perfection of a thing: But Damnation is the Extremity of Evil, and the higheſt Imperfection; and therefore was not the End God prounded to himſelf, which he cannot be ſaid to make the Creature for. And therefore moſt aſſuredly the Matter of Election and Reprobation, is not ſtated well by thoſe who ſay, That Mens Damnation and Reprobation, and Mans Salvation in Election, do ſtand in a like Poſture or Reference in God's intention, that is, intended by God upon like terms, for his own Glories ſake.——No there is an infinite difference; for beſides the Tendency which our Salvation hath unto his Glory, it was alſo intended by God ſimply and directly in it ſelf, as his End, though inferiour to his own Glory; but that of Damnation was never intended by him for it ſelf, as an End which he delights in.

Cum æterna Damnatio non ſit finis hominis, ſed tantum extremum τὸ ἔσχατον, ut vocant Græci, omnis finis eſt optimum quid et perfectio rei: Damnatio autem eſt extremum malum, & ſumma imperfectio, & ultimū malum ut mors eſt terminus vitæ, quæ non tamen eſt finis vitæ. Kecker. Syſt. Theol. lib. 3. chap. 3.

This for the Act of Election, conſidered as afore and without the Fall, and a Comparative of that Glory denied in that Act unto thoſe God paſt by, with all the other good things God did or might beſtow upon them.

But it pleaſed our God permiſſively to Decree thoſe Elect to fall together with the reſt, as for many other holy Ends, ſo for this one eſpecially that reſpects the matter in hand, that we might diſcern the difference of immutable Holineſs running along with Glory which Election brings unto, 1 *Epheſ.* 4. from that of Created Holineſs; which if we ſuppoſe Man had not faln from, but ſtood by, his free-will Grace had not been ſo manifeſtly deſcerned, but the Glory of it would have been obſcured and attributed unto mans Free-will, and not the Grace of Election.

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I therefore Secondly come to a compariſon of the Acts of *Election* and *Reprobation*, as they were framed for and reſpected mans Faln Condition.

Now this firſt purpoſe unto this ultimate end, though it ſtand firm, yet it cannot bring unto that Glory, but by new Means, and ſuch as muſt be ſuited to bring ſinners to God. And hereupon that firſt Decree to Glory out of Abſolute Dominion, will not now ſerve the turn: For without Faith and *Holineſs no man can pleaſe or ſee God:* And without theſe God ſtood as peremptorily reſolved none ſhould ſee his Face, as he did to that other, to bring us to that Glory: And therefore a Decree of theſe new Means are neceſſarily required. For though God ſhould have taken (as he might) his Elect, by the firſt Decree, immediately out of that State of Creation, with that holineſs they were made in unto that ſupream Glory, yet that holineſs then, though perfect in its kind, was never ordained as a means to that Glory, *viz. the Kingdom of the Father*, as Faith on Chriſt and Holineſs flowing from thence now are: For that any thing ſhould be a means unto Glory, depended upon an ordination of God and an ordering of one for the other. And this ultimate Glory *the Kingdom of the Father*, & *God being all in all*, ſhould never have gone by *Works* only, which was *Adam's* Covenant; So that if we ſhould ſuppoſe that act of his Grace had purpoſes and ordained to take up theſe his Elect unto Glory, out of that State of Holineſs by Creation, (ſuppoſing *Adam* alſo not to have faln, but to have propagated that Holineſs to his Poſterity) yet the Holineſs of that Covenant had not been an influential Means to that Glory, but was thus far, and upon this account neceſſary, yet indeed it muſt have been continued; For if it had not, then Guilt had ariſen, and ſo a Barr unto that Glory; ſo that indeed it was a requiſite, *ſine quo non*, but not a Means of influence by that Covenant, no more than Creation it ſelf was. Well, but now upon the Fall, there is an Abſolute Bar to Glory, the Elect are faln into the Demerit of the Contrary, of Hell and Damnation, as well as thoſe others which the Scripture calls the *Reſt* or the *Refuſed*.

Hence therefore, if the Elect be brought to Glory, conſidered as faln, there muſt be *New Decrees of Means* in order to that end: Chriſt muſt become a Redeemer, a Redeemer from ſin, to remove that Demerit; and then on our part, Faith on him, and Repentance for ſin (in which two our *calling* conſiſts) are ordained to be given them to bring them to Salvation. When thoſe means came to be Decreed, it will be tryed whether his firſt purpoſe of *ordaining* the Elect to Glory be firm or no. In the Apoſtles words, *Rom.* 9. 11. Now when they are conſidered as faln, whether God will now in this neceſſity (as abſolute as the former) further ſhew forth his Love in giving Chriſt, as a Redeemer, and effectual calling to you, not at all, proceeding therein by works which our firſt Creation Covenant proceeds by. And if faln man would have attempted to perform, he could never have obtained at God's Hands, to call or work Repentance in them.

Now as to the magnifying God's Grace in his ordaining to give his Elect thoſe *new Means*, after the Fall, theſe things may be conſidered.

1. When the Decree of thoſe means ſhould come to be made, there was and muſt have been a New or Second Election, or renewal of that *firſt Act* of Ordaining to the End: As often after the miſcarriages of the Elect, the Scripture ſpeaks, *Iſaiah* 14. 1. *For the Lord will have mercy upon* Jacob *and will* [*yet*] *chuſe* Iſrael. And as for the thing it ſelf, it's no abſurdity to ſay, that God in continuance renews his Acts of Election every moment; but here there was a neceſſity of it, a neceſſity at leaſt of another Act to be added to the *firſt*, Namely, *that* which Divines moſtly appropriate the word *Predeſtination* unto, as they diſtinguiſh it from Election ſimply conſidered, which, ſay they, more ordinarily imports barely a choice unto the End; But *Predeſtination* to be an ordaining *of means*, and through theſe means unto the End. And therefore now there needed a new further extent of Love and Mercy, not only to continue his reſolution to Love, notwithſtanding the Fall, but to contrive the means of carrying them through to Glory notwithſtanding that Fall. And upon and for this Act it is, and upon occaſion of it, that the Scripture ſo celebrates the Love of GOD. *GOD ſo loved the World, as he gave his only begotten Son,*

BOOK III.

namely, as a *Redeemer*, John 3. 16. and 1 *John* 4. 10. *Herein is love, not that we loved GOD, but that he loved us, and ſent his Son to be the Propitiation for our ſins.* And herein the ſtrength and *firmneſs* of that firſt Act of Election appeared, and ſhewed, that God was ſo reſolute therein, that nothing could diſſolve or alter it. And thus by this order of Decrees (which in the former Treatiſe we ſhewed) and by this Second Act, the Grace of Election comes to be the more magnified.

2ly. That together with this New Act Ordaining to theſe means, there was a denial of giving the ſame unto the [*Reſt*] to whom he had alſo denied Glory afore in that firſt Act of Preterition. And this ſecond Denial of the means to be made with ſo manifeſt a difference, doth mightily enhance Electing Grace, *Matt.* 13. 11. *It is GIVEN TO YOU to know the Myſtery of the Kingdom of Heaven, but to them it is not given.* And how given to them but by and from Election? *The Election obtained it* [*whereas the reſt were blinded*]. As alſo Chriſt, *John* 10. 26. *Ye Believe not*, (which is the means to Salvation) Why? *Becauſe ye are not of my Sheep*, Namely, by Election; alſo *John* 6. 64, 65. *But there are ſome of you that Believe not, for Jeſus knew from the beginning, who they were that Believed not, and who ſhould betray him.* And he ſaid, *therefore ſaid I unto you, that no man can come unto me, except it were given unto him of my Father*, compared with *John* 13. 18. *I ſpeak not of you all, I know whom I have choſen, but that the Scripture might be fulfilled, he that eateth bread with me, hath lift up his heel againſt me.* Where the Reaſon of giving Faith is plainly reſolved *into Election* (and is not choſen unto Apoſtleſhip, that is there meant but unto Salvation before the World) and exemplified in the inſtance of *Judas* there brought, as alſo of thoſe others ſpoken of in that *6th.* of *John*, which enjoyed the beſt and moſt powerful outward means (Chriſts Miniſtry) that ever was or ſhall be; but it was *Election* that put the difference, by which they were made Chriſts Sheep Originally, and which Ordained to give the other Apoſtles ſaving and effectual *inward means*, and workings of Grace over and above thoſe outward means vouchſafed.

And this is amplified as the former was by this, that as in the firſt Act of Election, though God gave that Holineſs that was by Creation, due, or to be due unto thoſe of *Adams* Poſterity, ſuppoſe he had Propagated, whom yet he had denied that Supream Glory unto; or did Ordain that Creation Holineſs to be a means to that Glory: So here with this ſecond Decree of his Elect to *ſaving means*. God indeed anſwerably ordains to give the beſt of good things that in this World men are capable of, unto many of thoſe [*the Reſt*] which are yet ſhort of true Faith and Grace. He gives them Spiritual gifts, unto the *Rebellious* alſo, as he ſays in the *Pſalmiſt*, *Enlightnings*, *Taſtings of the Powers of the World to come*, which are given indeed, *that men might be ſaved*, as Chriſt ſpeaks of his Preaching, which are an outward means to Salvation, *John* 6. That is, *They have a tendency to Salvation*; Even as Chriſt's Miniſtry (as himſelf witneſſeth) tended to the Salvation of them that heard thoſe things. *I ſpeak* (ſays Chriſt) *That you might be ſaved*, but yet they have *not Salvation in them*, or accompanying them, and annext to them, as *Heb.* 6. 4, 5. and *9th.* compared, true Grace is ſaid to have. And GOD doth this, to illuſtrate by this difference, his Electing Grace in giving ſaving means unto his Choſen.

3ly. Let us compare the Grounds of thoſe *Acts* themſelves, *viz.* The Decree to give effectual means to the one, and the *denyal* thereof to the other, let us compare I ſay theſe two together, and ſuch a difference appears, the Grounds or Foundations of doing the one, and the other, as will ſerve greatly, yet more to inhance the Grace of God in this Act of Election to the means through that compariſon of thoſe ſeveral grounds.

The Foundation of his Decreeing his Elect to thoſe effectual means, proves ſtill to be as pure an Act of Dominion, and ſo out of meer Love, and Grace, as much as was the former Act of *Election to the End*, and with a ſuper-addition of mercy to it, yea, and further degree of Dominion exerciſed therein; whereas on the other hand, the ground of his denial of thoſe means to the other conſi-

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dered now as fallen, becomes not an Act of pure Dominion, but of *Juſtice*, though put forth by his Will. Chap. 2.

And how from this compariſon of theſe two, there accrews that which will yet magnifie the Grace of Election, I ſhall ſhew after. I ſhall have firſt cleared and explained the Premiſes.

That Gods denial of effectual means to thoſe we call Reprobates to bring them to Salvation, after Man is conſidered as faln, is not as then an Act of pure Dominion, Soveraign Dominion, but hath a *jus ordinatum* in it, which juſtly may move him thereunto.

It is true indeed, thoſe that hold all Acts of Election and Reprobation to have been after the Fall conſidered, they do in this reſpect make *Reprobation* an Act of pure Dominion, Namely, that if the Enquiry be why he choſe thoſe and thoſe, and not the others, and why he Reprobated, when he might have choſen them whom he caſt away; And on the contrary, have caſt away whom he choſe, according to that, *I will be merciful, to whom I will be merciful, and whom he will he hardens*; and in ſo doing (ſay they) God lookt not at all at Sin as the Motive to his paſſing by thoſe individual perſons he did paſs by: And though this be true, yet I withal muſt add, that there remains ſtill this difference, that Sin and the loſs of Holineſs man had before the Fall, did bring in a deſert to be Reprobated, and to have the means to bring men effectually to Salvation denied them, and this none can deny. And therefore it is acknowledged by ſome, that though ſin is not *Cauſa reprobationis*, take the Act, *Eſt tamen cauſa reprobabilitatis.* *Wollevius* Lib. 1. Cap. 4. Can. 5.

And further that efficacious means ſhould be withdrawn, is from their ſin, they being now faln, according to that of Chriſt, *leſt they ſhould ſee with their eyes, &c. Matt.* 13. 15. For the Fall foreſeen, did from the firſt preclude them from thoſe means, for it brings in a want of all good, and poſſeſſes the whole of the heart with the contrary unto all thoſe means, ſo as God ſhould not have needed to exerciſe any Act of Dominion, unto the perſon thus fallen in this denial of means; for the guilt and power of ſin in the heart do preoccupate and prevent, or rather prepoſſeſs the room of thoſe Principles, which are now to be the means of bringing men to Glory; ſo as although *as to the Perſons*, whom after the Fall viewed, He Reprobated, whilſt he choſe others to thoſe means, there was indeed a Dominion exerciſed, yet as to the *thing denied*, there was not a pure Prerogative exerciſed, but a *jus ordinatum*, concurred with it, and was mingled with it; a juſt Cauſe or Reaſon, *de jure*, or in right for God ſo to do; and this is a certain truth, that not to grant a thing *De Novo* or, anew, that is, by a forfeiture excluded and debarred to be given, is not a meer Act of denial thereof, or pure Act of Prerogative, for there is deſert in it, why it ſhould be done, but this is the Caſe in the Point afore us. And I ſpeak thus of it, although they forfeited in *Adam*, what indeed was leſs in ſome reſpects, than is required now, as the means to bring them unto Glory, yet in ſubſtance it is the ſame Image of God that was Created then, that is, Created now. Yet ſo, as by the guilt of that loſs there aroſe a juſt prohibition in Law againſt the giving of new means to bring faln Man to Salvation by, without a new interpoſition of Soveraign Grace.

So as now the working of that Grace and of Holineſs in us, that are now Ordained to *be the effectual means having* Salvation in them, as the Apoſtle ſpeaks, *Heb.* 6. 9. flow all purely and immediately from Election, and the fruits of it, yea, and become an Act of higher Dominion, than was exerciſed in that other, *to the end* and that not only becauſe *that all is a free gift*, as *Rom.* 5. 15. 16. in this reſpect, that there was *an* utter want of Power to bring forth ſuch efficacious Acts unto Salvation, yea, a Principle contrary unto all the Works of Grace; but alſo in this, that there was a deſert to the contrary by a Law, even the Law of our Creation; ſo as now there muſt be an overruling Dominion of Grace exerted to work them. *And now its not in him that runs, nor in him that wills, but in God that ſhews mercy*, which is ſpoken in reſpect to the means of Salvation: And indeed all the withdrawings of thoſe means after the Fall are to be conſidered as *judicial Acts* in God, as leaving them unto Sins and Damnation following thereupon: Theſe are all

Book III. along after the Fall *Acts of Judicature*, on Gods part, and his Decreeing of them, or diſpoſing of them foreſeen, are to be put unto the Account. And as God Decrees not to Damn, but only for ſin, ſo he Decrees not to withdraw the inward means of Salvation but for ſin foreſeen.

Hence therefore for God to chuſe to the means effectual to bring to Salvation his Elect conſidered as faln, there is a *jus Abſolutionis* in it, hightened to the higheſt. But in *Reprobation*, not to give them to Man faln; there was what ſhould move him to it, and a Juſtice in it.

Now if this ſecond Act of Election unto the means, be thus an Act, *Juris abſoluti* in the higheſt kind, which the other is not, as by the former Comparative appears; then how may and ſhould we afreſh magnifie the Grace and Love of God ſhewen therein? If God had in Decreeing to give thoſe effectual means, gone by a *jus ordinatum*, or a Rule, or any thing revived in us, that ſhould have deſerved the giving thoſe means, as our *Running*, or our *Willing*, as Motives to beſtow them, then the Dominion of *giving them*, had gone by a *jus ordinatum*: And then it had gone by Works, and had not been *of him that calleth*; Namely, out of his pure Dominion, as that oppoſition declares in *Rom.* 9. And then his Grace, and Love, would have been leſſened in this Act. But being otherwiſe, now the purity of the Glory of Grace continues ſtill as high, and ſhines as clear and glenous, as in that other Act of Election *to the end*, yea, higher, for the Reaſons given aforeſaid. How then ſhould this Love and Grace be magnified by us in this ſecond Act of Election, by theſe conſiderations.

1. For where more of Dominion is, and appears in an Act, that is, an Act of Grace, there is the more of Grace ſhewn therein; For then it is Grace Abſolutely and every way Grace, when there is nothing obliging or moving thereunto in the leaſt; and Grace is then Grace when it is every way Grace, and kept free of all Obligations or encouragements that are from us. It is not only the greatneſs of the gift, that ſets out the Grace, but the *freeneſs* and *abſoluteneſs* of the giving and beſtowing of it; now where there is the more Dominion, there is the more liberty in the giving, and the more freeneſs, and ſo the more Grace in it. Kings are ſaid in their gifts to be gracious, becauſe they have ſo high and Soveraign Dominion, and free from Obligations to their Subjects. The glory of Grace lies in Freedom, when it is *mero motu*, as the ſtile of Kings in giving gifts doth run.

2. In that former Act of Election to the end, towards us as not faln, but *Creabiles*, or as conſidered *in creating* appears, (as it was indeed) an abſolute Dominion, becauſe in Beſtowing it, God beſtowed purely *what was his own*. And wherein there is *maxima libertas*, as out of *Bannies* was ſhewn. And beſides the greatneſs of the Dominion, its being a Deſtination, ſo great a Glory doth inhance it. For think with your ſelves, a thing *out of nothing*, *Decreed to be created*, *and then created*, *and whilſt it is yet nothing*, could no way be conſidered to have any thing in it to move or oblige, but yet ſo as ſtill there was nothing contrary, which could be viewed therein. If you will ſay it was ſimply in the Power of God and the Soveraignty of God to Ordain this, but yet there was no bar to hinder the procedure of it, and yet put in a Caveat, or Plea againſt it in the leaſt, but where ſin is, (as in Man conſidered as faln) there is a Law utterly to the contrary as was ſaid, and therefore 'tis a higher Dominion to remove thoſe croſs bars, to Anſwer thoſe Pleas, and over-rule and give means to faln Man to Salvation anew, than to Ordain to the End at firſt; and therefore it is the Scripture ſets forth by this the Love of God to us, that *while we were ſinners Chriſt died for us*. *And ſo God loved the World, that he gave his only begotten Son, and the like*; which were but means to ſave Man faln.

3. There was in that faln Condition when it was in view, *Cauſa reprobabilitatis*, a Cauſe to *have been Reprobated*, not ſo in the former Act: A reprobability there was to the denying of all means for the future, and ſo of Salvation it ſelf. For without theſe means, none that were faln could be ſaved,

and

and there was the ſame provocation to deny it to thoſe the Elect, conſidered as now faln, as was to the other, if the Dominion of Grace and Love, had not ſtept in. And therefore in *Iſaiah* 41. *Verſ.* 9. 'Tis ſaid that when Gods Law choſe thee, *He might have caſt thee away. Thou whom I have taken from the Ends of the Earth, and called thee from the chief men thereof, and ſaid unto thee, Thou art my Servant, I have choſen thee and not caſt thee away.* Of which ſpeech there may be a double meaning. 1. That God was immutable in his Love, *that whom he had ſo choſen, he would never caſt away*; Or, 2. That when he choſe them, it was Free to Him, and he might as eaſily have laid them aſide. It was to him but as a man would turn a Key one way or th'other, to lock, or unlock. It was but ſaying, *Yea, or no, I know you, or I know you not.*

Chap. 2.

CHAP.

CHAP. III.

The Infinity of Grace in Electing us, further evinced by a Comparative made in reſpect unto the Perſons Refuſed and Elected, as conſidered in the Common Condition of both, and the Circumſtances which both ſtand in Of their firſt Condition in the poſſibility before the Creation, as then view'd by God, repreſented in his Infinite Mind, the Elect were ſeparated from the others rejected.

THIS for the firſt Head of comparing the Acts themſelves; my next is a Comparative of the Perſons *Elected* or *paſt by*, as they are conſidered in their Conditions or Circumſtances out of which they are choſen or refuſed. And for this my Text is 2 *Theſſ.* 2. 12, 13. *That they all might be damned, who believed not the Truth, but had pleaſure in Unrighteouſneſs. But we are bound to give thanks alway to God for you, Brethren, beloved of the Lord; becauſe God hath from the beginning choſen you to Salvation, through ſanctification of the Spirit, and belief of the Truth.*

Thoſe words [*but for you*] are a Diſcrimination and Exception of theſe from others, whoſe Condition he had declared in the immediate Verſes afore; *Verſe* 11, 12. in theſe words, *And for this cauſe God ſhall ſend them ſtrong deluſions, that they ſhould believe a lye. That they all might be damned, who believed not the Truth, but had pleaſure in Unrighteouſneſs.* And that Election had put in that [*but*] and made the difference: So ſtirring them up to thankfulneſs by his own giving thanks on their behalf.

'Tis true, the Condition of thoſe conſidered as faln into ſin, is the Matter here compared, yet is it in a ſpecial manner pitching the Compariſon upon the Condition of Perſons. I therefore take it for a ground work for what concerns a Comparative of Perſons, whether conſidered as faln, or without the Fall; No Scripture adequately comprehending both: Yet upon occaſion of handling the Compariſon about the ſtate of man faln, I may extend it to either, and begin it higher with that afore the Fall, which other Scriptures warrant the Truth of, as our Divines have defended it out of *Rom.* 9. and other places.

1. The ſtate of Elect and Non-elect, afore or without the conſideration of the Fall, is that of *Creatureſhip* ſimply and abſolutely conſidered, wherein God in and at his Decree for Creation, whilſt he was determining to Create, and viewed the whole Crop of them a growing up, but as yet in his purpoſe and will to Create them, his gracious good Will did, together with that his Creation Decree, both of thoſe he elected, and of all things elſe, put forth that *Election purpoſe*, pre-ordaining them to be the firſt Fruits of his whole Creation, ſetting them apart for himſelf, and conſecrating them unto the higheſt Communion with himſelf, and of ultimate Glory above the reſt of their fellow Creatures: And thus, but as conſidered as Creatures, though in their kind wherein they were to be created——.

You have this foreſaid Expreſſion in the Apoſtle *James*, *That we might be the firſt Fruits of his Creatures*; and put we all the Particulars that do follow together, and the *Aſſertion* will come out of them.

1. It

1. It is the whole heap or harveſt of the firſt Creation, as ſtanding on the ground afore him, he means by Creatures, whereof theſe are ſaid to be the firſt Fruits: For it is the Saints univerſally, all of them, that are as the firſt Fruits, ſevered and differenced from the reſt of God's Creation, as univerſally taken, and not of ſome ſpecial Saints of that Age, the firſt Fruits of other Saints to come, as *Vorſtius* would have it. Chap. 3.

2. The firſt Fruits were in their Original Condition, but of the ſame that other their fellow Fruits were of, and were conſidered but as ſuch in themſelves; only were by God's choice conſecrated to himſelf in a ſpecial manner, becauſe *the firſt*; as the firſt Fruits of their kind.

3. Theſe in *James* were made the firſt Fruits wholly by a Free Election or Choice of them; but thoſe other firſt Fruits were thoſe that were *firſt* by Natures production ſhot forth out of the Earth, and then conſecrated by God: But that theſe Perſons ſhould be the firſt Fruits, was the whole of it meerly from a Choice made of them, from a ſpecial love and good will, calling and ſingling them forth out of that common Creature Condition, that which they were by Creation. And the Text inſinuates thus much, even God's ſpecial good will to have been the Cauſe, as the immediate words afore do ſhew, *Of his good will he begat us, that we might be the firſt Fruits. What will?* that εὐδοκία, (whereof *Eph.* 1. 5.) That ſpecial good will, from whence their being *begotten again*—— and their being *the firſt Fruits*, which is the End and Iſſue thereof, and all do flow. And indeed, the reaſon of the thing it ſelf would carry ſo much: For it is Election from Eternity that moulds all, orders all, to the main End thereby aimed at, and ſo muſt have done this, and it could have no other Original it depended on.

4. Then ſurely that ſpecial good will and choice muſt be ſuppoſed to have taken them up as viewed in the common Condition of Creatureſhip: And it muſt not be ſaid that this their Election was only (in the order of Act) after the Fall; but he climes up higher, and places it from the firſt, with that of their own and others Creation, out from amongſt whom, and conſidered ſimply at Creation (together with the reſt of their fellow Creatures, whereof, as ſuch, they were to be the firſt Fruits) it was they were choſen. And why elſe doth he ſay of the Creatures or Creation? And not of Mankind. Why not of man faln, but of the Creation? And the firſt Fruits of the whole firſt Creation? This doth at leaſt import that they were choſen the firſt Fruits, as early as they and their fellow Creatures, conſidered as Creatures, and decreed to be Created. So as theſe two Decrees of Creating all things, and Electing of theſe with the firſt, muſt at leaſt have been Twins of the ſame Birth at once brought forth, for they have mutual reſpects of Creatureſhip and firſt Fruits one to the other, and are as old one as the other. And what is ſaid to be the firſt thing compared with other things, muſt be ſuppoſed to Exiſt from the firſt, with thoſe they are compared unto. And therefore theſe two, Creatures and firſt Fruits, had the ſame Order in God's Decrees; and thoſe two Acts and Decrees are allied (and akin, and aſſociated more than any other) comported and connext together.

5. Add this alſo; That the firſt Fruits were not ſtiled the firſt Fruits of the reſt of the kind, when corrupted and proved rotten.——Not of a Basket of *Ezekiel*'s bad Figs, ſo bad as they could not be eaten. No, it were moſt improper to inſtitute ſuch a Compariſon: It relates therefore to the Creation of all things, when viewed in his Purpoſe and Decree, as Good, (as after the Creation perfected, God did view them and approve them) and ſuch likewiſe in his intuition of them in his Decree and purpoſe ſuch to make, and under that view ordained theſe in the Iſſue to be made ſuch: And therefore this doth refer to a Decree made of them at that of the Creation, and that then it was God did will them the firſt Fruits.

If it be objected, That he ſpeaks there of what they are made by Regeneration, and not of God's firſt Decree and Regeneration, ſuppoſing their being ordained the firſt Fruits, and upon the conſideration of the Fall.

I Reply. It is true indeed, he ſpeaks not expreſly or immediately of what his Decrees were; but it muſt be ſuppoſed, according to what was ſaid even now, that they are the Moulders and Framers of what is in the Event. Secondly, 'Tis true, that in the Execution or Performance of the Decree, they became not actually the firſt Fruits, but by Regeneration, which ſuppoſeth them faln; and yet this the ultimate End of being the firſt Fruits, may and was notwithſtanding (according to the former Arguments) intended with the firſt of their Creation with other Creatures,

Now this of their being the firſt Fruits, is eminently and emphatically in the Text ſet forth, as the ultimate End of all, ἵνας τὸ εἶναι, *To the end that they may be the firſt Fruits*; which End was firſt deſigned conjunct with the Decree of the Creation of the whole.

And although in Execution or firſt performance, they firſt became, at Regeneration, to be the firſt Fruits actually by this new Creation, and that ſuppoſeth the Fall afore, viewed (that is granted) So as their εἶναι, or *elſe Actual*, is the fruit thereof, yet their *Eſſe notitionale*, their being ſuch, might be, and was entended as the end of their Creation, and with the firſt of the Decree thereof. It is evident that the being the firſt Fruits, is here the End of their *Regeneration*, and yet intended and aimed at with their *Creation*, and his good will, that was from Eternity ingaged in both: But his Decrees of you to be the firſt Fruits, was the Primitive Decree, as of the End, and that of Regeneration, but as of the Means to accompliſh that End.——This the Means of Execution, but *that* of being the firſt Fruits of the Creation; thats the End. And indeed denotes the *ultimate* End, even that the performance of it will be next unto Chriſts; for 'tis to be even the firſt Fruits of the whole Creation, as he the firſt born of every Creature, and ſo in the Iſſue to be exalted and preferred unto the higheſt top of Glory, even above any of his Creatures, Angels or Men. And unto what a height the Priviledge and Dignity imported thereby will amount to, will not be known untill the latter day be over, and that we be eſtated into the Glory and Kingdom of the Father. *Matth.* 25. 34. *Then ſhall the King ſay to them on his right hand, come ye bleſſed of my Father, inherit the Kingdom prepared for you from the beginning of the World.* And it became *him, by whom are all things*, to joyn the Decree of Creating the Elect (as the Subjects of that Kingdom) and to Elect them therewith, as their ultimate higheſt End, and of their firſt Creation.

In Fine therefore, as to the Objection it ſelf, the Sum of my Anſwer, and the Series of the words is, that by Regeneration, which is Decreed after the Fall foreſeen, our being Gods firſt Fruits of all Creatures, which was Decreed at, and with that of the Creation of all doth by regeneration begin to be effected, in a Smaller degree of firſt Fruits in this life, and accompliſhed in Glory.

And ſo the contexture fairly ſtands thus, as if he had ſaid, that God hath Created us anew out of his Everlaſting good will, thereby to bring about that which was his great and firſt Deſign of all other, of making us the firſt Fruits and Glory of the whole Creation, and conjunct with his Decree of Creation of them, and all things elſe; and as ſuch viewed by him, when he firſt Decreed to make them as the ultimate End, he with their Creation had ordained them unto.

2. Let us advance the *Terminus à quo*, or the Objective Conſideration of us, out of which Election at firſt took us: Yet higher, *Mundus nondum conditus*, the World as yet not Decreed to be Created, muſt firſt be in Gods view, ere he put forth that Decree to Create it. For ſo in every Artificer the Frame and Model of what he purpoſeth to make, is firſt in his thoughts, 'ere he reſolves to make it. And by the Rule, aforeſaid, *viz.* that Creation and Election ran as Parallel Acts, there was, and in order of Nature it muſt firſt be ſuppoſed, that thoſe Elected were firſt in view, but as things he could both Create and Elect, under the view of *Eligible* and *Creable*; and the State of either things to be Created, and theſe to be Elected and Created, was but of *meer Poſſibilities*; To have a *Being* decreed them, as God pleaſed, whe-

whether yea or not: And ſo their State they were taken forth of, when firſt Elected, was the ſame with that which all things Created had afore the Decree of their being Created; meer poſſibles in reality of Creatureſhip, pure nothings every way, utter *Non-entities*, which yet God could Decree, and give an Exiſtence unto. Chap. 3.

When I ſay [*every way*] *Non-entities*, nor having a *Shadow* of *Being*: The meaning is, that not only they were nothing in that they were not yet *de facto* Created; for ſo the whole World, untill Decreed to be Created, was *nothing* in actual exiſtence; but that they lay afore God, as not yet ſo much as Decreed to be Created, and ſo had not a Being in Gods Decree, till that paſt on them together, both for their Creation and Election to Glory.

For the underſtanding hereof; we may with the Schoolmen, make a Threefold *Eſſe* or Being aſcribed to the Creature.

1. An *Eſſe actuale*, an actual Being, which is when 'tis Created.

2. An *Eſſe volitum*, which is a Being that lies in Gods will, which is the State of them after God hath purpoſed to Create them.

3. An *Eſſe Poſſibile*, which is a meer poſſibility, afore Gods Decree paſſed to have being, firſt *Decreed* it, and then to be by Creation *given* to it. Which lying in Gods power, in that he can, if he pleaſe, make it, or otherwiſe not, meerly lies in Gods underſtanding, in the Image or forms of it.

Now the State and common Condition of all Creatures, immediately afore God decreed to Create them, was this Latter only, which aroſe from this, That Gods Power preſented to his Infinite underſtanding, an Infinity of Shadows or Ideas, Images of Creatures, which he might make if he pleaſed, which yet he never did, or ever willed to make; And *the Number of theſe are infinite*, becauſe his Power is infinite to Create ſuch, and his Underſtandlng is infinite to faſhion and form up the Shapes or Images in his Mind, of all that his Power can effect. Man is narrow both in his Underſtanding and Power; and his Underſtanding may never have the Forms or Models of all that he is able to do, or make, for to enter into his thoughts. But with God it is otherwiſe; his Underſtanding being infinite, doth form up the Idea of all, and every thing his Power can effect diſtinctly. The State and Condition of theſe things, as they lay in Gods ſimple ſingle intelligence, the Scripture expreſſeth in ſuch Speeches and Terms as theſe, To *God all things are poſſible.*

Now the mediate State of all the Elect afore Gods Decree to chooſe them, being no other than this, of all things elſe, as they lay in a Capability to Creation and the Decree of it; and under that view of things poſſible only; they were objected or propoſed to Gods Will, both for their Creation and Election together; and Gods chooſing of them having been (as was ſaid) an immediately conjunct and aſſociated Act with Gods Decree to Create them, without a preſuppoſition of their being yet to be Created, much leſs faln. And that both theſe Acts Proceeded hand in hand together, or rather like Twins twined about together, and their hands embracing each other, not depending upon any other Conſideration or view that was had of them; this I ſay, being ſuppoſed true,

Hence it will follow, that the State of Gods Elect was of meer poſſibles, as immediately afore their being Elected, as other Creatures, or themſelves were, in reſpect unto Creation, and the Decree thereof: For it is certain, there could be no other State of things afore Creation was Decreed; Nor could the Divine Underſtanding have any other view of any thing, or all things, until his Will had paſt a Decree upon them, and given a *Fiat* to create them: And what could that be other than that which God's Underſtanding hath (now ſtill) in his mind, of things which he never means to create, and yet might if he pleaſed: And the ſame was the caſe and condition immediate of the Elect, unto Election and Creation both, until the Divine Sanction of his Will had come upon them: Till then they were meer appearances and ſhadows, as all things elſe were, which God might or might not chooſe and create. And till they lay in that indiſpoſed heap of things, about which God had made no determination at all, no, nor ever will make any, they float-

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ed in a meer vacuity and pure emptineſs, both as to Being or Glory: And look as his Decree to create gave his Elect, and others, a Being to come in due time, ſo his Decree of Election eſtated on them that Glory to come, and both immediately brought forth by theſe his Decrees, out of that meer Lump of Poſſibilities forementioned. Let the more learned Reader excuſe my ſo often repeating things (to the ſame effect,) it is for the weaker, their ſakes, that they may both underſtand and fixedly retain the Notion of it.

The proof of this, That God might have choſen others out of meer Poſſibilities, whom he hath not, nor never would, and ſo that they remain in their pure poſſibility to Eternity, may adequately be drawn from God's offer unto *Moſes*, *Deut.* 9. 14. *Let me alone that I may deſtroy them, and blot out their name from under Heaven: And I will make of thee a Nation greater and mightier than they:* And to be in their room a Surrogated People to him, as they by Election had been; for elſe he had not made up a ſupply: Yet this People God never did make, nor will make, but could have done. The like out of the *Baptiſt's* Speech, *Luke* 3. 8. *I ſay to you, God is able, out of theſe Stones, to raiſe Children unto* Abraham.

CHAP.

Chap. 4.

CHAP. IV.

Of the common condition of the Elect, and rejected in the faln Estate of Mankind. The Infinity of Grace toward the Grace Magnify'd by the consideration of their being segregated out of that General corrupt Mass, wherein they lay equally with others: Gods Infinite Grace in choosing us also discovered by the vast Disproportion of Number between the Elect, and the Rest.

WE have seen what that Act of Election without and afore the Consideration of the Fall doth afford.

Let us now descend unto what the Prospect of Mans Condition (as it lay also afore God, and was disposed of by him) considered *as faln*, will in the like comparative way, contribute to this Argument. And this the Scriptures do more inlarge upon, as that which doth far above the former magnifie the Glory of Electing Grace, and by so much more as the evil of sin Man is faln into; and the misery thereby doth exceed a State of meer *nothing*, or of no Being at all, or but meer possibility of Being. And here also that Quere of the Apostle hath its most eminent lustre, *Who made thee to differ?* 1 Cor. 4. 7. *GOD.* And what in God? *ELECTION, The Election obtained it, and the rest were blinded.*

And it is this Comparison between Elect and the Rest after the Fall; it is the Condition wherein the one or other are found in after the Fall, which is the chief and principal, to inhance this discriminating or differencing Grace, although the comparison of Number will follow us in this too.

Now the view of the Conditions of Men after the Fall, are reduced to Two Heads.

1. The Common alike Universal Condition by, and through the Fall of *Adam*; That all have sinned and come short of the Glory of God, as the Apostle declares. Or,

2. The several and more particular Conditions amongst Mankind upon the Fall, in their variety; as for instance, several Sises and Degrees of actual sins, and other Circumstances, which men Elect, with the Rest stand in, and were thereto foreseen, and disposed of by God, so to fall out when he then chose us through the means of Salvation; all and each of which, do tend to magnifie this Election *Grace.*

I. The Common Universal, and alike Condition of Man Faln. And to set forth the greatness of this Grace and Mercy, is the full and set scope of the Apostle in *Ephes.* 2. 1, 2. where speaking of their *Calling* (which is the *Looking-Glass of Election*) he presents them *alike dead in sins and trespasses*, as the whole bulk and Body of Mankind were in, *and these Elect ones*, Chapter, 1*st.* together with them, *We* (says he) *even as others*, that's his Comparative, as it is mine here, and those others were of such as God Eternally left in that condition, passing by them, and leaving them even as he found them, and by this he heightens the Grace, Love, and Mercy God had born to them, as the Cause of all this, *Vers.* 4. *According as he hath chosen us in him, before the foundation of the World, that we should be holy and without blame before him in Love.* And he concludes thereupon, *by Grace you are saved, Verse* 5.

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an infinite Grace manifeſted by this common condition of us with others. And although theſe things are ſpoken of them, of what they were at, and afore the time of their Calling, and in their Unregenerate condition: Yet this Act of Election we are now upon, that had Man faln for its Object, and the common condition thereof did take men, and viewed us at and afore calling them, they are found to be in and of this Act. The Rule certainly holds, that look what a calling God found us to be, in that Election viewed us. Which that paſſage, 1 *Cor.* 1. 26, 27. (*For ye ſee your calling Brethren, how that not many wiſe men after the fleſh, not many mighty, not many noble are called: But God hath choſen the fooliſh things of the World, to confound the wiſe; and God hath choſen the weak things of the World, to confound the things which are mighty.*) evidently ſhews, Thoſe words, *But God hath choſen*, &c. come in as an Explanation, or Confirmation of the former words, *You ſee your calling*. As if he had ſaid, Look what thoſe were whom Calling ſingles out, and what they are after Calling in Paucity; the ſame they were therefore for their conditions, *whom God choſe*, and in his view ſuch to be.

II. And here let us, 2. Now add to the Conſideration of this common Condition, the infinite Number of thoſe [*others*] whom God hath laid aſide in this faln Condition, in compariſon *of ſo very a few, who together with thy ſelf, were Elected out of them*; which the event doth manifeſtly declare the multitude of thoſe left, and the paucity, or fewneſs of thoſe whom God ſets his heart upon; and unto what a ſtupendious infinity will this enhaunce the Grace of that Election towards thoſe few. Though the Number *of the Children of* Iſrael, *be as the ſand of the Sea, a Remnant ſhall be ſaved*; and that Remnant is that of Election, *Rom.* 11. 5. *A Remnant according to the Election of Grace*. A Remnant, ſignifies a ſmall number, in compariſon to the whole: As alſo his compariſon, *Verſ.* 29. ſhews, *Unleſs God had left us a Seed, we had been as* Sodom, *and been made like unto* Gomorrha. That notes their fewneſs, being but as when the moſt of a mans Crop is ſold and eaten, there is but a very ſmall part reſerved for Seed againſt the next Harveſt. The like unto this, doth that compariſon of the *firſt Fruits* in *James*, and in the Type import.

Now the paucity of men enjoying any Priviledge, magnifies it the more; as in the caſe of *Noahs* Preſervation and Salvation, forementioned in the Third Chapter of the Firſt of *Peter*. It is expreſly noted, *that few with him were ſaved*, that is, *but eight perſons*, ſaith he, *unto the whole World. Verſ.* 20. Likewiſe *Luke* the 12*th. Says Chriſt, theſe things do the Nations ſeek, Verſ.* 30. *Viz. The things of this World*; and God gives them to them, but in oppoſition thereto, *Verſ.* 32. *Fear not little Flock, for it is your Fathers good pleaſure to give you the Kingdom.* (q. d.) He hath reſerved that of the Kingdom for *you*. And his ſcope is withal, to ſhew that hereby it is rendered the greater mercy, and that ſo few of you ſhould be preferred unto ſuch favours, whilſt the reſt are left to ſeek other things, as their beſt and only portion. The Old Law *in dividing the Lands by Inheritance to the people of* Iſrael, had this Rule given them, *Thou ſhalt give the more Inheritance unto many; And unto few thou ſhalt diminiſh, or give the leſs Inheritance*, Numb. 26. 54. But this Inheritance of Heaven, and of himſelf, God took a few of Mankind, and gave the whole of that Inheritance to all, and each of them. 'Tis ſaid, *Deut.* 32. 8. *That when God divided the Inheritance to the Nations, he ſet their bounds according to the number of the people of* Iſrael, *Seventy Nations* (as Gen. 10.) *according to the number but of ſeventy Souls*, which was their whole number when they came out of *Ægypt*, Gen. 46. 27. A ſmall proporton of 70 men, to 70 whole Nations of others, of one man to a whole Nation. But then what did God reſerve for theſe Seventy men, and thoſe of their Seed which he had choſen? it follows in the ſame place of *Deut. Verſ.* 9. *The Lords portion is his people*, Jacob *is the lot of his Inheritance:* whom he reſerved for himſelf, to be his Inheritance, and he to be their Inheritance, as you often find. And this only becauſe (as in the ſame *Deut. Chap.* 10. 15.) *Only the Lord had a delight in thy Fathers to love them, and he choſe their Seed after them,*

them, even you above all people, as it is this day. Although at *Verſe* 14. (and he ſays it with a Behold, of infinite wonderment; *Behold! The Heaven and the Heavens is the Lords thy God, the Earth alſo with all that therein is:* Which is as if he had ſaid, Though he had enough before him of Angels once in Heaven, and of Men on Earth, yet this is thy Priviledge above all, that God choſe out ſo few at firſt, when he choſe thee, which *Verſ. ult.* he minds them of: *Thy Fathers went down into* Egypt *with threeſcore and ten perſons; and now thy Lord thy God hath made thee as the Stars of Heaven.* And again, though he had the *Heaven of Heavens*, large enough for Millions of Worlds of men to have filled it, *many Manſions* as Chriſt ſays, yet he took thoſe few of *Iſrael*, and of thoſe but a *Remnant* to poſſeſs it, and gave the Earth only unto all the *Reſt*; with which falls in, *Pſal.* 115. 15. *You are the bleſſed of the Lord which made Heaven and Earth:* For ſo it follows, *Verſ.* 16. *The Heaven, even the Heavens are the Lords: But the Earth hath he given to the children of men.* That is, he hath culled or ſingled forth [you] from out of the reſt of the children of men, as whom he would bleſs with all Bleſſings *in heavenly things*; but hath given the Earth, and the Bleſſings thereof, to the reſt of the children of men. Chap. 4.

And now to affect your hearts, begin to caſt your eyes firſt upon that world of Mankind which is now extant and in being at this day, and you may even well nigh ſay of the men of this Age and World in all Nations at the preſent, as the Apoſtle did of all Nations for the time paſt until his times, *God ſuffers them to walk in their own way.* Or you may ſay as the Apoſtle *John* ſaid of the ſame Age, and the then *preſent evil world*, (as *Paul* Epithites it, *Gal.* 1.4.) ſo of this preſent froward Generation of Mankind, that *the whole world lies in wickedneſs.* And thoſe few of us that are of God, are thin ſowen, a poor ſmall handful of gleaning unto the whole great Crop of Mankind; you have it 1 *Joh.* 5. 19. This *we know*, ſaith he there. And by the ſame anointing we alſo now may ſee the ſame event, and *de facto* to be the ſame. And what falls out thus in the event, is but *Speculum decretivum Dei*, the Looking-glaſs of, and repreſenteth what lay in God's Decrees from everleſting.

And oh, how deeply ſhould the Comparative of this affect our hearts! For a few to be ſingled forth and ſaved, when a multitude, yea a generality of others, are ſuffered to periſh! How doth it heighten the mercy and grace of a Salvation to us, that is but of a lower kind, as if but Temporal deliverances from Bodily death, or the like: And for God in his Providence to order many outward means to ſave and deliver a few, which he denies to thoſe others, who periſh. How doth this affect the perſons that are preſerved? How much more when it falls out thus in *ſo great a Salvation* as this is, as the Apoſtle ſays of it?

This you may ſee in ſuch Examples as were but Types and meer Shadows in compariſon of this very thing, as in the Inſtance of *Noah* and his Family in the Flood appeared: *God ſaved Noah* (ſays the Text) *bringing in the Flood upon the* [*world*] *of the ungodly; even the whole world of them.* And it is reſolved into this by God himſelf, *Gen.* 6. 7, 8. *But* Noah *found grace in the eyes of the Lord*: which Grace was as there heightened by this Comparative of his deſtroying *man from off the Earth*, as in the ſame *Verſe*, who were a *world of ungodly*, as the Apoſtle ſays. The ſame appears in the Example of *Lot*, pulled out of *Sodom* by the hand and force of Angels (even as we were ordained to be delivered, as by force, as the word ἐρρύσατο ſignifies in *Coloſſ.* 1.14. *Saved out of the fire*, ſays *Jude.* And *Paul* alſo in 1 *Cor.* 3. 15.) *The Lord being merciful*, ſays the Text. *Gen.* 19. 16. And behold with what, and how deep a ſenſe and valew did *Lot* entertain this mercy. *Lot* did greaten it to himſelf, from this Comparative between him and thoſe in *Sodom*, in the ſame *Gen.* 19. 19. *Behold! now thy Servant hath found Grace in thy ſight, and thou haſt magnified thy mercy, which thou haſt ſhewed unto me in ſaving my life.*

But

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But there is this further to be conſidered in our being thus delivered forth of this our condition of like ſinfulneſs and wrath, that was different in the Caſe of *Lot* or *Noah*. *Noah was righteous in his Generation*, &c. And of *Lot* 'tis ſaid, his *righteous ſoul was vexed*, &c. They were not guilty of the ſame ſins in common with others, for which God brought the flood and fire. And their Condition was then, *de facto*, changed by Grace from the ſtate of ſin unto a ſtate of holineſs.

But here, when we were *ordained unto Salvation*, we lay afore the great God in a like Condition of Guilt and Reprobability, as to the means that all lay in; and that then the Decree concerning us, ſhould alter and change that ſtate of Sin, into which we were faln, into a ſtate of Grace and Righteouſneſs, as the means to bring us to Glory. How ſtupendious was the Mercy of God towards us! All had ſinned, and there was no difference, as *Rom.* 3. 19. None ſuch as between *Noah* and the Old World there was, when God ſaved him in the Ark.

CHAP.

Chap. 5.

CHAP. V.

The Infinite Grace of God in Election by a view of the Particular Conditions of Elect and others compared.

THeſe Particular Conditions are drawn from the ſeveral Sizes and Degrees of Actual ſin greater or leſſer in the Elect, compared with others paſt by; or elſe ſome other outward Circumſtances, wherein many of the Elect and thoſe others, are found ſometimes the ſame; ſometimes again diverſe in the one and th'other, (All with Conditions are d iſpoſed of upon the foreſight of the Fall) and yet all of them do in various, and ſometimes contrary reſpects, in a way of comparing each Condition with the other, conduce and conſpire all and each of them unto the magnifying of Gods ſpecial and ſupereminently ſingular Grace of Election (as inde ed ll things ſerve to do.) The particular inſtances will ſhew the truth and meaning of the Premiſe. There are many of them, and it may prove that I ſhall Inſtance but a very few.

And yet e're I come to thoſe Particulars, I muſt yet premiſe one thing further; namely, that the Elect, in comparing any of theſe Particulars, I ſhall inſtance in, many take a ſurvey for the affecting of his Heart of the Conditions, not only of believers in the preſent Age, but that have been in all Ages paſt, yea, and to come; and ſome way or other (as I ſhall indeavour to direct) improve it for the adoring Gods Grace to himſelf. Look as in the laſt General Comparative common to all Mankind thou hadſt the whole World of Mankind afore thee, in reſpect to the Common Condition of Sin and Miſery: So here thou haſt, in forming up this new ſort of Compariſon, the particular Caſes and various Conditions of all ſorts of men in all Ages, and thoſe as foreviewed by God when he choſe them to compare with thine own, to the end to Glorifie his Grace towards thee in Particular the more.

My warrant for our Entring this Comparative into the Condition of Perſons in all Ages, is firſt that paſſage in 2. *Theſſ.* 2. &c. which ſhall be my preſent Text; *But we are bound to give thanks always to God for you, Brethren, beloved of the Lord, becauſe God hath from the beginning choſen you to Salvation through Sanctification of the Spirit, and belief of the Truth.* For that Particle, [*But for you*] ſending us to the Verſes afore, there we find the Condition of others ſet out, whom God had rejected, [*But*] hath choſen [*you.*] Now who were theſe others, but ſuch as the Apoſtle foretels were yet to come, and to be a more corrupt Generation than ever had been in the World before them, and that were to come many years after; Concerning whom he prophecies thus, *Verſ.* 3. *There muſt be a falling away, and that Man of ſin be revealed, the Son of Perdition; Verſ.* 9, 10, 11, 12. *Even him, whoſe coming is after the working of Satan with all power and ſigns and lying wonders; and with all deceiveableneſs of unrighteouſneſs, in them that periſh; becauſe they received not the Love of the Truth, that they might be ſaved. And for this cauſe God ſhall ſend them ſtrong deluſions, that they ſhould believe a Lie; that they all might be damned, who believed not the Truth, but had pleaſure in unrighteouſneſs.* And then follows that [*But we are bound to give thanks for you, that God hath choſen you &c.*] And this Man of ſin, he means, is Anti-Chriſt, the Pope and his deceiving Clergy, the whole Body of them, who for ſo many Ages ſhould be able to deceive the whole World, as their multitude, thoſe deceived, are termed, *Rom.* 13. 3. and to continue and prevail throughout many and many Ages after theſe *Theſſalonians* ſhould be in their Graves, being at this day, and to make up the greater part of the *European* World. Now theſe *Theſſalonians*, that lived in the firſt pure Age of Chriſtianity, were notwithſtanding in bleſſing God for their own Election

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lection, to take their view unto that whole ſucceſſion and multitude of Men, and for ſo many Ages, during which Popery was to continue, and compare in themſelves (though but a particular compariſon) with the condition theſe Generations were to be left unto by Gods juſt preordination; to magnifie that love of God to them ſelves, as illuſtrated by all that unrighteouſneſs and infidelity, ſo great a multitude for ſo long a continuance ſhould be given up unto.——— Thus doth he propoſe this very Comparative to heighten this love of Gods, and their thankfullneſs for Election. In, *Rev.* 13. 7, 8. the Holy Ghoſt makes the ſame Compariſon indeed between a few Elect, and the others of all Nations, Tongues, Kindreds; yea, in a manner all that dwell on the Earth that worſhipped the Beaſt; and on the other hand, a few Elect, that ſhould not be deceived by him; which he doth to greaten the ſame love of Election. Thus expreſly *Verſ.* 8. *And all that dwell upon the Earth ſhall worſhip him, whoſe names are not written in the Book of Life of the Lamb, ſlain from the Foundation of the World.* There is this ſmall difference between theſe two Comparatives in theſe two Scriptures, both of which yet remain full to this purpoſe we have in hand; that That in the *Revelation* concerned, and was ſpoken of thoſe Elect, who ſhould live in thoſe very Ages, wherein Popery and Anti-Chriſtianiſm ſhould Reign, and be in its Ruff, who ſhould be then alive, and ſee with their Eyes all the whole World &c. worſhipping the Beaſt (who is the ſame Man of ſin in the *Theſſalonians*) that ſo they might adore and worſhip God and the Lamb for their Election out of the reſt of the World, with whom they then lived: And with the higheſt Admiration attribute their preſervation from that Idolatrous Worſhip, unto their having been written in the Lambs Book, and Glorifie God. Whereas theſe *Theſſalonians* lived in the Apoſtles times, when that Miſtery began but to work in Hereſies that were the forerunners of that Apoſtaſie, and as ſmaller Streams, empty ing themſelves at laſt into that great Sea or Lake, and yet were to take in the proſpect of this Apoſtatizing World ſo long afore; and yet to adore and Glorifie God, that by Election had ſecured them in their effectual Salvation: And this they were to do as well as thoſe other Elect, that were to live in thoſe times, amongſt thoſe Idolatrous Worſhippers. However, both Inſtances ſerve to our Argument in hand, *viz.* That this Comparative with others, ought to be made by us, both with the preſent World, and corruption of the times and perſons we live in, and with whom we live; and alſo to be intended to all Ages to come, yea and the World that ſhall be to the End of the World; and then by like reaſon, ought alſo to be improved to the like Glorifying of God for his Electing Mercies, in compariſon with his rejection of Men in all Ages that are paſt, ſince the beginning of the World. So then this our Comparative ſtretcheth it ſelf over all times, and to take into the account the infinite Number of Perſons that have been, are, and ſhall be, whom God hath caſt off. And are accordingly bound to give thanks unto God for his Election of us, and not them from out of all, as we and they lay in one heap and view afore him. And the reaſon is clear; for when God Elected thee, thou wert not choſen out of the lump of this preſent Age, but all the Sons of *Adam* lay afore him in a like great Level. It was free to him to have appointed then, any of the ſeveral times they ſhould live in, when he diſpoſed of their ſeveral everlaſting Conditions. He then appointed the times they ſhould each live in, ſo as he might have allotted thee to have lived in any of thoſe Ages, paſt or to come, as eaſie as the preſent time thou liveſt in: And therefore there is the ſame Reaſon thou ſhouldſt ſet thy ſelf in this Compariſon with the whole Lump of Man-kind in all times, as with that with whom thou liveſt. And thou art to conſider Election to have proceeded upon the common firſt Level, and ſo to compare thy ſelf with all men that are, or have been, and when all Mankind ſhall be viſibly extant, either the Goats at the left hand, and this little Flock at the right, when with us they ſhall hear that voice, *Come ye Bleſſed of my Father, inherit the Kingdom prepared for you from the beginning of the World.* To the other the contrary pronounced; *Depart from me I never knew you*, And thereby Reprobation expreſſed in its Negative Act of *Neſcio*, *I never knew you*, as in the other ſpeech declared oppoſitely *you were fore-*

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known and choſen hereunto; and accordingly, that Kingdom they were entring into, was prepared from the Foundation of the World, unto which they were choſen. And the oppoſite negation thereof will be avowedly profeſſed and acknowledged by Chriſt himſelf, to have been at the Head of theſe two Iſſues of the Sons of Men.——Whereby, how will (as it muſt needs) Electing Grace be infinitely extolled, and with what Exaltation of it and Exultation of Spirit in us, and adoration of God, will this Comparative (ſo little minded) be then entertained by us; Even which I have all this while exhorted you unto? And yet whoſe Heart almoſt doth the Conſideration of this enter into and ſtrike? Indeed becauſe what is yet to come we know not, and what is paſt is, ſailed out of ſight, and ſo affects us not. Oh! yet, how conſpicuous ſhall all this be at that day, when Chriſt ſhall have the whole World Randezvouzed afore him? Even when the ſucceſſion and account of the World ſhall have been finiſhed and perfected, and the Stories of all be told. Chap. 5.

You that are the choſen of God, having this large proſpect afore you, may further affect your hearts with theſe Particulars of your ſeveral Conditions.

I. Particular. You were fore-viewed by God when choſen, as thoſe that would actually of themſelves run into the ſame exceſs of ſinnings, the very ſame ſins, with all and the like Circumſtances of Aggravation, and in a continued courſe of ſinning, afore their effectual Calling, that others, the Reſt, are and have been, and ſhall be left unto no difference at all in that reſpect neither, as the ſame 2 *Epheſ.* 2. & 3. *Verſ.* ——*Wherein in time paſt ye walked according to the courſe of this world, according to the Prince of the Power of the Air, the Spirit that now worketh in the children of Diſobedience: Among whom alſo we had our converſation in times paſt, in the luſts of our fleſh, fulfilling the deſires of the fleſh, and of the mind; and were by nature the children of wrath as well as others.* And then comes in the like [*But*] *Verſe* 4. *But God who is rich in mercy, for his great love wherewith he loved us, Even when we were dead in ſins, hath quickned us together with Chriſt, &c.* As in that 2 *Theſſ.* 2. 13, 14. Now conſider that God hath and doth ſuffer theſe [others] to go on and perſiſt in that courſe to the end of their days, and to dye in their ſins. And if thou hadſt gone on, what a Monſter in ſinning wouldſt thou have proved to be? How great and ſwelling Toad in wickedneſs? This might have been thy lot. But God had ordained thee by Faith and Repenance, (whereby he called thee with an holy Calling) to obtain Salvation through Jeſus Chriſt. This the foregone Rule given, concerning both Calling and Election, doth ſufficiently alſo confirm: For Calling finds us in all the ſinfulneſs of our fore-paſſed courſe, and therefore Election viewed us in the ſame at Calling. The ſame horrid ſin of Crucifying Chriſt, which the Elders of the Jews ran into, and the generality of the People, for which they were remitten to that Condemnation, thouſands of the Elect Jews were guilty of, together with them, and yet they were ſaved from that *froward Generation*; which expreſſion uſed by *Peter*, reſpecteth the generality of that Nation in that Age, and is uſed to ſet forth the greatneſs of that Salvation tendred them (they now beginning to repent) ſo to move and promove them thereunto, and to draw them unto Faith on Chriſt; and yet the ſin of Crucifying Chriſt was committed by them that were (there) ſaved, as well as by thoſe that periſhed. And as the Perſons were ordained to one or t'other of theſe Ends or Iſſues of them, ſo all things that concerned that hideous Act, were all fore-determined by God's Eternal Counſel, as they were committed by the one as by the other. *Acts* 4. 28. *For to do whatſoever thy hand and thy counſel determined before to be done.*

II. Particular. That even after effectual Calling, many of theſe Elect (and it may be it hath been ſome of their Caſes that hear me) were fore-viewed to run through many of the ſame ſinful Temptations; yea, and to fall into the like groſs acts of the like kind of ſinning for a ſeaſon, which of themſelves

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would hazard and endanger their ever coming unto Glory if Election redeemed them not, as much as *de facto*, it falls out that the damnation of the other is carried on thereby. And the difference lies in this, That God takes and resolves to take advantage against the one, as he did against *Saul* and the *Jews* that crucified Christ, when not against *David* nor against those. This magnified Electing Love in the Case of *David* and *Solomon*, in that though they forsook his *Laws*, and *walked not in his Judgments*, but brake his Law, &c. *Nevertheless I will not break my Covenant*, &c. *Psal.* 89. from *Verse* 28. to 35. The Apostle *Jude* doth the very same; for writing to the Saints of that Age, the preserved in Christ from amongst such fatal ruins as other Professors had then fain under, the whole Structure of their Profession falling on them, and *the fall of that house was great*, as Christ speaks. He to magnifie God's Electing Grace to us, sets before them, first, their having been chosen and beloved by God the Father, in *Vers.* 1. as the Foundation of their Preservation; and then the contrary Fate of those wicked men in that Age, *Vers.* 4. *There are certain men who were ordained afore of old to this Condemnation, ungodly men turning the grace of God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ.* And the very measures, both of their Sin and their Condemnation, he, to this our purpose afore us, sets out *Vers.* 11, 12, 13. *Wo unto them; for they have gone in the way of* Cain, *and ran greedily after the error of* Balaam *for reward, and perished in the gainsaying of* Corah. *These are spots in your Feasts of Charity, when they feast with you, feeding themselves without fear: Clouds they are without water, carried about of winds; Trees whose fruit withereth, without fruit, twice dead, plucked up by the roots; Raging waves of the Sea, foaming out their own shame; wandring Stars, to whom is reserved the blackness of darkness for ever.*

III. Particular. Thou mayst single forth the worst of Mankind that are now in thine eye alive, and acting the height of wickedness, or whom thou hast heard or read of in Ages past. The Gigantick Monsters of Mankind, as were the sinners of the Old World, great for renown in sinning, the *Hectors* in wickedness, as the worst of Emperors, the *Nero's*, or the wickedst Popes, the *men of sin*, many of whom sin hath sublimated unto meriting the name of *men of sin*, in comparison of other sinners. Thou mayst take also such as have had their Spirits invenomed with that which is the Devils sin, a wilful malice against God, his Christ, and their Saints, the sin first against the Holy Ghost, the Pharisees, the *Julians*, &c. that have been in the World, pitch upon any, the thought of whose Case did at any time most dread thee to be in, and go home and bless God he left thee not to the same: That thou wert not *Cain*, nor *Judas*, nor any of these fore-mentioned (which thou mightest have been:) And further, That God hath chosen thee to such a glory: For what in God made thee to differ? That which you heard out of the *Thessalonians*——[*But God hath chosen you.*] That very Scripture doth not only give the Warrant to do this, but, doth plainly and directly excite to it; whilst he sets afore them some of those wicked Popes, &c. whom he brands with the dreadful Mark worse than *Cain*, *the man* and men *of sin*, on purpose to aggrandise the Mercy of this particular Election thereby, that they were not left by a permissive Decree to have been such as one of them.

IV. Particular. On the contrary, compare thy self and thy condition in sinning, with those that have been far less sinners than thou hast been; and this Consideration also will conduce to exalt Electing Grace towards thee. For upon the consideration of the Fall, God viewed this their Condition of less sinning, together with thine, and yet chose thee, and refused them; when 'tis certain, there was found a far greater matter of Reprobability (as I spake afore) in thee, than was in them. It is certain both from Scripture and Experience, that God vouchsafes that Transcendent Mercy and Priviledge of his Word and Gospel unto some that were, and afterwards prove the wickedest of Men, whenas he denies it unto others far less wicked, and more teachable and receptive of it. Thus in the Prophet *Ezekiel*, God tells the Prophet, That

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if he had ſent him to any other Nation, utter Strangers to any of his Meſſages from God, as a Prophet, which were familiar to the Jews, yea, that were unacquainted with the Prophets Language, had I ſent there unto them, they would have hearkned unto thee, *Ezek.* 3. 7. *But the houſe of* Iſrael *will not hearken unto thee; for they will not hearken unto me. For all the houſe of* Iſrael *are impudent and hard-hearted.* And yet God paſſed by them Nations. Now God, according to his pleaſure, diſpoſeth the outward priviledge of his Word, with ſo great a difference towards men, even of them whom he calls; away ſo much more doth he ſhew it in Electing Grace, in his not vouchſafing to cait it upon leſſer ſinners, nor to go by ſuch a Rule, but often upon greater, as upon Publicans and Harlots, when not upon Phariſees, the ſtricteſt ſort of Juſticiaries, as *Paul*, *Acts* 26. 5. ſaid; and as Chriſt's Speeches and Parables ſhew. And look as God's vouchſafing his word (Goſpel) to thoſe forementioned, was the higheſt aggravation by reaſon of the comparative difference between them, ſo on the contrary, that God hath left ſuch a Multitude of better diſpoſed ſinners in all Ages paſt, than we, and yet give in both the outward knowledge of his Word, and inward Grace of his Spirit to accompany it, this heightens his Love and Mercy to us. In *Matthew* the 11th, Chriſt having inſtanced in the moſt debauched Cities that have been in the World, *Sodom* and *Gomorrah*, and withal, in the moſt Civil and moſt Ingenuous of all the Heathens, *Tyre*, (I characterize them ſuch, becauſe of their Ingenuity unto God's People, the Jews, not malicious as was *Edom*, *&c.* but friendly and aſſiſtant, even to the building of the Temple, and who by their vicinity might eaſily have been made partakers of the Priviledges of the Jews,) all advantages they had, and their ſuſceptiveneſs and aptneſs to have received the Goſpel, if preached unto them, was ſuch as Chriſt ſays, that if *thoſe works had been done in* Tyre, *they would have repented in ſackcloth and aſhes:* And yet God afforded not to theſe the knowledge of his ways, much leſs of the Goſpel, as he had done to theſe Cities of the Jews whom Chriſt there upbraids; the Mercy of which towards them, he upbraids them with to their juſt Condemnation; which when he had done in *Verſe* 22, 23, 24. he takes occaſion from thence much more to magnifie God's Mercy vouchſafed unto his Elect; (whether thoſe few of thoſe Cities, whom his Miniſtry had wrought upon, or others elſewhere converted by himſelf or *John*) in his ſubſequent Thankſgiving, (we have ſo often made mention of) *Verſ.* 25, 26. *At that time Jeſus anſwered and ſaid, I thank, thee, O Father, Lord of Heaven and Earth, becauſe thou haſt hid thoſe things from the wiſe and prudent, and haſt revealed them unto Babes. Even ſo Father, for ſo it ſeemed good in thy ſight.* In which Speech he had his eye upon thoſe forecited Examples, both of *Tyre* and *Sodom*, in compare with theſe hardned *Capernaites*; that God had hid theſe things from both leſſer and greater ſinners, and had not only outwardly declared them (which he had done unto *Capernaum*) but inwardly and effectually had wrought upon his Babes thereby; for it was upon occaſion Chriſt broke forth into ſo ſolemn an Adoration of God, as theſe words [*At that time Jeſus anſwered and ſaid*] do ſhew: For they are *continuatio Orationis*, a continuation of his former Diſcourſe, as *Chemnitius* obſerves; and the word [*he anſwered*] referreth not to others, having firſt ſpoke to him whom he ſhould have anſwered; but it relates to the matter foregone, and ſo that he ſpeaks anſwerably thereto: So as this of Chriſt, and the matter by-paſt, do hold a congenial Connexion with the former. And Chriſt's Adoration of God for Electing thoſe he had converted, drew down into it, and involved in it, a comparative with thoſe Examples of thoſe others mentioned, that had been paſt by, both *Tyrians*, *Sodomites*, and thoſe of *Capernaum*.

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And indeed, (if there were no other) this alone would argue what I intend, *viz.* That by the ſame Rule whereby Chriſt aggravates the ſin and puniſhment of thoſe Cities, a ſin ſo highly perpetrated againſt ſo great a Mercy of Chriſt, his preaching the Goſpel, which he had not vouchſafed to ſinners of a leſſer ſize, and that would have repented if they had enjoyed it; and that notwithſtanding God had not deſigned it to them; by the ſame Rule I ſay, by way of Parallel, a like reaſon (though alledged to this clean contrary purpoſe)

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ought thoſe that had been converted by Chriſt's Miniſtry in thoſe Cities (and ſo ought we) to have celebrated God's Electing Grace, in his having revealed thoſe things to them inwardly and effectually. The very outward manifeſtation of which to thoſe *Tyrians*, &c. in former Ages, would, if they had known them, have brought forth ſome Fruits of Repentance, as the *Ninevites* had alſo done: And theſe Babes he ſpeaks of, upon Chriſt's Speech, and after his Example they might have ſaid, We, whom our Lord hath thus converted, and God fore-choſen, had yet as hard and impenitent hearts as any in *Capernaum* and *Bethſaida* had, untill God, by his mighty Power, inwardly revealed his Son to us; yea, and they were ſome of the Nations that were our Neighbours in former Ages, that were farr leſs ſinners than we, and of more noble and ingenuous Spirits, more readily to have entertained the Goſpel (as of the *Bereans* it is ſaid) and God paſt by them, but hath Revealed it unto us. Unſpeakable mercy! What cauſe have we then to bleſs God in the ſenſe thereof, for this his diſcriminating good pleaſure towards us. And if Chriſt involves and wraps in the Examples and Inſtances of theſe into his thanksgivings, as matter of thankfullneſs, then how ought we?

But we need not go by Inferences thus to make good the Truth of this Branch; for God hath more plainly and explicitly reſolved this difference of greater and leſſer ſinners, &c. into his Electing Grace, *Deut.* 10. 15, 16. *Only the Lord had a delight in thy Fathers to love them; and he choſe their ſeed after them, even you above all People, as it is this day. Circumciſe therefore the foreſkin of your Heart, and be no more ſtiff-necked.* When he ſays [*only*] that ſecludes all other Motives and Conſiderations, and ſhews God barely and ſimply choſe thee out of Love above all Nations elſe, not for thy Righteouſneſs, He ſpeaks it in a Compariſon with other Nations, and not ſimply alone; for he there brings and preſents them to a view of other Nations, and ſo the ſcope runs thus: That they were no more righteous than other Nations whom he refuſed, nor did he refuſe other Nations upon that account; and not only ſo, but that they were worſe than other Nations, as that additional, *Be no more ſtiff-necked* imports: Inſinuating thereby the ſpecial Obduration of that Nation above any other; 'tis a comparative Speech that too. And with that Character God frequently Brands and upbraids them, as more peculiar to them, as in *Exod.* 32. 9. *I the Lord ſaid unto* Moſes, *I have ſeen this people, and behold, it is a ſtiff-necked people.* And in *Chap.* 33. 3. 5. And *Moſes* in his time had ſaid the ſame of them, *Exod.* 34. 9. which in *Deuteronomy* he repeats again and again to them, as upon his conſtant Experience of them; And tells them, though the Nations that were caſt out were very wicked, and for their wickedneſs caſt out, that yet they themſelves were in a more eminent manner, a ſtiff-necked People: Compare for this *Deut.* 9. 5, 6 *Underſtand therefore, that the Lord thy God giveth thee not this good land to poſſeſs it for thy righteouſneſs, for thou art a ſtiff-necked People.* This was that Brand and black Mark of them, by God himſelf, which *Moſes* terms *hardneſs: Look not to the HARDNESS of this People, and their wickedneſs, Deut.* 9. 27. Which God foreſaw, yet he choſe them; yea, he ſaith it of them, whilſt he is a telling them, he choſe them, above all people, as thoſe Places ſhew; inſinuating alſo thereby, that as he choſe them above all, ſo that they were ſtiff-necked above all.

V. Particular. Thou mayſt compare thy Condition with others, whom God hath wrought great and mighty works upon, that yet fall ſhort of ſaving Grace: As thoſe in *Hebr.* 6. 4, 5. That have been *enlightned, taſted the good word of God, and the Power of the World to come, and yet fall away*, as *Verſ.* the 7th in a way of ſuppoſition he there intimateth; and Expeperience hath ſhewn in Multitudes in our days afore our eyes. And as in the third Particular, I bid thee there ſingle forth the higheſt and worſt of ſinners, and magnifie the Grace of God towards thee, in that thou mightſt, and wouldſt of thy ſelf, have been like to them, yea the ſame; ſo now I ſend thee to the Beſt of Sinners (as I may ſo term them, for, for a time they are ſuch) that have by a work of the Holy Ghoſt been elevated and raiſed up to the higheſt pitch of Gifts (I cannot ſay Graces) which brought them neer the Kingdom of God

God, that were even at the Door, as the fooliſh Virgins were, and yet at length ſhut out; and many other inſtances of ſuch do the Scriptures afford; ——*The firſt prove laſt, and the laſt firſt*; that is, ſome of the moſt forward and eminent Profeſſors vaniſh, and come to nothing; and poor weak Believers, they come to be the firſt, that is, the higheſt attainers of Grace. Chap. 4.

Now, what is it that puts the difference but (originally) Electing Grace, as our Saviour hath reſolved us, *Matth.* 20. 16. *So the laſt ſhall be firſt, and the firſt laſt: for many be called, but few choſen.* Thoſe laſt words (as that particle [*for*] ſhews) give that as the reaſon of it. By the like Compariſon, though of a lower Size, the Apoſtle *Paul* doth magnifie Electing Grace in the latter End of *Chap.* the 9th and 10th to the *Romans*, and at the beginning of the 11th which continues that his diſcourſe, *Chap.* 9. 30, 31. *The Gentiles, which followed not after Righteouſneſs, have attained to righteouſneß, even the righteouſneß which is of Faith: But* Iſrael, *that followed after the Law of righteouſneſs, hath not attained to the Law of righteouſneß.* And again at the 10th 20th 21th. *But* Iſaias *is very bold, and ſaith, I was found of them that ſought me not; I was made manifeſt to them that aſked not after me. But to* Iſrael *he ſaith, all day long I have ſtretched forth my hands unto a diſobedient and gain-ſaying people.* Which in the beginning of *Chap.* the 11th he reſolves into Election of Grace, *Verſ.* 5. and *Verſ.* 11. *Iſrael hath not obtained that which he ſeeketh for, but Election hath obtained it, and the reſt were blinded.*

Thou mayſt in the Contemplation of this Branch, inlarge thy thoughts unto all the ſeveral Sizes of thoſe who have been more ore or leſs wrought upon by works not ſaving, which defect is herein, in their not perſevering, and ſo they fall ſhort of Grace, as *Hebr.* 12. 15. *Look diligently, leſt any man fail the Grace of God, leſt any root of bitterneß ſpringing up, trouble you, and thereby may be defiled.* And herein thou mayſt extend thy thoughts unto the higheſt attainments, of ſuch that have after proved Apoſtates, thou haſt ever read or heard of, that have abounded in all knowledg, come behind in no Spiritual Gift, whilſt thou a poor weak, yet ſincere Saint, art behind in all ſuch kind of Spiritual Gifts of Praying, Speaking, Utterance, Memory, *&c.* and yet haſt a little thing in thy Heart, called *Sincerity* and *Honeſty of Heart*, (as Chriſt calls it) *towards God*, which is the fruit of Election, which puts as great a difference between thee and thoſe, as is between a Star in Heaven, and a Meteor in the Air, or Glow-worm on the Earth. The other may have done farr greater outward Service to Chriſt, in outward works, as in Propheſying *in his name*, &c. and have ſuffered as great things for Chriſt, and many have inwardly been wrought upon with affection to things ſpiritual, though not *ſpiritually*; their Converſation, their Speeches, their Prayer about Holy things, the ſame; and the difference to be but as of Oyl in the Lamp, ſerving to preſent performances, and Oyl in the Veſſel, in the Heart it ſelf, inwardly and habitually bringing forth fruit, but yet without Root in them ſelves. They have yet wanted that great principle of Love unto God, and his Saints, as 1 *Cor.* 13. *Paul* there, though in a way of ſuppoſition, affirmeth their defect to lye therein. *Verſ.* 1, 2, 3. *Though I ſpeak with the Tongues of Men and Angels, and have not Charity, I am become as ſounding Braſs, or a tinkling Cymbal: And though I have the gift of Propheſy, and Underſtand all Myſteries, and all Knowledge, and though I have all Faith, ſo that I could remove Mountains, and have no Charity, I am nothing: And though I beſtow all my Goods to feed the Poor, and though I give my Body to be burned, and have no Charity, it profiteth me nothing.* But, if thou canſt (though in a very weak, yet ſincere meaſure) ſay, as the Apoſtle, of theſe Believing *Hebrews*, *Chap.* 6. 9. *That thou hopeſt better things, and things accompanying Salvation. For God is not unrighteous to forget your work and labor of Love, which ye have ſhewed towards his name, in that ye have miniſtred to the Saints and do miniſter, Verſ.* 10. The difference between thee and them in appearance ſo ſmall, but yet is ſuch in that reſpect as is between the Counterfait of a Jewel and a Diamond it ſelf; and yet in reality and according to true worth and the price which God ſets upon things, ſhould have ſo infinite a difference as by the iſſue and event

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(so great as Salvation and Damnation are of) appears, which Issue it is that Election did design to bring the one unto; and that same Providential Free-will-Grace rising no higher than meer self love, wrought upon by Spiritual objects, brings the other unto. On what thanks art thou bound to give unto God, because God hath from the beginning chosen you to Salvation and Belief of the Truth, whereunto he called you by the Gospel to the obtaining of the Glory of our Lord Jesus Christ.

This as to the point of Actual sinnings, and a Comparative reared thereupon in these several variations. Secondly there are certain Circumstances which were cast and disposed of by God upon the Fall among the Sons of Men, the continuation of which serve in as great a variety to enhance this Election Grace also towards those that are his.

VI. PARTICULAR, As take such as are, Hard, contemns Poverty, Honour, and Riches, thou mayst consider the great disproportion of thy outward Condition in this World, with what hath been and is of those others [*the Rest*] whom God hath past by, that give a just occasion in the like variety for the Declaration of Gods Grace to thee. Thou art poor, and mean, and despicable in the World: And take thy Intellectual Parts, the most of you are weak, and comparatively a foolish Generation, and *the Children of this World*, says Christ, *are* generally *wiser in their generation*. You know how *Paul* urgeth and indigitateth this for the Saints to reflect upon in comparison with others, 1 *Cor.* 1. 26. *For ye see your calling, Brethren, how that not many wise men after the flesh, not many mighty, not many noble are called;* and resolves the obtaining of it into Election, as the disposer that it should so be, *Vers.* 27,28. *But God hath chosen the Foolish things of the World, to confound the wise; and God hath chosen the weak things of the World, to confound the things which are mighty; and base things of the World, and things which are despised, hath God chosen; yea, and things which are not to bring to nought things that are.* So as an eminent Glory ariseth to God thereby. Our Saviour also particularly instanceth in such a difference of Wisdom for all other whatever &c. For it is the greater excellency Man hath to Glory in, and excelleth folly, as Solomon says, as far as light excelleth darkness, *Eccles.* 2. 13. Wherefore Christ magnifies this Grace of Election, *Matt.* 11. 25, 26. *At that time Jesus answered and said, I thank thee, O Father, Lord of Heaven and Earth, because thou hast hid those things from the wise and prudent, and hast revealed them unto Babes. Even so Father, for so it seem'd good in thy sight.* And 'tis for certain that the consideration of these kind of outward differences, although they are but such as are and continue, but whilst we are in this World, had a mighty wait and impression upon our Saviours heart whilst he thus extoll'd his Father thereupon, as those Considerations which do mightily tend to the Glory of Gods Grace in choosing such comparatively to others, and therefore should have the like place and esteem with our Hearts; for Christ was privy to Gods Councel, and an equal Estimator of things as they stand in Gods own intention and esteem———I need not amplifie how much the Scriptures do inculcate this very thing, as *James* 2. 5. If you say, these are but outward respects that are but for the moment of this life, how should these then have much subserviency to Glorifie Electing-Grace, which is to eternity and from eternity?

I Answer, Even as well as our outward Sufferings, though but for a moment, work an eternal weight of Glory to us, these small differences in Condition insinuate and conduce to the everlasting Glory of Gods Decrees and Particularly for that of Wisdom. The matters of the other World run upon other Feet, another account, from what in this World Mens natural abilities and gifts, largeness and quickness of understanding, and notional Knowledg, even in Divine things in this World proceed upon; they contribute nothing at all as any preparative of the Understanding, the subject they are in to widen or extend it the more, or capacitate men to take in the knowledge of God, as in Heaven he is known; but an understanding that was narrow and clung even of Fools and weak ones here, is there stretched by an intuitive height of Glory

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to take in the knowledge of God more ſublimely and largely than the wideſt in outward Wiſdom, although withal they be Saints, when God yet doth not vouchſafe a greater meaſure of intuitive hight unto them. The Saints that are of the largeſt ſize of Underſtanding, and of the greateſt capacity here, ſhall not at all have the greateſt meaſure of knowing God in Heaven; but Babes and weak ones may excell them. Much more it is true of Worldly wiſe Men, that their great Parts make them not neerer *&c.* God hath no need of any kind of Mens Abilities to make them more capacious of ſeeing his Face in Glory, no nor of attainments to a greater meaſure of Faith or Holineſs here. And therefore God in Election is at a perfect liberty to chooſe out of Babes, and to leave out thoſe wiſe ones; yea their wiſdom is the greateſt hinderance unto that Grace Election worketh. Chap. 3.

And what Chriſt applies to Wiſdom in ſuch reſpect unto Electing Grace, thou mayſt apply the ſame unto any other Excellencies whatſoever; as Riches, Glory, Power, Renown *&c.* *Iſai.* 41. 10. God magnifying Electing Grace *I have choſen thee and not caſt thee away* ſets it it out by this, that he ſingled them, he choſe them out from the chief Men of the Earth.

Again on the other hand, thoſe few Elect that are Honourable, and Rich, and Mighty in this World, they have in other reſpects as great cauſe to glorifie God as the former, as upon another occaſion *James* ſpeaks, *The poor rejoyceth, he is exalted*; the Rich hath cauſe to do ſo, and that both in reſpect of the fewneſs of that ſort of men: *Not many wiſe, nor many Noble*; and therefore *ſome*, Theſe of high Degree, may exalt and adore that Grace which ſingled them forth from the Heap of thoſe their Peers, in Riches and Honours; thus a Prince and Nobles, that are Godly, have cauſe to do ſo, in reſpect of the fewneſs of ſuch, *NE UNUS EX CENTUM*, ſays *Calvin* often, as he a dying, ſent back word to his King, having ſent to viſit him. *Tell him I am going to a place where few Kings come*; ſo for *Nobles*, &c. *Have any of the Rulers, or Phariſees believed on him*? John 7. 48. *Which none of the Princes of this World knew*, 1 Cor. 2. 8. *But only* Nichodemus, *and* Joſeph *of* Arimathea. And as for the Rarity ſo the Priviledge, for a Prince to be born to a Crown here, and hereafter, what a great mercy is it!

And here in the manage of thy Meditations about this Branch, thou mayſt again aſſume and make uſe of that forementioned ſurvey of the Conditions of Men in all Ages paſt, and through that *Teleſcope*, take in the Proſpect of all Men that have been Great and Worthy in this World upon any ſuch reſpects, and then viewing thy ſelf in thy differing condition of Meanneſs, Lowneſs Contemptibleneſs, every way, mayſt thereby take occaſion to exalt the Grace of God to thee, who hath loved thee, and choſen thee! Oh think with thy ſelf what and how many Wiſe, Heroick, Valiant, Virtuous, Generous Grandees; What Great Souls have been in the World; Men of Renown in the Famous Nations, as the Prophet ſpeaks.

Ezek. 32. 18. *Son of Man, wail for the multitude of* Egypt, *and caſt them down, even her, and the Daughters of the Famous Nations, unto the nether parts of the Earth, with them that go down into the pit.* Whom *God hath laid aſide in Hell with their Swords under their Heads, and their iniquities upon their bones*, as the Prophet *Ezek.* ſpeaks, Chap. 32. 18, 19, 20, 21, 22. But hath *choſen thee a deſpiſed man*, and as Godly *Iſaiah* ſays, *He hath choſen thee from the ends of the Earth, and from the chief men thereof, and not caſt thee away*, (that is) *as he hath done them.* There is a ſmall word in *Peter*, which is yet of infinite import to this, 1*ſt.* *Epiſt.* 1*ſt.* Chapter. *Verſ.* 5. *Begotten* ſays he, *to an inheritance* [*reſerved*] *in Heaven for you, ready to be revealed in the laſt time*——— [*Reſerved*] *for you*, (that's the word) though it had been ready, or *prepared even from the Beginning of the World*, as Chriſt ſpeaks; and the import it ſeems to ſpeak to me is, That God having had in all Ages paſt, multitudes of Perſons that had paſſed afore him, whom he might have beſtowed this Inheritance upon, and as they paſſed along, they might have tempted him (*If may ſo ſpeak after the manner of men*) to have letted and beſtowed this Inheritance upon millions of great and excellent Souls. If reſpect of Perſons (which Phraſe is properly meant of a reſpect unto

mens outward condition) might have had any place with God, so as to have given their places away ere you had come into the World, and have fill'd Heaven, and the Number of whom he meant to save with such Goodly Personages as these; yet those *places in Heaven reserved for you* stood thinly Inhabited, and in a manner vacant all that while. Oh! therefore stand astonished at his special Grace to you, says the Apostle, That he *reserved it for you*, and that he still said all along with himself, pass them by, let them all go, I have others who are [*yet*] in mine eyes, I keep those Mansions empty for, and none shall have them from them. And the wonder is set forth by this, *that it was for those that are born in these latter days of the World*; And as *Paul* says of himself, *born out of time*. As one would think, I may illustrate it, by (what indeed was the Type of this) 1 *Sam.* 16. *Even by the stay of* Davids *choice to the Kingdom.* God to set off the greatness of his Grace, ordered first, that *Ten Sons of* Jesse, *should pass afore* Samuel (as the word is in *Verse* 8, 9, 10.) the Elder first, so goodly a Person, and that lookt like a Prince already, and so great a Majestick Grandure in his Person, that *Samuel* when *he lookt on him*, said at first sight, *Surely, the Lords Anointed is afore me*, *Vers.* 6. If *Samuel* had been to choose, this should have been the Man, he would have said, what shall we look any further? *But the LORD said unto* Samuel, *look not on his Countenance, or at the height of his Stature, for the LORD sees not as man sees*, &c. *Vers.* 7. And in like manner to this, *did the other Nine Brethren in a successive way pass afore him.* But God had (to speak in *Peters* language) *RESERVED* this Kingdom for *David* 'the Youngest, not yet grown up, nor now at home, but out of sight in the 'field, and so out of mind a Young-ling born out of time. It entred not so much as into his Fathers thoughts, that God should have intended him; Or that he have staid his coming, having such other choice of so many Worthies afore him; *But* Samuel *enquiring if he had no more Sons, bad him send for him, and no sooner came he in, but God said, This is He, Vers.* 12. *I have staid for till he should come*, &c. And by this, or such like Representations as these, mayst thou in like manner quicken and actuate thy Meditations of thy Election, and the mercy in it. And we that are born Sixteen hundred Years yet further downwards in the World, after *Peter* wrote this unto them, after so many more Revolutions have past over the Generations *of the Sons of Men*, we have more occasion, and matter greater to improve, and enhaunce this Grace towards us, that by vertue of Eternal Election, we should be in this latter end of the World, *begotten to this Inheritance*, *Reserved* all along *for us*, *from the Beginning*, I say, by vertue of Election.

For what was it that had thus Reserved it for thee in these days, and for them then? The Apostle had Premised it at the first dash, in an entrance in *Verse* 2. *Elect according to the foreknowledge of God the Father, that was the Original* of all, and 'twas it he had said, that God had viewed all others that had been afore them, but *Fore-knew*, and fixt his Love by choice on these, and overlookt all the Rest, wink't at them, as the Apostles phrase is in another case. *These have my hands made, but 'tis these to whom I look.*

Election it self is in respect of the Persons chosen, stiled *a reservation of a Remnant*, Rom. 11. 4. 5. *I have reserved unto my self Seven thousand that have not bowed the knee to the Image of* Baal. *Even so then that at this present time also, there is a Remnant according to the Election of Grace.* As a man foreseeing common and general Ruins, makes a reservation of some few whom he especially fancies to be kept out of it. Thus Election is there expressed, and here in *Peter*, *There is a reservation, or keeping of an Inheritance, by vertue of the same Election*; as by a Father for a Son whom he loves, till he come of Age, as *Abraham* did the Inheritance of *Isaack*, Reservations both, equipollent unto which, is that acknowledgment of the Apostle *Paul* of himself, and those others in the Primitive times, *That God had hid the Mystery of the Gospel from foregone Ages: having Ordained it for our Glory, Kings and Prophets having desired to see and hear what we do, as Christ* speaks, *Luke* 10. 25.

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And hereby thou mayſt Adore the conſtancy of Gods Love, *and the firmneſs of his purpoſe, according to Election*, as the Apoſtles ſpeech imports, *Rom.* 9. 11. 'Tis like as if a Prince having (as ſome have feigned) had when young, a foreſight in a Dream, of a great Beauty as then unborn, ſhould be ſo ſet and fixt in Love unto her, that although when grown up, he hath a thouſand greater Beauties perhaps to paſs afore him at ſundry times, yet is ſo conſtant in his purpoſe to the Perſon whoſe Idea he had taken in, and reſolved to make his Spouſe ſo long afore, as he refuſeth them, and ſtays till ſhe is both born, and grown up Marrigable for him: And by this Similitude (*caſting off what after the manner of man*, was to be ſuppoſed to make up the Parable, and for the imperfection thereof, muſt not be applied to God) you may help your conceptions alſo of Gods love to you, who having had but the Idea and Image of you *afore the World was*; Yet bore that entire and indiſſoluble affection to you, comparatively to thoſe infinite Millions that have been in the World, and hath ſhewn it by this in refuſing them, though appearing in all ſorts of Excellencies unto him, and ſtaying all that while, *reſerving himſelf for you*, as in that ſpeech, *I have reſerved to my ſelf*, &c. you have it. And reſerving the Inheritance of Heaven and Glory, *likewiſe for you.* Chap. 5.

VII. *Particular.* There are other ſorts of outward Circumſtances, Relations, and Conditions that the Elect are placed, wherein God comes near home to you, as in near Relations, *&c.* that are more Approximate: Thou mayſt perhaps behold this much of differencing Grace, put between thee and others in thy Fathers houſe, thy own Family, Kindred, thy Relations, and Companions, Play-fellows, School-fellows, Friends, Collegues, Fellow-Servants, and multitude of the like Relations—by the Providences of God, others have been yoaked and conjoyned with thee, & thou with them; & by the differences which by Election God hath put (as in the iſſue of mens Lives, Courſes, and Spirits, doth and may appear) between thee and them, thou mayſt diſcern conſpicuouſly Gods ſpecial Electing Love that hath taken hold of thee, when not on them, they remaining ſtill in Nature, or ſome, yea perhaps many of them having dyed without any Evidence of a Saving Work upon them, and ſo in their ſins.

That infinite love of God to thee, hath caſt about and contrived all ſorts of ways (and even by ſuch ways as theſe) to make endearments of it ſelf unto us; and his variety of Wiſdom, did upon the foreſight of the Fall, diſpoſe of mens conditions ſeveral ways, to the end to inhaunce this love to his own by, *if we had but eyes to ſee and underſtand*; Hearts diſpoſed to be affected therewith accordingly.

But you will ſay, do ſuch ſmall differences as theſe put between men ſo conjunct in one and the ſame Relations, or like Employments, Partnerſhips, Office, *&c.* That one ſhould be taken and choſen of God, and th' other rejected; have ſuch ſmall Circumſtances as theſe, any weight or influence to heighten Electing Love?

Yea verily, much every way. For Evidence of which, *take theſe Inſtances.*

1. The Inſtance of *Jacob* and *Eſau*, *Mal.* 1. 2. *I have loved you* (ſays God to *Iſrael*, as *Verſ.* 1.) *yet ye ſay, wherein haſt thou loved us?* Do you ſay ſo, ſays God? nay then I will give you a manifeſt demonſtration of it. Was not *Eſau Jacob's* Brother, ſaith the LORD? yet I loved *Jacob* and hated *Eſau*; thus ſpeaks God again. This ſo near relation of being Brethren, although but an outward relation, yet ſerved wonderfully to enhaunce and make apparent the Grace ſhewn to *Jacob* through ſo vaſt a difference: Yea, and the *greater nearneſs* of the circumſtances here were in that conjunction, proportionably the love appeared; and ſo by the like reaſon proportionably in other relations that are more far of. This inſtance the Apoſtle *Paul* takes the advantage of, and improves it to this very purpoſe I now inſiſt on, applying it to Election and Rejection, *Rom.* 9. (for thereof he plainly treats in that Chapter) *Verſ.* 10, 11, 12, 13. And his inſtance is ſo full to my purpoſe as nothing can be fuller, and he accordingly preſſeth it. Theſe Two *Jacob* and *Eſau* were not half Brothers only, as *Iſhmael* and *Iſaac*, whom he had ſpoken

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of afore, *Verſ.* 7,8,9. having but one Father, but not one Mother; and yet he argues it from them alſo. But here are Two who had one and the ſame Father and Mother, of whom alſo they came not in a ſucceſſion of time, one in one year, the other in a year after, as Brethren uſe to do; but both were conceived at one time, yea inſtant, which thoſe words Indigitate, *Verſ.* 10. When *Rebecca* had conceived [*by one*] even our Father *Iſaac*, at one and the act of Generation, ſhe concived them both out of the ſame ſubſtance of matter that came from *Iſaac*'s Loyns at once; where (when fall'n into her Womb) there was a diviſion made by God's providence, one part thereof ſettling to the one ſide of her Womb and made *Eſau*, another to the other and made *Jacob*; they were Twins: And as we ſay of Two pieces of the ſame cloth cut out for ſeveral uſes; there was but a pair of ſheirs went between them: No difference whether in worth or works foreſeen or the like; born alſo at the ſame birth, wherein if there were any difference, *Eſau* had it; for he was the Eldeſt, and ſo by the Law then in force had the dignity of the Birthright. And afore they were born God declared his different purpoſe and council about them, *The Elder ſhall ſerve the Younger*, and ſo be deprived of his Birthright, and thereby of the Bleſſing and of the Inheritance of *Canaan*, the Type of Heaven.

Now this neerneſs of relation and circumſtance heightned the Love in the purpoſe of God according to Election; that is, his diſcriminating purpoſe in his freely having aforehand choſen the one and rejected the other: For to that very purpoſe God in *Malachi* mentions it to ſet out and greaten his Love to *Jacob*, as *Paul* in this his citation of it doth to make good his aſſertion of the different Grace in the promiſe of Salvation, whereof Election was the Original, and the Promiſes the extract Copy. Yea, and to this purpoſe of aggrandiſing God's love to *Jacob* it is that *Paul* alſo intends it, as thoſe words in *Verſ.* 10. which are introductory to this inſtance, do ſhew [*Not only this*] &c. as connecting this new inſtance with the former inſtance of *Iſhmael* and *Iſaac*, *Verſ.* 7 and 9. and both to the ſame purpoſe; who, although *Abraham*'s Children, yet on *Iſaac* was the Bleſſing ſettled and entailed, and not *Iſhmael*, which greatned God's ſpecial Love to *Iſaac* in that reſpect. Well, but ſaith the Apoſtle [*Not only this*] inſtance or example of *Iſaac*'s &c. doth ſhew this, but much more that which I now bring (ſaith he) of *Jacob* and *Eſau*; and from both I have what I perſue to make good, *viz.* That the nearneſs of ſuch relations through circumſtances therein that do make relation between Brethren the neareſt, ought to be a matter of provoking ſuch perſons Elected to glorify God's grace towards their perticular, and taking up God's own words to ſay with themſelves, *Hath not God loved me and that with a tranſcendent diſcrimination, when he hath afore mine eyes laid aſide thoſe that lay in the ſame Womb that I did, or that were my Brethren by the ſame Father, or perhaps my parents themſelves?*

And you may and ought to extend this comparative to other relations and circumſtances wherein thyſelf and others do ſtand, and are or have been yoaked and coupled together in, though not riſing up to ſo great a nearneſs. Thus *Peter* and the Apoſtles did, that *Judas* who eat bread at Chriſt's Table with them, was an Apoſtle ſent forth as well as they; *For he was numbred with us, and had obtained part of this Miniſtry*, Act. 1. 17. ſhould prove a caſtaway and themſelves choſen; Compare this, *Joh.* 13. 18. *I ſpeak not of you all, I know whom I have choſen; but that the Scripture may be fulfilled, He that eateth bread with me hath lift up his heel againſt me.* And *Joh.* 17. 12. *While I was with them in the world, I kept them in thy Name; thoſe that thou gaveſt me I have kept, and none of them is loſt but the Son of Perdition, that the Scripture might be fulfilled.* Take for confirmation of this the inſtance of the Two Theives, both Brethren in iniquity and fellows in the ſame condemnation in being crucified together, the one on Chriſt's Right Hand and the other on his Left; and that whilſt they were hanging on the Croſs, Election ſhould break forth in the one and call him, and Chriſt ſhould take him within an hour or two after into Paradiſe to himſelf, and the other left to his own accurſed curſing Spirit, and at the ſame time dying with the other ſhould go to Hell.

Hell. Do not you think that this distinction of Fellowship in these circumstances, though remoter than [illegible] did not wonderfully affect the good Thief's heart, whilst [illegible] heard Christ promising him *This day shalt thou be with me in Paradise*, whilst the other can be heard his fellow [illegible] persisting [illegible] and dying in his Sin? A difference put [illegible] like near [illegible] though but in outward mercies, and not in [illegible] to affect mens hearts; as in the case of *Joseph's* Brethren, his Betrayers, in reference to Prison and in danger of death [illegible], and after according to *Joseph's* Prophecy of the fate of each, *Vers.* 13. That *Pharaoh* should upon his Birth day (which Princes use to do acts of Grace) as *Vers.* 21. *Restore the Butler to his place again, and he gave the Cup into Pharaoh's hand*; and so on the contrary [illegible] the chief Baker, *Vers.* 22. as had interpreted; and thereupon is the Butler's ingratitude evidently branded, that he laid no more to heart the kindness of *Joseph* (although his own Lot in telling him his different Fate and Destiny) that was shewn within Three days, as *Vers.* 13. *Yet did not the Chief Butler remember* Joseph, *but forgat him*. And if the meer prediction of this should have obliged him unto a grateful acknowledgment, &c. unto *Joseph* the Dreamer, (as he stiles himself) how much ought he to have done it unto *Joseph's* God, (who it was that revealed this to *Joseph*) and whereof assuredly (to the end that God might have the Glory) *Joseph* had declared so much unto him, who in his everlasting purpose and Providence was the Author of this merciful difference?

Chap. 30

And if you say he knew him not, this yet however you must say, he was obliged then to extol the grace of *Pharaoh* towards him herein. And therefore all you that know God and are known of God, and that it is he who made thee to differ so greatly from another that is thy Fellow and Companion; how should this comparative affect thee to think with thy self, who lived so many years in one and the same Family together, and were joyned in partnership or office together, so and so familiar in a constant converse, and that it now proves God hath recieved me for him self and left him to Satan, and his Lot and portion; and has so cast and designed this difference that thou mightest understand and consider it, and be affected accordingly? And this as certainly thou should'st do, as on the contrary thy Fellow and Marrow and Associate once with thee, doth in Hell for ever lye under this tormenting Consideration amongst others? That such a Brother, such a Companion, such a Fellow-Apprentice, Fellow-Servant of mine, is by Electing Grace calling him, gone to Heaven, and there is in everlasting Bliss (as *Abraham* told the Rich man that *Lazarus* was) and lo here I am tormented and shall be for ever? As the loss of Heaven will cause Weeping and Wailing; so that thy Fellow should obtain it when thou art refused, will cause indignation and *Gnashing of Teeth*. Shall Hell be affected at this difference put, and that in respect unto such relations as have been mentioned, and at the day of Judgment shall the stories thereof affect Angels and Men when Christ comes to be glorified in his Saints, and shall not these things have due place in our Hearts according to the merit of them in the things themselves, and intenion of God in his Love therein? I conclude, referring you for more such particular conjugates or Yokings together, unto what Christ hath so seriously declared, *Math.* 24. 40,41. *Then shall Two be in the Field, the one shall be taken and the other left: Two Women shall be grinding at the Mill, the one shall be taken and the other left.* And in *Luke*, hath enlarged it, *Chap.* 17. 33,34,35. *Whosoever shall seek to save his life, shall lose it; and whosoever shall lose his life, shall preserve it. I tell you in that night there shall be Two men in one Bed, the one shall be taken the other shall be left. Two Women shall be grinding together, the one shall be taken and the other left.* And certainly, among many other blessed Aims Christ had in these Speeches (as that he will take some few instances, and other the like) he certainly had also this in his Eye, that through this comparative difference men might learn to bless and adore God.

CHAP. VI.

The Grace of Election illuſtrated in one particular; the moſt Eminent demonſtration of it: viz. *Diſcriminating Grace; As by God's deſign it appears in God's diſpenſations towards, and the difference put between Temporaries highly enlightned by the Goſpel, and his Elect whom he invincibly ſaves.*

THere appear in the execution and event many Contrivements to have been in the Heart of God, whereby he deſigned to illuſtrate and magnifie his Grace of Election towards us the Saved of the Lord: Some of which I have particularly ſpoken of in the Chapter before, wherein I diſcourſed of the Grace of Election comparatively with others, and their ſeveral conditions, whom God paſſeth by, and whereby he ſets out his Grace the more to his.

But, above all ſuch extrinſecal Contrivances and diſpoſements, there is this One, which the Scriptures do ſingle out and inſiſt upon, and that is, God's diſpenſations towards temporaries and Children of the outward Kingdom, who are the Corrivals (if any rejected may be ſtiled to have been ſuch) and Pretenders with the Elect for Grace and Mercy; which doth, above all, ſerve to glorifie this Electing Grace.

For my Text, I take our Saviours words, ſo oft inculcated.

MATH. 20. 16.

Many are Called, but few are Choſen.

For the expoſition of this Text, It is not as if the Elect and non Elect were both called with the ſame work of *calling*; and that ſome of them called with the ſame true calling, being non Elected, do fall away in time.

But the Scripture doth diſtinguiſh (happily) of a Twofold *Calling*; one proper only to the Elect; And the other more common in ſeveral degrees of it to non Elect; Thus *Rom.* 8. The Elect are differenced in their very Calling at firſt, from the reſt that profeſs to have been truly called, but were not; By this, the called *according to purpoſe*, that is, by Election, which original difference works differing calling from others. And in that Text the difference is expreſt, *thoſe that love God*, as the proper principle wrought in them, at their callings, which is not wrought in any Temporary. It is found alſo diſtinguiſhed by the proper effect of *Holineſs* wrought in their Calling, 2 *Tim.* 1. 9. *Who hath ſaved us, and called us with an Holy Calling, according to his own purpoſe* and *Grace &c. in Chriſt Jeſus afore the World began.* Holineſs is the peculiar Effect of Election. Alſo Faith diſtinguiſht by its original, the Faith of Gods Elect, proper to them; though the Doctrine of Faith is thereby alſo meant, both the Object and the Act of Faith.

That God, to ſet out his Grace towards his ſavingly Called ones, the more, hath in his juſt and all-wiſe diſpoſing Providence, ſet up together by them, *and* with them, *examples of Men called with an imperfect work; whom he leaving in the end, to the conduct of their own Wills, do fall away; whilſt he invincibly carries thoſe others on to ſtabliſhment and perfection.*

Ob!

Chap. 5.

Oh! Quantum turbarum peperit liberum arbitrium in Eccleſia: ejus arrogantia, exaltatio ejuſdem vires ad ſalutem obtinendam, in quo conatu, fruſtratur. What a ſtir and a do hath the Pride and Preſumptuouſneſs of the liberty and changes of Mans Free-will in it ſelf bred in ſeeking to attain Salvation of its own ability; and how many ways, and by ſeveral degrees hath God tried it, by aſſiſting it with helps and aids of ſeveral ſupernatural Elevations more and leſs, to let Men ſee that vain Opinion of Man of himſelf, by all thoſe helps to attain to Glory without regenerating Grace. Falling ſhort after all Gods ſtrivings with them, they are in the End left unto their Luſts and Hardneſs of Heart.

The Point thus drawn out, there are two or three things I am to perform in the proſecution of it;

1. To give you advertiſements concerning what is the proper dint of my Scope in this point
2. Some explanations of the Aſſertion
3. Some proofs, both from { 1. Inſtances / 2. The tenor of the Scripture.

Concerning my Driſt,

1. It is not to repeat unto you, that there are two ſorts of Profeſſors, ſound and unſound.

2. My driſt is not in this diſcourſe to ſhew you, that God magnifies this his Grace to us-ward as with difference in that vaſt *extenſiveneſs* that is between [*us*] and all the Reſt he paſſeth by of the whole World; but from that ſpecial narrower difference he puts between thoſe others whom he calls, as well as us, out of the World; who are arrived very farr in Religion, whom yet he ſuffers to fall ſhort of the Glory of God.

3. That this point is a new additional unto the Glorifying Grace of God, (the *God of all Grace*) towards us: Beſides all that I have or ſhall inſiſt on, it is a new exemplification and amplification of his Grace, beyond all other; 'tis a diſcovery of a New Mine of Free Grace, exalting it ſelf towards us, by a compariſon of his different dealings with *us* and others; not the vaſt and wide World only, but a compariſon more *contracted*, to a farr leſs Number, *even* with thoſe whom he calls only, and who profeſs this Name; Which ought therefore anew to affect your hearts, and cauſe you to break forth into a new acclamation and freſh adoration of God and his Grace towards you; and to cry, and cry aloud, *Bleſſed be the God of Grace, yea of all Grace*, ſhewn all ſorts of ways towards us: And that hath *not ſo dealt with* others, who yet have *had the knowledge of his ways*, and thoſe under Goſpel-light, in ſo high a meaſure; which is a ſtrain farr beyond the *Ela*, which the Pſalmiſt's Note of praiſe roſe up unto, whilſt he magnified his Grace towards his people in compariſon with the Heathens, whilſt he ſays, *Pſal.* 147. 19, 20. *He ſhewed his word unto* Jacob, *his Statutes and his Judgments unto Iſrael: He thath not dealt ſo with any Nation; and as for his Judgments, they have not known them: Praiſe ye the Lord.*

2. For the *explanation* of the thing it ſelf. The firſt is, how God's Grace to us, may be ſaid to have any influence upon what God doth to others whom he paſſeth by?

That Grace hath an influence hereunto, for the illuſtration of it ſelf, will eaſily be yielded, when we ſhall conſider that the God of Grace, in his ordering all things, to make Salvation ſure to his Elect and Called ones, did put all, it is other purpoſes and counſels, into Grace's hands to diſpoſe of ſo as to infinite manifold Wiſdom might beſt ſerve to magnifie his Grace; this was his top and eminent deſign, the Glory of his Grace. Grace had the dominion, the Throne, given it; the *diſpoſitive Power* (which the Throne always carries with it) of all, both *without God*, that is, of all Creatures; *&c.* and of all *within God*, that is, of Attributes, and Perſons in the Godhead, to conſpire unto its Glory. And let it not be lookt at as ſo ſtrange a thing, though it be not ſimply or directly the firſt mover of God's other Decrees and Purpoſes; yet ſo farr it rules as to cauſe them all to ſerve and be ſubordinate unto this one ſu-

See my firſt Sermon on 1 *Pet.* 5. 10. The God of all Grace. &c.

BOOK III.

ſupream counſel of all other of his Will, as thoſe of Juſtice and wrath &c. that yet Grace ſhould over-look, ſuperviſe them all, and order and diſpoſe of them all, and the execution of them to Perſons under ſin, as they might turn unto *Grace, its praiſe and Glory*; and ſo obliquely, collaterally and at the rebound they all ſerve to illuſtrate and advance this of Grace, which is the top and firſt deſign and delight of Gods Heart, even the *praiſe of the Glory of his Grace*, as *Eph.* 1. 6. And therefore in *Verſ.* 11. of that *Chap.* 'tis expreſly ſaid, that *we are predeſtinated according to the purpoſe of him who worketh all things according to the Counſel of his will*; (which words if we take in with other Scriptures, as 2 *Cor.* 5. 18. *Heb.* 2.) are there added to ſhew that his Counſel ordered all things to ſubſerve to that his grand purpoſe of predeſtination, which is all one, and to ſerve his purpoſes of Grace to us: So that whilſt God for other ends of Glorifying his Juſtice &c. was purpoſing ſuch and ſuch Perſons called, to be left in the end to the counſel of their own wills and ways, for the immediate and direct Glory of other his Attributes; yet free Grace ſtept in, and took the advantage to mould and order the ranging of ſuch Perſons, as in providence might comparatively ſerve to ſet forth the Glory of it ſelf; that, as *The wrath of Man ſhall praiſe thee*, ſays the Pſalmiſt to God, ſo even, the wrath of God ſhall praiſe thee, O thou the Delight and Darling of Gods Heart, Free Grace.

1. I do not ſay, that this is his primary end of ſuch his dealings with ſuch; No, but the primary end therein is to ſhew his own Soveraignty and Glory of his Juſtice, and to confute and confound the utter diſability of the Creature, which will be a ſetting up its own Free will and ability, with an Opinion of attaining Salvation, if it be but in any degree elevated and aſſiſted by God. Theſe are his primary direct ends; yet ſo, as in the manage and carriage of it, and his providence, ordering and diſpoſement thereof, there is a *Remote end* thereof (as ſome of our Divines have ſaid) that puts, a great and a Glorious reflection and luſtre upon his Grace towards his Elect thereby, and was intended by God it ſhould be ſo. You may obſerve that the firſt declaration of the Election of Grace runs in theſe terms, *The Eleder ſhall ſerve the younger*, as if the elder had been made for the younger, which yet is obliquely and collaterally done, though directly only *for God himſelf*, *Prov.* 16. 4.

Quia hæc ſecretio Negativa (or non-electio) quæ in reprobatione reperitur, pendet ab illa ſecretione quæ eſt in Electione; hinc reprobationis finis remotus eſt ſplendor illius Gratiæ, quæ in Electione manifeſtatur. Ameſius Medul. l. 1. c. 25. n. 36.

2. If you ask, How this ſerves to illuſtrate Grace to us-ward? The anſwer is obvious; As contraries ſerve to illuſtrate one another, that as dark ſhadows ſet forth Pictures unto a greater Life, and Glory, and beauty; ſo is it here, you have the like, though upon another occaſion, *Rom.* 11. 22. *Behold the goodneſs and ſeverity of God; on them which fell, ſeverity; but towards thee, goodneſs, if thou continue in his goodneſs &c.*

Ameſius cites for this in the place now quoted, *Rom.* 9. 22, 23. *He endured with much long ſuffering the veſſels of wrath, that he might make known the riches of his glory on the veſſels of mercy.*

The like parallel comparative courſe to illuſtrate thy Grace, he ordinarily takes and gives demonſtration of in the Elect themſelves, whereof many of you have experience in your ſelves; All being Fallen, Free Grace took advantage of improving it ſelf by the Fall even of the Elect in *Adam*.

That whereas when Faln, he might yet have ſanctified them all in the womb, (as he doth multitudes of Infants that dye:) No, but he rather doth very generally leave them that live to years of diſcretion, and to remain and live in an Unregenerate condition to be as ignorant, prophane &c. as any other, *Eph.* 2. 1. 2, 3. *And you hath he quickned, who were dead in treſpaſſes and ſins, wherein in time paſt ye walked, according to the prince of the power of the air, the Spirit that now worketh in the Children of diſobedience. Among whom alſo we all had our converſation in times paſt, in the luſts of our Fleſh, fulfilling the deſires of the Fleſh and of the mind, and were by nature the Children of wrath*, and adds this in the cloſe of all, *Even as others*; and why? but as it follows, *Verſ.* 5, 6. To make Grace the more Glorious, *Even when we were dead in ſins, he hath quickned us together with Chriſt (by Grace ye are ſaved) And hath raiſed us up together, and made us ſit together in Heavenly places in Chriſt Jeſus*: When dead in ſins, by Grace ye are ſaved: This Contrivement (which coſt Chriſts Soul the more for them) was Free Grace's. So that you ſee he gives an exemplar of ſuch a comparative illuſtration of Grace in the very perſons of the Elect themſelves he ſaves, that

ſo

ſo, by a Comparative view of themſelves in a twofold Eſtate, their Eſtate of *Sin* and their Eſtate *of Grace*, after which former Eſtate of Sin and wrath afore, they might be provoked to Glorifie his Grace the more. Chap. 6.

Well now, bring this to the preſent point in hand: In like manner Free-grace (the great diſpoſer) takes advantage of what Gods purpoſes are to others (obſerve the difference in the foregoing inſtance, it was a comparing of two differing States in the ſame perſons here, of two differing Works of Calling in the perſons of Elect ones, and others) I ſay Free-grace that ſuperviſeth all Gods decrees, takes the advantage and guides Providence in the execution of them to caſt and diſpoſe it ſo as that ſuch and ſuch of them that ſhould be ſo and ſo farr wrought on, who yet fall away, that ſome of them ſhould live in ſuch an Age, at the ſame time &c. Wherein ſome of his Elect and Called ones live alſo, who ſhould alſo profeſs in ſo and ſo high a manner and that ὄντως *really*, as *Peter's* word is, as from a real work wrought on them: And its deſign herein is to ſhew, that by meer pure Grace his truly Called ones are ſaved, which is clearly ſeen by this comparative, which is herein, contrary to that former inſtanced in; *That* was, that the Elect were in the ſame, State *even as others*; but this *Even not as to others* you lived withal, who were wrought upon ſo far, and yet their ſtate was never altered from that of Nature to Grace. I ſhall conclude by ſaying of Free-grace that great Soveraign and its diſpoſements, and the varieties of them, to ſet forth it ſelf, what *Job* ſays of the great God himſelf, *Job* 5. 9. It forecaſts and contrives works of this kind *without number* —— And many ſuch things are with it.

3. For the proof and demonſtration of the great Point;

I ſhall, 1. ſhew how the Doctrinal Scope and Tenure of the Scriptures, that treat of Election, &c. to be for this great Truth, as thus it ſtands ſtated.

2. Give you pregnant Inſtances, throughout the Old and New Teſtament, confirming it.

For the firſt; to ſhew you that it is the ſcope of thoſe Scriptures, that treat of Election, to be for this Truth, as thus I have ſtated it.

1. It is the very ſet ſcope of the Apoſtle *Paul* in the Epiſtle to the *Romans*, *Chapter* 9, & 10. It is well known, that in thoſe *Chapters* it is his general ſcope to ſet out the Doctrine of Election and Reprobation: But that which falls under my cognizance is, That he ſets the one, that is, God's purpoſes of Mercy and Grace; and thoſe other, his purpoſes of Juſtice and Wrath; he ſets them, as *Solomon* ſays in another caſe, the *one over againſt the other*, or in compariſon together, on purpoſe that the Examples there alledged, and the Doctrine of Preterition there inſiſted on, might the more illuſtrate, and ſet forth thoſe other Diſpenſations of Electing Grace: Thus *Verſ.* 21, 22, 23. *Hath not the Potter power over the clay*, &c. Here the making of one a veſſel of diſhonour, reflects not only the more honour on thoſe that were veſſels of honour; but above all, upon that Mercy, and Grace that made them ſuch; and did put the difference (as it appears there is put) which is of Mercy indeed (as there, *Verſ.* 18.) *Therefore he hath Mercy*, &c. that here alſo he ſhould ſo ſh w Mercy on whom he will, whilſt he yet leaves others to the hardneſs of their Hearts, this tends to magnifie the Mercy to others the more; for as *Chap.* 11. 22. *Behold therefore the Goodneſs and ſeverity of God; on them which fell, ſeverity; but towards us goodneſs, if thou continue in his goodneſs, otherwiſe thou ſhalt be cut off.* *Vide* that of *Ames Med. Theol. lib.* 1. *c.* 2 §

And though he ſpeaks of the whole maſs of Mankind, who are paſt by in *Verſ.* 20, 21. &c. and therefore alledgeth inſtances of Heathens, as well as of the Jews, *viz.* of *Pharaoh*, and his Egyptians, raiſed up by God on purpoſe to ſhew his power upon Man, appoſite parallel with *Moſes* and his *Iſraelites*, to manifeſt his Mercy upon them, in giving Nations for them, as *Iſaiah*, in *Chap.* 11. *Verſ.* 2. and the *Pſalmiſt* celebrates it; and theſe ſet up in one and the ſame Age, in one *anothers* ſight and view, that the difference might be the more conſpicuous; though I ſay, the Apoſtle extends his Diſcourſe to this Univerſal of Mankind, yet as if ſuch Inſtances were too wide, and ſerved no enough to magnifie this diſcriminating Grace, He gives an other ſort, contracted into

Book III. a norrower compaſs of parallel together, and tells us, there was *an Iſraelite in Iſrael it ſelf*; *Verſ.* 6. he ſays not an Iſraelite of Election, in the word, but in, and amongſt the Iſraelites themſelves. And in *Verſ.* 27. *Though the number of the Children of* Iſrael *be as the ſand of the Sea, a remnant ſhall be ſaved.* Juſt as in the Apoſtles times we heard, there were a (*they*) of falſe Chriſtians, that had once been amongſt, and Numbred with us, 1 *John* 2. 19. Yea, and the *Iſrael* he ſpeaks of, were ſuch as were Sons of *Belial*, but that ſought after righteouſneſs, *Rom.* 1. 31. *had a zeal for God*, *Chap.* 10. 2. Who yet fell ſhort *of true righteouſneſs*, as theſe who had *willed* and *ran*, *Verſ.* 16. That is, who had made uſe of legal and natural helps, and endeavours, to to attain unto Salvation. And indeed the occaſion, or riſe he took, of bringing in that diſcourſe of Election, and Preterition was, to give an account how it came to paſs that thoſe *who were Iſraelites, to whom pertaineth the Adoption, and the Glory, and the Covenants, and the giving of the Law, and the Service of God, and the Promiſes: &c. Verſ.* 4. ſhould ſo Generally miſs of Salvation; he cleerly reſolves the account, into the difference which Election had originally ſet, and to the condition which Preterition had left the other unto: And upon that occaſion it is, he breaks into the Doctrine, theſe Two in the following part of his Diſcourſe, continued from *Verſ.* 6. of that *Chapter* unto the end of the 11 *Chapter*; at leaſt purſues it in all them Chapters, as the ultimate concluſion he aimed at, which by *Chapter* 11. *Verſ.* 5. and 7 compared, is evident; *Verſ.* 2. That but a *remnant*, *Verſ.* 5. whom he calls the Election had *obtained it*, *but the reſt were blinded*, *Verſ.* 7. And he ſhews likewiſe that there was an effectuall Calling of Grace (which was the fruit of Election) which that difference had been manifeſted thus in, *Verſ.* 11. *Chap.* 9. (*For the Children being not yet born, neither having done any good or evil, that the purpoſe of God according to Election might ſtand, not of works, but of him that called*: And *Chap.* 9. *Verſ.* 16. *So then it is not of him that willeth, nor of him that runneth, but of God that ſheweth Mercy.* And this comparative thus ſtated is cloſe and home to our Point in Hand.

2. I have obſerved, That in ſome eminent places of the Epiſtles, where the condition of Temporary, or Profeſſors abortively called, and their falling away is ſpoken of, there the Doctrine of Election and Immutability of Gods Love, is likewiſe adjoyned, as in an opportune ſeaſon for the mention of the ſame; and to what end ſhould it be, but becauſe by ſetting them ſtill together, the Glory of diſcriminating Grace doth in that moſt eminent manner appear thereby; and the fixedneſs and unchangableneſs thereof is magnified, by the contrary mutability and failure of the higheſt Workings and Gifts vouchſafed the Non-Elect.

Firſt, in that known place, 2 *Tim.* 2. After and upon occaſion of the mention of *Hymeneus*, and *Philetus*, their Apoſtacy, *Verſ.* 18. *Who concerning the Truth have erred, ſaying that the reſurrection is paſſed already, and overthrowing the Faith of ſome*, He preſently ſubſoins, *Verſ.* 19. *Never the leſs the Foundation of God ſtandeth ſure, having this Seal, the Lord knoweth them that are his, &c.* This paſſage extends not it ſelf unto the comparative of Gods Diſpenſations with the World, or whole Maſs of Reprobation, but contracts it ſelf unto ſuch *as call upon the Name of the Lord.* And that *which follows*, Verſ. 20. *But in a great houſe there are not only Veſſels of Gold, and of Silver, but alſo of Wood and of Earth: And ſome to honour, and ſome to diſhonour*, ſhews the difference to lye there in Utenſils and Veſſels uſed in the ſame Houſe or Family, the Church of God (as that inſtance of *Jacob's* and *Eſau's* was, of thoſe of the ſame Womb, and the Foundation of that difference between them to be,) that God knew who were *his*, and ſo had ſevered them from thoſe other. And there is this obſervable in it, That though the Apoſtle uſeth the ſimilitude which he had done, *Rom.* 9. *Verſ.* 21. namely *of Veſſels of honour, and Veſſels of diſhonour*, whilſt in thoſe *Verſes* there, he yet ſpeaks of that Election and Rejection that divides the whole Lump of Mankind; yet herein, ſimply he applies it reſtrictively unto thoſe *Veſſels of Honour, and diſhonour*, that are found in the ſame Houſe, the viſible Church of God, which have the ſame outward ſhape of profeſſion, but

differ

differ in the ſtuff or matter they conſiſt of, and were made uſe of in the Church, whereby his Grace in foreknowing *His*, with ſo vaſt a difference from the other is, by the nearneſs of this their relation, and rendred far more conſpicuous than in that other of Election, from out of the whole World at large. Chap. 6.

2. A ſecond Scripture is *Hebr.* 6.——in the beginning of which *Chapter* he had delineated the ſtate of Temporaries that fell away in the higheſt of their attainments, *Verſ.* 4, 5, 6. who were once enlightned. *For it is impoſſible for thoſe who were once enlightned, and have taſted of the heavenly gift, and were made partakers of the Holy Ghoſt, and have taſted the good word of God, and the powers of the world to come; if they ſhall fall away, to renew them again unto repentance, ſeeing they crucifie to themſelves the Son of God afreſh, and put him to an open ſhame.* And then after ſome Encouragements and Exhortations given to the true and ſincere Believers, he brings in the Doctrine of Immutability of *God's Counſel*, declared and confirmed by God's Promiſe and his Oath, in *Verſ.* 16, 17, 18. *That by two immutable things, in which it was impoſſible for God to lye, we might have a ſtrong conſolation, &c.* which are inſerted as to aſſure them that God would carry ſuch through, notwithſtanding thoſe other fell, ſo to ſhew the foundation of that difference to be the Eternal Counſel of God, uttered in that Promiſe and Oath made to *Abraham*; as likewiſe to glorifie his Grace by theſe Comparatives of two ſuch different Diſpenſations.

2. *In a ſet of Inſtances.*

You ſhall ſee how both in the Old and New Teſtament, God's Prudence did ſet up at one and the ſame time, and in one anothers view, ſuch differing Examples; yea, and ſometimes when their ſins, for the kind and heynouſneſs of the Fact were the ſame, yet his Grace did make a difference.

Concerning which Inſtances, I premiſe this one for all of them, That theſe things fell not out by chance, and therefore they had, and muſt have had that diſpoſement and intendment from God, which we are ſpeaking of, *viz.* of exalting his Mercy to the one, by his contrary dealings with the other.

I *Inſtance.* Cain *and* Abel.

Theſe from the firſt were Profeſſors of Religion, Sacrificing both of them unto God, according to his own word, own inſtitution alike, and together, *Gen.* 4. 3, 4. and you know the different iſſue of either, as unto Salvation, and the ground thereof, out of *Hebr.* 11. 4. and 1 *John* 3. 12, 13.

II. *Inſtance.* Eſau *and* Jacob.

Concerning whom, God in the Womb declared his different purpoſe, afore they had done *good or evil*, as in *Rom.* 9. the Apoſtle urgeth. But I ſhall wave that, and ſhall farther inſiſt on what, when they came to do either what was good, or what was evil, was their condition. *Eſau* had the outward advantage of *Jacob* in Spirituals, having by elderſhip the birthright, which was a ſpiritual Priviledge, and engaged him unto an holy Profeſſion of Religion above what his Brother was, as being thereby deſigned to be the Prieſt of the Family, and Performer of the worſhip thereof, and to have thereby occaſion of nearer addreſs and acceſs to God, (and God doth promiſe to *draw near* to them that *draw near to him*) was that in force? But he profanely deſpiſed it, and ſold it. And upon his Father giving the Bleſſing from him alſo, there came a great fit of the Spirit upon him, ſtirring ſelf-love in him, which moved him with all earneſtneſs to ſeek the bleſſing, and yet God would not, yea God held his Father's heart ſo faſt, and fixed to a Declaration of God's purpoſes therein, that he would not repent, *though* Eſau *ſought it with tears.* You

have the kind of this proceeding alledged, and thus explained in *Hebr.* 12. 16, 17. *Leſt there be any Fornicator, or profane perſon, as* Eſau, *who for one morſel of meat ſold his birthright. For ye know, how that afterwards, when he would have inherited the Bleſſing, he was rejected: for he found no place of Repentance, though he ſought it carefully with tears.* And yet then again he comes to have the advantage in outward ſpiritual Opportunities of his Brother *Jacob*; for he lived and continued ſtill in his Fathers Family, where God was worſhipped, and Religion profeſſed, and the Ordinances of God were diſpenſed, whereas *Jacob* was driven into an Heathen Family, where outwardly there was only a worſhipper of falſe Gods, hereby he was in hazard to be loſt, as to his Profeſſion. And yet though God might have taken the advantage againſt *Jacob* for him to have loſt his birthright, for his ſin committed in ſeeking to get it, for his lye; as well as God had done againſt *Eſau*, for ſelling it for a Meſs of Pottage; yet God kept and carried *Jacob* through theſe and other great Trials, to the very laſt of his days, and his bleſſed end, you know.

And all theſe Paſſages ſerved but to magnifie that grace of God as to *Jacob*, whereof (as the Apoſtle there intimates) *Eſau* did fall ſhort.

'Twas a ſhort and quick Anſwer God gave by his Prophet *Malachi*, *Chapt.* 2. *Verſ.* 3. *Behold, I will corrupt your Seed, and ſpread dung upon your faces, even the dung of your ſolemn Feaſts.* As if he had ſaid, Did you ask wherein I have loved you, the Poſterity of *Jacob*? Compare but my different dealings with *Eſau* and with *Jacob* your Father, firſt in their own Perſons, and ever ſince between the *Edomites* your Brethren, and your ſelves; and was not *Eſau* as fair an Object, think you, for my Love to have been ſet upon, as *Jacob*, when both were in the Womb, as alſo in thoſe reſpects fore-mentioned? And my Grace might have been as free to the one as to the other; (God on purpoſe compares thoſe together, to ſet out his love to *Jacob* the more,) and did you now ask, Whether I have loved you or no? I trow, ſaith God, I have hereby ſhewn it to the purpoſe.

III. *Inſtance.* *In* Ephraim *and* Judah.

The like we find between the Ten Tribes, and the Tribe of *Judah*, though at the firſt, and for a long time both were alike his People, yet at laſt Election began to paſs a diſcrimination, as you have it ſet forth in *Pſalm* 78. towards the Cloſe of that *Pſalm*. *Ephraim*, or the Ten Tribes, had at firſt the advantage of *Judah* in Spirituals: For the Ark, the Token of God's Preſence, was committed unto their keeping at *Shiloh*, the Seal of God's Worſhip and Ordinances were betruſted to them, and *Judah* muſt come up thither, if they would *ſeek the Lord:* But *Ephraim* for their ſinning againſt that worſhip, forfeited and loſt it, and ſhould therefore have the keeping of it no longer, no not for ever any more; but *Judah* had it at *Bethlem*, till at laſt it was fixedly ſeated in *Sion*, as the Earth is eſtabliſhed in that *Pſalm:* And this for no other reaſon than that he had loved them, and out of love had choſen them; *Verſ.* 67, 68, 69. *Moreover, he refuſed the Tabernacle of* Joſeph, *and choſe not the Tribe of* Ephraim; *but choſe the Tribe of* Judah, *the Mount* Sion *which he loved. And he built his Sanctuary like high Palaces: like the Earth which he had eſtabliſhed for ever.* For otherwiſe *Judah* was as well as *Ephraim* alike involved in the ſame guilt of ſin which had forfeited it; as *Verſ.* 56, 57, 58, 59, 60. (*Yea, they tempted and provoked the moſt high God, and kept not his teſtimonies*, &c.) of that *Pſalm* plainly ſhews. He ſpeaks it of the whole in thoſe Verſes, and yet takes the occaſion againſt *Ephraim*, to remove it for ever. Thus the *firſt are laſt, and the laſt firſt*; and thoſe whom God's Preſence is with for a while, upon ſome eminent ſin God begins to withdraw from them, and by degrees, as he did by that People of the Ten Tribes, till at laſt he caſt them off from being a People; but dealt not ſo with *Judah*, though theſe made a forfeiture of their Temple, and Worſhip, and Nation, in the

the Captivity of *Babylon*, yet God reſtored all again to a greater glory at laſt: The Ground was that in *Verſ.* 68. *Zion which he loved.* Chap. 6.

IV. *Inſtance. In David*, and *Saul*, and *Solomon.*

And this Inſtance follows next in that *Pſalm* and endeth it; *Verſ.* 70. *He choſe alſo* David *his Servant*, &c. You know I have in the preceding part of this Diſcourſe alledged *David* as the great Pattern of Grace, in ordering all things about him for his Salvation, and ſhadowed forth in his dealings with him about his kingdom; yet behold, God thought not enough to ſhew Mercy ſimply and abſolutely to *David's* own perſon, but ſet up *Saul* together with him, yea indeed afore him, as a foil of a contrary diſpenſation to illuſtrate his Grace towards *David*. As for *Saul*, you know what once *Samuel* ſaid to him, as from God, 1 *Sam.* 10. 6, 7. *And the Spirit of the Lord will come upon thee, and thou ſhalt propheſie with them, and ſhall be turned into another man*, &c. Yet in a ſhort time God ſoon takes the advantage of a ſin of his, upon which to declare his rejection of him from the Kingdom. And ever after that, upon every occaſion, he withdrew from him more and more, till at laſt he anſwered him neither by *Urim* nor by *Thummim*, nor any other way, but gave him up to enquire of a Witch; a practice the moſt contrary to his moſt avowed Principle; for of all other wickedneſſes, he had been zealous againſt that. *David* committed as great a Sin, yea greater by far than that firſt of *Sauls* Sins was, for which God rejected him.

Then *Solomon* his Son, who had the Covenant of Grace entailed upon him, together with *David*, and he committed greater Sins for kind, than that of *Saul's* was, or *David's* either. *Saul's* firſt fatal Sin was but worſhipping the true God a few hours afore *Samuel* came, and he was in great diſtreſs, which moved him ſo to anticipate it, and he had that aw of God in it, that he would not go to Battail without having Sacrificed firſt. Whereas *Solomons* Sin was the permitting the worſhip of falſe Gods, of Devils, yea, and building Temples for them on the Hill oppoſite to Mount *Sion*, where the Temple ſtood; concerning whom the Prophet thus ſpeaks, 1 *Kings* 11. 33. *Becauſe they have forſaken me, and have worſhipped* Aſhtoreth *the Goddeſs of the* Zidonians, Chemoſh *the God of the* Moabites, *and* Milcom *the God of the Children of* Ammon, *and have not walked in my ways, to do that which is right in mine eyes, and to keep my Statutes and my Judgments, as did* David *his Father.* This Charge you ſee lies upon many more than *Solomon*, but yet in the laſt words thereof, there is a ſting that turns all that guilt upon *Solomon*, in thoſe words, *As did* David *his Father.* The Indictment lies againſt him, as he that cauſed *Iſrael* to Sin; aggravated by this alſo, that he had the Example of ſo good and holy a Father as *David*: Notwithſtanding all which, God yet profeſſeth he would not take the kingdom away in his days, but that he ſhould be a *Prince* entirely over the whole, all the Days of his Life; as in the following *Verſe* 34. and after his death, he left to his Poſterity that part which God had choſen *out of all the Tribes*, *Verſ.* 32. as alſo in *Verſ.* 36. *And unto his Son will I give one Tribe, that* David *my Servant may have a light always before me in* Jeruſalem, *the City which I have choſen to put my name there.*

Again, what was an other of *Saul's* great Sins, but perſecuting of *David* whom God had declared and anointed King in his ſtead, by the Prophet? *Solomon* did the very ſame, in the like caſe of *Jeroboam*, his being anointed, 1 *Kings* 11. 40. yet Lo, what ſays God in 2 *Sam.* 7. 13, 14, 15. *But my Mercy ſhall not depart away from him as I took it from* Saul, *whom I put away before thee.* God was not contented to expreſs his Grace ſimply, as in and to their own Perſons diſcovered, but would needs add, *as I took it from* Saul, *whom I put away afore thee*; that is, in thine own view, afore thine own face. So then, God in this his dealing with *Saul* (beſides what was of Juſtice in it towards his Perſon) had this great aim in it, to caſt a luſtre on *David's*

Book III.

Mercies: And this Instance makes good the words I put the Doctrine into.

Thus much for the Old Testament Instances. I come to those of the New, which are more direct, and punctual to Gods discrimination, as to the point of Salvation: Some of those of the Old, are such wherein this Election and Rejection were seen, in respect of outward Priviledges, for outside of them, yet such as shadowed out with all the eternal rejection of the persons themselves forementioned, from Salvation, as well as in respect to those temporary things.

I. *You have an Instance in* Peter *and* Judas.

These are the first and leading ones, unto all the other that followed, and were accordingly the most eminent and conspicuous. The great God, the more to shew and magnifie (even to an infinity of Grace) himself as a God of all Grace to *Peter*, did in his Providence order a contrary occurrence to fall out unto *Judas*, whom he had set up an Apostle, like as *Peter* himself was. God thought it not enough to manifest his Grace towards *Peter*, singly considered in such an issue of deliverance, out of and preserving him therein, but was farther pleased to set it off in the highest, in a comparative way with *Judas*. It cannot but be highly remarkable unto this purpose, that God so ordred it that one and the like temptation for kind against their Master Christ, (though not in degree of sinning) the one of renouncing, and forswearing him, the other of betraying him; and both within the compass of a few hours, the same night. They both lay as Malefactors, bound in Chains of Guilt, afore God; and God foreseeing *Peter's* forswearing him with a curse, *I know not the Man*, he might have said as at latter day he will to *Judas*, *Depart from me thou cursed, I knever knew thee, thou worker of iniquity*: And so in like manner I swear concerning thee, that thou shalt never *enter into my rest*. And he might have taken *Judas*, and shewn the same Grace to him in *Peter's* stead; and yet, admire! for see the difference he puts, he sends *Peter* out a weeping bitterly with Godly sorrow, and repentance never to be repented of, and restored him to Grace and Apostleship again: But sends *Judas* forth to hang himself, though repenting also, yet out of horrour and dispair. And all this was transacted in twelve or fourteen hours space.

We farther read, that the self same *Peter*, having been perfectly pardoned, healed, restored, strengthned and recovered that very night of his fall, within a very few days after the Spirit of God singled him out of all the company of Disciples, to preach *Judas* his fatal funeral Sermon. God would have him, of all other Men, to tell and relate that Tragical Story of *Judas* his Apostasie, and undoing; and the same Spirit immediately inspired him with sight into a Propheſie, that had fore-told this of *Judas*, which otherwise he would never have applied to him. Of which I may say, that *Peter* took it for his Text; read the whole, *Acts* 1. 15, 16, 17, 18, 19, 20. *And in those days* Peter *stood up in the midst of the Disciples, and said, (the number of names together were about an hundred and twenty) Men and Brethren, the Scripture must needs have been fulfilled, which the Holy Ghost, by the mouth of* David, *spake before concerning* Judas *which was guide to them that took Jesus. For he was numbred with us, and had obtained part of this ministry. Now this Man purchased a Field with the reward of iniquity, and falling headlong, he burst asunder in the midst, and all his bowels gushed out. And it was known unto all the dwellers at* Jerusalem, *in so much as that Field is called in their proper Tongue*, Aceldama, *that is to say, the Field of Blood. For it is written in the Book of the* Psalms, *let his Habitation be desolate, and let no man dwell therein: and his Bishoprick let another take.* O! with what a bleeding, melted, broken, and yet with a rejoycing heart,

and

and adoring of the grace of God towards himself, and blessing him for it, must we needs suppose that penitent *Peter*, (when now filled with the Holy Ghost) did utter these Passages, *He was numbred amongst* [*Us*;] O! that I, who deserved to have been hanged on the same Tree together with him, and then to have hung in Hell next to him, should still be here among you the holy Apostles, the called ones of God, and still be numbred among the [*Us*] among you, who are the choicest of his Saints, even his Apostles. O! I was in danger for ever to have been excluded, as we have but now seen *Judas* was. Chap. 6.

II. *There are Instances out of the Epistles.*

That Age that followed, which first were termed Christian, afforded plenty of such parallel Examples of Apostatizing Professors, and persevering Saints, growing up together in one anothers view; such as the Apostles in their Epistles abundantly did shew. *Paul* from his experience and observation sets both together in *Hebr.* 6. from *vers.* 4. to *vers.* the 11*th.* as in one Scheme, as also scattered in divers other Passages of that Epistle, especially *Chapter* 10, 22, 23, 24, 25, 26, 27. and from *Vers.* 32. to the end, the connexion whereof in *vers.* 39. is this Summary: *But we are not of them who draw back unto perdition; but of them that believe to the saving of the Soul.* Also in his Epistles to *Timothy*, especially the latter, he sets *Phygellus* and *Hermogenes* over against *Onesiphorus*, 2 *Tim.* 1. 15, 16, 17, 18. *Hymeneus* and *Philetus* over against those whom he had known to be his, *Chapt.* 2. 17, 18, 19, 20, 21. In *Chapt.* 3. he adds the same almost throughout them. In *Chapt.* the 4*th.* he sets the names of *Demas*, *who had forsaken him*, *and loved this world*, *vers.* 10. once his fellow Labourer, with *Marcus*, *Lucas*, *Philemon*, together with the very same Persons, whom he here in *Timothy* again mentions, as continuing and persevering, *Vers.* 11. likewise *Alexander* the Copper-smith, of whose zeal and sufferings for *Paul*, you read *Acts* 19. 33. but now turned Apostate; as in *Vers.* 14. of the same 4*th* to *Timothy*; as also in 2 *Tim.* 2. 18, 19, 20, 21. as hath been shewn: *James* his whole Epistle is but a continued Character, and discovery of unsound Professors. And of the true intermingled set, *John* doth the like in his first Epistle, *Chap.* 2. 16. And up and down in the rest of the Epistle, from first to last. *Peter* the like, in his second Epistle, *Chap.* 2. throughout, Graphically describes both Professors now faln; and another Company of faithful Ones living with those, and within one anothers knowledge, to whom (the faithful Ones) he inscribes in that Epistle, under the title of those that had *received like precious faith with us.* The Apostles themselves, *Chapt.* 1. 1. whose pure minds he stirs up to look for, and hasten to the Kingdom of Christ, *Chap.* 3. 2. and so on: But instead of all other, I choose out the Epistle of *Jude*, and in the next Paragraph shall, to this purpose, more insist on it, in which the Holy Ghost represents, as in a Glass, the differing Face and Condition of Professors in the last Scene of the Primitive Times, and holds up to our view the *preserved in Christ*, *verse* the 1*st*; and bears the Title of the whole Epistle oppositely to those multitudes that had withered and faln away: His decipher of them takes up the greater part of that Epistle; but of this in the next Paragraph: So as upon the matter, though I will not say, That in all and every Epistle, this Argument should be insisted on, yet I may justly say, That of all the Apostles that wrote, they have in their Epistles, one or other, touch't upon, yea enlarged, this very Subject; and the Records thereof are for an admonition unto all succeeding Ages, especially unto us, *upon whom the ends of the world are come*; as that which ordinarily should fall out, especially in such Ages and Places wherein the Gospel should break forth with a brighter light and warmer Beams. *Paul* propheſies of this like different event of Christianity in the profession of it, 2 *Tim.* 3. from *vers.* 1. to *vers.* 14. *This know also, that*

in

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in the laſt days perillous times ſhall come, &c. And exemplifies the Character of ſuch, by the like ſort or gang, which in thoſe times were then extant, whom he accordingly points unto *verſe* the 6th.——*Of this ſort are they*, &c. So as thoſe Examples then were parallels of what in after Ages was to come, which differing ſort of Profeſſors extant together, will continue until the end, and be found to hold true, even at the very laſt: For at Chriſt's coming, *Matth.* 25. 1, 2. our Lord tells us, that *then*, that is, at that time, *The Kingdom of Heaven ſhall be like unto Ten Virgins, &c. and five of them were wiſe, and five were fooliſh:* There are as many of the one ſort as of the other, and both had Lamps, and both ſlept; yet the one ſort fell ſhort, and were ſhut out, the other were preſerved, and taken in.

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CHAP. VII.

A Brief Expoſition of the Epiſtle of Jude, *by way of Confirmation of the Precedent Doctrine, that Gods diſcriminating Grace appears in the vaſt difference he puts between Enlightened Temporaries, and his Elect, that perſevere ; with Uſes and Directions proper to the Doctrine, out of that Epiſtle.*

THis hath been the Doctrine, and here is a whole Epiſtle made on purpoſe for it, both for the Confirmation of it, by the greateſt and moſt famous inſtance of all others (which I therefore reſerved laſt) and plentifully affording the moſt pertinent Uſes fitted unto the Doctrine.

An Introduction to the Expoſition.

Before I can ſet ſet out the Doctrinal Points, and Uſes contained in this Epiſtle, I muſt firſt ſpeak ſome things as to,

1. The Inſcription.
2. The *Time*, or *Seaſon*.
3. The Occaſion of writing the Epiſtle.

1. The Inſcription,

To the Preſerved in Chriſt.

This Inſcription or Dedication of the Epiſtle in General, ſpeaks the Argument of the whole. [*To the Preſerved in Chriſt*] which comes in after, *Beloved in God the Father*, [of which reading afterwards.] A ſtrange and uncouth Title, and not found in other Apoſtolical Epiſtles : as *Beza* alſo Obſerves, he giving withall this witneſs concerning it, that this paſſage alone fully Teſtifies or Argues the Epiſtle to have faln from an Apoſtles Pen. It is indeed full of a Spiritual Emphaſis in it ſelf, and alſo breatheth forth the Spirit and deſign of the whole Epiſtle, which is the ſum of this Doctrine I have inſiſted on ; for the true reaſon and ground of his ſaluting the Chriſtians under this Title of *The Preſerved in Chriſt*, was the occaſion of his writing againſt another Sect and company of men, *ſaid to be fore-Ordained to a contrary condemnation*, *Verſ.* 4. Which two ſorts of men, He ſets as in oppoſition each to other, as thoſe words, *Verſ.* 20. *But you*, &c. do expreſly ſhew. Beſides, the Evidence of the thing it ſelf. And this ſo Glorious a *Preſervation*, and that other ſo dreadful a *Condemnation*, do take up the whole. And the Epiſtle containeth nothing elſe, (I ſay nothing elſe) but what belongeth unto theſe Two ; we are therefore called the more deeply to conſider this Argument ; in that one whole and entire piece of Holy Writ, ſhould be on purpoſe Penned by the Holy Ghoſt upon this Argument, Even as *Solomons* Book of *Eccleſiaſtes*, was to ſhew the *Vanity* and *Vexation* in all Worldly things. I ſhall not be ſolicitous about any accurateneſs of Analyſis, but will endeavour to give the Rays and Gleam of it under theſe Heads.

2. The *Seaſon* and time of Writing thereof.

Jude lived the laſt of all the Apoſtles but Old *John*, and at this time when he wrote this, it may ſeem that *Peter*, and *James*, and *Paul* were Dead, with the reſt of thoſe Apoſtles, who did not write any thing, who yet in their Preaching, had foretold this great Apoſtacy *Jude* here ſpeaks of. And this (as *Eſtius* hath obſerved) may not obſcurely be gathered from his manner of citing the other Apoſtles, *Verſ.* 17. *But Beloved, Remember the words which were ſpoken before of the Apoſtles of our Lord Jeſus Chriſt*, as ſpeaking of them now dead, and not then extant, as to whoſe living Teſtimony, otherwiſe he might have had recourſe, and therefore alſo bids them *remember* their words as of Perſons now gone off the Stage, whereas *Peter* when he wrote his Second Epiſtle concerning the ſame men that *Jude* here writes againſt, ſpeaks in another ſtrain, *2d. Epiſt.* 3. 2. *Be mindful of the Commandments of us the Apoſtles*, the moſt being yet alive as well as himſelf. Not ſo *Jude*. However it is certain our *Jude* wrote in the latter end of that Apoſtolical Age, or the laſt of thoſe Primitive times, when the Profeſſion and courſe of *Chriſtianity* had now ran out well nigh, (if not the full) Forty Years ſince Chriſts Aſcention into Heaven. In which ſpace as perfect an Eſſay, and diſcovery had been made of what Period, End, or Iſſue, the profeſſion of all, or any ſort of Profeſſors converted by the Apoſtles had come unto. Forty Years was long enough for ſuch a trial, and it is very likely, That as the People of *Iſraels* coming out of *Ægypt*, and falling in the Wilderneſs through Unbelief, *Caleb* and *Joſhua*, *holding out to the end*, is made in the *New Teſtament* a Type of thoſe Primitive Chriſtians, *and of us all to the end of the World, and the iſſue of us all, one way or other*, as 1 *Cor.* 10. *Heb.* 3. 4*th.* Chapter, and is here likewiſe in the firſt and chief place of all other old inſtances remembred by *Jude*, *Verſ.* 5*th. I will therefore put you in remembrance, though you once knew this, how that the Lord having ſaved the people out of the Land of* Egypt, *afterward deſtroyed them that believed not.* So that in the very ſpace of time, there might ſome correſpondency have been intended by God, that is, between that time of tentation then, and this of the firſt Primitive Ages, which was Forty Years to both.

Now towards the *declinings* of that Age it was, that *Paul* wrote to the *Hebrews*, and *Peter* likewiſe his Second Epiſtle after *Paul*, and then *Jude*, this his Epiſtle after that of *Peters*. For *Peter* therein ſetteth a Seal of Confirmation to all *Pauls* Epiſtles, and alſo to that of his to the *Hebrews*, in a ſpecial manner in his Second Epiſtle, Third Chapter; And both thoſe Epiſtles touch much upon this Argument of *Temporaries*, and *Backſliders*. But *Jude* wrote after *Peter*, for he in a manner cites him, if you compare *Peters* Third Chapter Third *Verſe*, and this of *Jude*, *Verſ.* 17, 18. As alſo becauſe he takes up the Inſtances which *Peter* uſeth in his Second and Third Chapters. Yea, the very words whereby *Peter* had ſet forth thoſe Apoſtates in that Epiſtle of *Jude*, following *Peter* herein as *Mark* in his Goſpel doth that of *Matthew.*

3. As for the *Occaſion*.

The thing being thus ſtated as for the Time, or Seaſon, the *Occaſion* now follows. That Age aforeſaid of Chriſtians which had thus enjoyed the Apoſtles Miniſtry whilſt they were all or moſt of them alive; I may compare unto the ſeaſon of a hot and bright Summer, ſuch an one, as no Age ever ſince, can be ſuppoſed to have had the light and heat of.

I alſo might aſſimulate *John Baptiſts*, and Chriſts time, to have been as *the Spring, or beginning of the Goſpel*, as Chriſt expreſly calls it, *Matt.* 11. 12, 13. *Luke* 16. 16. But the very laſt of that Age wherein *Jude*, and *Peter*, wrote his Second Epiſtle, were as the *Autumn* at the end of the *Summer*; and this of *Jude*, was the laſt of that *Autumn*, and ſo the declining of that Age as the fall of the *Leaf*, which *John* calls the *laſt hour*, Namely, of that firſt

day

day of the Apoſtolick Age, and not of the world only in the Evening of which he wrote, and he proves it by this very token, 1 *John* 2. 18, 19. *Even now, there are many Antichriſts, whereby we know that it is the laſt time. They went out from us*, &c. Chap. 7.

And now to return to this my begun Alluſion. This Age was as the *Autumn*, and ſo *fall of the leaf*, after that foregone *Summer*, in which the goodly Fruit of many withered. 'Tis *Jude's* own compariſon, *Verſ.* 12. He compareth theſe Apoſtate Profeſſors, unto *trees, whoſe fruit withered.* Δένδρα φθινοπωρινά. The uſe of which words is to ſignifie Trees of *Autumn* (as is well known.) *Which is Tranſlated whoſe fruit withereth*; becauſe Fruit and Leaves, and all fell off at the expiring of this Age, as Trees in *Autumn* uſe to do.

Willet, In *Autumnales aut extremi Autumni item finientis Autumni.* παρὰ τὸ φθίνεσθαι τὴν ὀπώραν. *A finiente Autumno.*

Now there having fallen out ſo great a falling away of *many*, as Chriſt alſo foretold ſhould be afore the end of that Age, which was at the diſſolution of *Jeruſalem*, (which alſo fell out towards the end of this *Autumn*) *Matt.* 24. 12, 13. *Becauſe Iniquity ſhall abound, the love of many ſhall wax cold. But he that ſhall endure to the end, the ſame ſhall be ſaved.* Hence theſe Saints that continued *to keep Faith and a good conſcience to the end*, theſe were pretious Saints indeed; as in the Account of God and Chriſt, ſo of theſe Apoſtles that were left alive. And *Peter* ſo ſtiles them in the beginning of that his Second Epiſtle, *Verſ.* 1. *To them that have obtained like pretious Faith with us.* That is, with us the Apoſtles of Chriſt, and called by *the communication of the Divine Nature*, *Verſ.* 3. And *Jude* in like manner here. And the mind of this his Frontiſpice and Dedication, is as if he had ſaid, Oh! you preſerved ones in Chriſt, I congratulate you, and Chriſtianity preſerved in you, That but for whom the Chriſtian Profeſſors of this decayed Age, had been like unto *Sodom* and *Gomorrha*. [Unto whom *Jude* compareth thoſe other Apoſtates, *Verſ.* 7.] But you remain as laſting Monuments of perſeverance, let this be written on your Tombs, *The Preſerved* in *Chriſt, and Called.* In you, and upon you, hath that other part of Chriſts Prophecy been fulfilled, *Matt.* 24. 24. *For there ſhall ariſe falſe Chriſts, and falſe Prophets, and ſhall ſhew great ſigns and wonders, inſomuch (that IF IT WERE POSSIBLE) they ſhall DECEIVE THE VERY ELECT.* And ſuch are you; it is apparent, that you are them theſe falſe Chriſtians could not deceive.

2. *The weight and moment of the matter of this Epiſtle, which is induſtriouſly inſinuated in his Preface unto it.* Verſe 3. *Beloved, when I gave all diligence to write unto you of the common Salvation, it was needful for me to write unto you, and exhort that ye ſhould earneſtly contend for the Faith which was once delivered unto the Saints, which hath been in theſe times vehemently oppoſed, and in danger to be loſt.*

In which words, I do take notice of Three things.

1. That it was a more than ordinary impulſe which he had upon him, cauſed him to write of this matter, and in this manner. 'Tis true indeed ſays he, *I had a great deſire upon me to write to you as ſome other Apoſtles have done*; *I gave all diligence or ſtudy*; that is, 'I had a purpoſe and attention of mind, 'to write to you, and waited for the Holy Ghoſt to come with a ſtream upon 'me, &c. But this proceeds not meerly out of ſuch an ordinary provocation, for when I did attempt, I found a neceſſity, Ἀνάγκην ἔσχον, ('Tis under Tranſlated to ſay, *I thought it needful*) I was conſtrained, or impelled, a neceſſity lay upon me (Thus *Calvin.*) And therefore ſeeing I was thus ſingularly carried on by the Holy Ghoſt to write what now I do; it is your part and duty, and a neceſſity lyeth upon you alſo, to attend unto it.

Quod ad ſcribendum propenſus & ſedulo intentus fuiſſet, Ad ſcribendum neceſſitas etiam tum coegerit.

Secondly, Whereas this my own deſire of Writing, had pitcht upon matters of Salvation, as they did in common concern all us Chriſtians, [*His word is the common Salvation*] that is, to have delivered ſuch points of Doctrine about Salvation in a promiſcuous way, as *Paul*, and other my fellow Apoſtles have done in their Epiſtles [*When*] ſays he, I began to ſet Pen to Paper by the impulſe of the Holy Ghoſt, I was diverted by him from out of that common Chanel and General Road, into this particular Chanel, to write ſingularly

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and alone of this Argument, the fatal Condemnation of many the Profeſſors of this Age; and the Grace vouchſafed you that are ſincere Chriſtians. In the preſervation of you, I found my Spirit bound up and confined to this; and this the Holy Ghoſt directed unto me, and this alone, yea and by a ſtrong hand conſtrained me, as he did the Prophet; *Iſai.* 8. I was, φορέμενος, carried as with a Stream, into this Chanel; and it is all the Meſſage which the Holy Ghoſt hath, as by my hand, to deliver to you: Yea, and though *Peter* had written afore of the ſame ſort of Perſons, as dreadful things as I do, yet the Holy Ghoſt would have me to do it again; he would have this Word ſet on by two Witneſſes; and therefore, Beloved, do you entertain and regard this with the greateſt attention, as that which is more than ordinarily intended for you by God.

For Thirdly, Theſe things which I write are wholly for you, and your inſtruction, and therefore *I write to you*, *verſ.* 3. 'Tis to you only I wrote this. For as for thoſe others whom I write about, I know it to be, as to them, but as a Sentence of Death and Condemnation (to which, he ſays, they were ordained) pronounced by the Holy Ghoſt upon them, except ſome few there yet may be, on whom he did ſhow compaſſion with difference, *verſ.* 22. as of whom there may as yet be hopes: And therefore take it all as yours, directed and intended for your admonition. And accordingly we may obſerve, how beginning with the Apoſtates, from *verſ.* 4. he ends with the preſerved Saints with divers Exhortations, from *verſ.* 20. to the end: So as indeed, what he had ſo much enlarged upon concerning theſe Apoſtates, from *verſ.* 4. to *verſ.* 20. ſerved but to afford the ſtronger Conſolation, and more powerful Provocations to incite the Called unto thoſe Duties he from the firſt had intended to exhort them unto. Thoſe that he ſo declares againſt, had not been always profane Ones of the World, that had never been wrought upon, or that knew not God; but ſuch as had been eminent Profeſſors of Chriſtianity, but now were corrupted in Faith and Manners, more than the worſt of the Heathen. 2. The wrathful Vials of woe and deſtruction he denounceth againſt them, as determined and prophecied by *Enoch*, *verſ.* 16, 17. and by the Apoſtles, *verſ.* 18. This for the Introduction. The Expoſition it ſelf follows.

SECT.

Chap. 7.

SECTION I.

The first part of the Exposition of Jude's *Epistle, wherein is demonstrated God's discriminating Grace, as it appears in the vast difference God doth put between enlightned Temporaries that fall away, and his Elect he doth in Christ preserve.*

THese things premised concerning the Occasion, &c. I come to the Matter of the Epistle it self; which I shall divide into two parts.

Two Doctrinals.

And two Uses suited thereunto.

The first Part, and Doctrinal is,——The differing Fate and Condition of these two sorts of Persons.

1. Apostates.
2. Preserved Ones.

The Condition of which Apostates is set forth in

1. Their Sin.
2. Their Punishment, from *vers.* 4. unto *vers.* 18, 19.

What the Condition of the preserved in Christ was, is scatteredly and promiscuously set out up and down in the whole Epistle,

And as to this first Doctrinal Head, there is a singular Use made thereof by the Apostle, proper thereunto: An Use consisting of several *Directions* given upon occasion hereof unto those preserved Ones, of what their *Duties* are, that they may still be kept and preserved; and this from *vers.* 21.

And these two, 1. The Doctrinal Part: And 2ly, those *Uses*, do make up that which I call the *first part* of my Exposition of this Epistle.

In the Second Part there is,

1. The Doctrinal, which concerns the *different Fountain*, or *Original* (as in God's heart of old) of both these two, so vastly differing Conditions of these two sorts of Persons.

1. The Original Causes of the Preservation of the one, *vers.* 1, 2, 21. As 1. their having been *beloved in God the Father* (of which reading afterwards) And 2. given to *Christ* to *be preserved and called*, vers. 21, 22.

2. The Original of that Condemnation which befell those other, *vers.* 4. *Fore-written of old unto this Condemnation.*

2. This second Doctrine, as the former, hath an *Use* shaped out for it, and proper to it, as had the former been to its Doctrinal specified, and that Use begins explicitely, *vers.* 24, 25. in the Close and Conclusion of the Epistle; *Now unto him that is able to keep you from falling, and to present you faultless before the Presence of his Glory with exceeding joy, to the only wise God our Saviour, be Glory and Majesty, Dominion and Power, now and ever, Amen.* And this second mentioned Doctrinal, and this *Use*, I cast together, to make up *a second part* of this Epistle, and all serving properly and pertinently unto the main Doctrine I at first propose, *concerning discriminating Grace towards*, &c. and those two shall be all the Uses I mean to make thereof, these being thus made unto my hands by the Apostle himself.

As to the first Part, and therein the first *Doctrinal Head* setting forth the state and condition of these two sorts of Persons.

1. What concerns the Apostates Condition, which I reduce unto these three Heads.

Book III.

I. That theſe (he ſo inveighs againſt) had been Profeſſors of the true Chriſtian Religion once; Both, 1. Enlightned Profeſſors: 2. Eminent Profeſſors.

II. Their Sin and Apoſtacy.

III. The Judgment denounced againſt them.

I. They were *Inlightned Profeſſors* once.

1. *Verſ.* 4. ſpeaks thus of them, *Men crept in, &c.* It would ſeem by that word, that there was a ſolemn Admiſſion ordinarily in uſe amongſt Profeſſors of Chriſtianity, which Admiſſion was carefully heeded and obſerved with a ſtrictneſs and warineſs about them, when they were admitted. And the Apoſtles had given all Churches warning aforehand, that there would be ſuch as would prove falſe Profeſſors in the end, would notwithſtanding *ariſe from among themſelves*, and ſome that were *Wolves in Sheeps cloathing*, as Chriſt gave warning, and *Paul* warns the *Epheſians*, *Acts* 20. who yet pretended their having had a work of the Holy Ghoſt upon them, and had been received; yet on their part (they having never been truly Called) their Admiſſion is termed but as a *creeping* in amongſt the other that were ſincere. For as Chriſt ſaid to him that had not the *wedding Garment*, *How cameſt thou hither?* And as *John*, *They were never truly of us*; there is one reſpect for which they are ſaid to be crept in: And it may perhaps be ſaid that many did creep in through negligence and want of ſtrict heed and vigilancy in thoſe that ought to have taken them in upon a through knowledge of them. Elders and Churches ſhould diligently enquire into whom they receive; which in thoſe decaying Times they did not.

2. Theſe Perſons here in *Jude*, were ſuch as have *known the Grace of God*; for ſo *verſ.* 4. 'tis ſaid, they *turned the Doctrine of Grace into wantonneſs*; both in looſe Opinions and alſo Practices, which if they had not been enlightned in, the Doctrine of Grace more or leſs, they could not be ſaid to have ſo perverted *the Grace of God*; that is, the Goſpel way; for the Doctrine it conſiſted of is ſtyled *The Grace of God*, which taught the contrary: 2 *Titus* 11. 12. *For the Grace of God that bringeth ſalvation, hath appeared to all men, teaching us that denying ungodlineſs and worldly luſts, we ſhould live ſoberly, righteouſly, and godlily in this preſent world, &c.* And eſpecially the Doctrine of Free-grace revealed therein, and the love of God in Chriſt. Likewiſe they are here ſaid to have once profeſſed the true and only *Lord God*, and *our Lord Jeſus Chriſt*, in the ſame *4th verſe:* For now it is ſaid of them, they had *denied* him *the Lord that bought them*, whom once they had owned. Profeſſors then of Chriſtianity theſe had been, and received into their Churches, though crept in.

II. They were *Eminent Profeſſors.* Which the Examples he alledgeth to ſet forth, and paint out their Condition by, ſufficiently ſhews. Theſe Examples are only ſuch as are taken out of the Old Teſtament (as the manner of the Apoſtles Allegations and Applications unto men, under the New, was to do) yet of ſuch therein, for the moſt part, as had been of men enlightned in the Word and Law, and had been Perſons eminent in their profeſſion in their reſpective times. He compares them to ſuch as *came* forth of *Egypt* at firſt, which is attributed to have been done by ſome light of Faith wrought in them, which *Moſes* teſtifies of them, *Exod.* 4. *ult.* The Examples of theſe men whom he proſecutes the deſcription of in the fore-front, *verſ.* 5. of this Epiſtle; *I will therefore put you in remembrance, though ye once knew this, how that the Lord having ſaved the People out of the Land of* Egypt, *afterwards deſtroyed them that believed not.* Who indeed were lively Types, as 1 *Cor.* 10. of theſe Profeſſors now, who through the light and power of the Goſpel, by the Apoſtles Miniſtry, had come forth from under that common Bondage of Wickedneſs, in which the Heatheniſh *World*, or generality of men, *doth lye*; who, as *John* ſays, and as *Peter* ſays of them, *had eſcaped* from them that lived in Pollutions and Errors of that World; and this through the knowledge of Chriſt.

His

His ſecond Alluſion is yet higher, even to the Condition of the Angels that fell; *verſ.* 6. *And the Angels which kept not their firſt eſtate, but left their own habitation, he hath reſerved in everlaſting Chains under darkneſs, unto the Judgment of the great Day.* His drift is to compare like ſin and puniſhment of the Angels that fell from Heaven, with that of thoſe Profeſſors, having once ſhined in their Churches as Angels of Light, but out of their own Luſts and corrupt Free-will, have forſaken and faln from that Station, as theſe Angels did. Chap. 7.

Thirdly, Likewiſe to *Balaam*, the Man (as himſelf ſpeaks) *whom the Spirit of God came upon; the Man whoſe Eyes were open*, which *ſaw the viſion of the Almighty*, *Numb.* 24. 2, 4. *And knew the knowledge of the moſt High*, *Verſ.* 16. And what affections he had from that enlightning, you know that Paſſage, *Numb.* 23. 10. alſo ſhews, *Let me die the death of the righteous, and let my laſt end be like his.* Who yet for a reward, gave that curſed counſel to intice the *Iſraelites* from God, by the *Moabitiſh* Women, drawing them alſo to Idolatry, and him, with that miſchievous deſign, ſo to bring a Curſe from God upon them, *Numb.* 31. 16.

3. And he alſo makes his Alluſion to *Cain* the eldeſt Son of Rejection, yea, and of Profeſſion; for he offered Sacrifice to God as well as *Abel*, (as I ſhewed,) yet in the End, hated and perſecuted his Brother, as theſe alſo did the faithful Chriſtians.

Likewiſe ſo *Korah* and his company (you have all theſe three together, *Verſ.* 11.) Now you read *Numb.* 16. *Verſ.* 1, 2. *Now* Korah *the Son of* Izhar, *the Son of* Kohath &c. *took Men, and they roſe up before* Moſes, *with certain of the Children of* Iſrael, *two hundred Princes of the aſſembly, famous in the Congregation, Men of renown.* So in like manner theſe were ſuch as had been famous in the Congregation of the Saints in their times, but now were rebellious againſt their Elders, Churches, and all.

4. In the ſame *Verſe* he ſays, they had once been *Trees*, that had had *Fruit* on them, and after their firſt death in *Adam*, had yet had ſome Life, ſap, and greeneſs renewed in them, whereby they had put forth that fruit; but their fruit was now withered, and they were utterly become without fruit; and were now dead a ſecond time, twice dead; and ſo incurably dead for ever, having no Life to come into them again.

5. His alluſion is to Stars that had their place and ſtation in the Heavens, and gave forth a ſhining light, and who had ſeemed in their motion to have gone the common courſe of the other Stars; ſo theſe of the profeſſion and practice of the Churches they lived in, but now after ſome progreſs of time, were diſcovered to be but *wandring Stars*; and to have had another by and Eccentrick Motion of their own; differing from the common courſe of the reſt, *Crooked ways* (as the *Pſalmiſt* tearms the private path's of ſuch, *Pſal.* 25. *ult.*) To Inſtance in no more.

III. *As to their Apoſtacy, and what ſort of Apoſtates they proved, and how great.*

1. As *to the Grace* of God, which they had entertained and profeſſed, their ungodly Hearts turned this *Grace into wantonneſs*, their luſt abuſed the Doctrine of Gods Free-grace, to warrant all licentiouſneſs or liberty to Sin, which *Peter* in other words expreſſeth of them, they promiſed [as if they had had Gods warrant and encouragement for it] 2 *Peter* 2. 18, 19. *For when they ſpeak great ſwelling words of vanity, &c. While they promiſe them Liberty, they themſelves are the Servants of Corruption*, &c. *Simon Magus*, they ſay, the firſt Heretick of the Primitive Times, began this Doctrine from the firſt, *viz. That believers were free to do what they would; for Men were ſaved by Grace and not good Works:* And taught, *that good had come in but by accident, through the envy of the Angels, that had laid Bands upon Men Conſciences:* Thus *Irenæus*.

Liberos eſſe credentes agere quæ velint; ſecundum enim ipſius gratiam ſervari homines, & non ſecundum opera juſta. Iren. lib. 1. cap. 20.

Now

Book III.

Now indeed, this *Simon Magus*, having afore he profeſſed Chriſtianity, been, through his famed Sorceries, accounted the power of God, *Acts* 8,9, 10. *But there was a certain Man called* Simon, *which before time in the ſame City uſed Sorcery, and betwitched the People of* Samaria, *giving out that himſelf was ſome great one. To whom all gave heed from the leaſt to the greateſt, ſaying this Man is the great power of God.* His pride became ſuch, now under Chriſtianity, as he took upon him to be the great God himſelf; yea, and in imitation of the commonly received Doctrine among Chriſtians, of the three perſons, he affirmed of himſelf, that he was both God the Father, and the Son that was Crucified at *Jeruſalem*, and the Holy Ghoſt; and ſo, in Imitation of the Chriſtian Doctrine, he taught, that Men were ſaved by *his Grace*, as being himſelf alone that God in three perſons, which is a great confirmation alſo, that to be ſaved by Free-grace had been the Doctrine of the Apoſtles. But he curſedly added, beſides his other Blaſphemy, that all were at a liberty, as himſelf, to all ſorts of Actions free (as the curſed Language of ſome in our Age hath been) be it Adultery, or any Action elſe, never ſo wicked, there being nothing, as they have ſaid, in it ſelf, evil or unlawful, nothing common, unclean; and though theſe latter Hereticks, in this Autumn of the Goſpel, when *Jude* wrote againſt them, after *Magus* had broke his neck, were aſhamed to own him as their Maſter (ſo *Ireneæus* expreſly ſpeaks) yet ſaith he, they taught his Opinions: that is, like Opinions unto the example of his; *viz.* That it was Gods Free-grace indeed that ſaved Men (not *Simon*, they were aſhamed to own that) yet ſo, as that Grace did utterly ſet them that believed, at looſe from any thing, in reſpect of its being ſin to them.

Quamvis non confiteantur nomen Magiſtri, attamen illius ſententiam docent. Iren. lib. 1. cap. 30.

And the ground of this perverting ſo Glorious a principle as Gods Love and Free-grace, into ſo high wickedneſs, is that Monſter of Self-love, which remaining in enlightned Profeſſors wholly unmortified, and the power of it remaining entire, and only directed unto other new Divine Objects, but is in them ſuited to a gratification unto Self: Hence Self in them drinks in and entertains this Grace greedily; but like as an empoiſoned Plant, perverts the Rain, yea, a Soveraign Cordial or Water, it is bedewed or watered with all, and by reaſon of its innate venom, turns all into Poiſon like it ſelf; ſo doth Self-love the Grace of God.

Two principles there are in mans Nature, which (when a Man is once enlightned) do endanger him, though to a contrary way; *viz. Conſcience*,—— and———*Self-love.*

1. Conſcience, not ſubordinated by Faith, ſets a Man into a legal way, and calls upon him for ſtrictneſs to ſatisfie Conſcience, but then turns all performances into Legality, yea, even in Goſpel-Duties, and makes them, as it were, *works of the Law.* Well if that Rock comes to be diſcovered, and the light of Free-grace comes in upon the Soul, then *Self-love* meets therewith, which receives the news thereof, that is, the Doctrine of Free-grace, with joy, but converts all of it into it ſelf, takes all to it ſelf, and Self is the moſt diſingenuous abominable Principle that ever was We daily ſee and find, even amongſt Men one with another, how Self will take all the love and kindneſs that another Man ſhews it, and entertains all with ſelfiſh ends, and makes for a time, ſome returns anſwerable; But in the end proves unthankfull. But to God (*whom* to be ſure, naturally we *love not*, no not ſo much as Men do one another) to him Self-love proves *a Devil*, and will take and ſwallow down all the Love and Grace that he declares and revealed towards Man; and not only proves unthankfull to return nothing again, but will in the end turn it all into an encouragement to ſin and injuries to God, and a nouriſhment of Luſts, which are the darling natural Children of Self, and not into the ſervice of God, *Deut.* 29. 13, 19, 20. *Left there be any among you, Man or Woman, or Family, or Tribe, whoſe Heart turneth away this day from the Lord our God, to go and ſerve the Gods of theſe Nations; leſt there ſhould be among you a Root that beareth Gall and Wormwood; and it come to paſs when he heareth the words of this Curſe, that he bleſs himſelf in his Heart, ſaying, I ſhall have peace, though I walk in the imagination of mine Heart, to*

add

add drunkenneſs to thirſt: The Lord will not ſpare him, but then the anger of the Lord, and his jealouſie ſhall ſmoak againſt that Man, and all the Curſes that are written in this book ſhall lie upon him, and the Lord ſhall blot out his Name from under Heaven. Your ſelves that have true love to God, yet having this bitter root *Self*, find ſuch (many ſuch) ſpringings up: And theſe two Rocks Men moſt ordinarily ſplit upon; the Circumciſion did fall upon the firſt, theſe in *Jude* fell foul on the other. Chap. 7.

II. You have next *THEIR SIN*, and *APOSTACY*. And therefore you need not wonder at that wickedneſs in practice that you here read of, as that they ran into, Sodomy, Fornication, *Verſ.* 7. *Even as* Sodom *and* Gomorrha, *and the Cities about them in like manner, giving themſelves over to fornication, and going after ſtrange Fleſh, are ſet forth for an example, ſuffering the vengeance of eternal Fire.* Verſ. the 8. *Likewiſe alſo theſe filthy Dreamers defile the Fleſh, deſpiſe Dominion, and ſpeak evil of Dignities.* They were deſpiſers of Dominion, Dignities, that is of Miniſtry, whether Eccleſiaſtical, as Apoſtles, or others ſet over them, as all civil Magiſtrates Power; and therefore are ſaid to perſiſt *in the gainſaying of Corah*, that rebelled againſt both *Moſes* and *Araon*, *Numb.* 16. 3. And 3ly again, *Verſe the* 10. They ſinned even againſt what they knew naturally, *as it follows of them; But theſe ſpeak evil of thoſe things which they know not: But what they know naturally, as Brute Beaſts, in thoſe things they corrupt themſelves.* They ſinning as freely as Brute Beaſts do actions of nature; theſe having firſt ſinned away their light, you may read the other Characters that follow, *Verſ.* 11, 12, 13, 15, 16. *Wo unto them, for they have gone in the way of* Cain, *and ran greedily after the error of* Balaam *for reward, and periſhed in the gainſaying of* Corah *&c.* (as indeed what wickedneſs would not hereupon follow.)

Then 4ly, again in Opinions, in the 4th *Verſe*, *Denying the Lord God, and our Lord Jeſus Chriſt.* For Men began ſoon to turn or change (as the Apoſtles words is of the Heathens concerning their Religion) 1 *Rom.* 23. *And changed the Glory of the uncorruptible God into an Image made like to corruptible Man, and to Birds and four-footed Beaſts, and creeping things.* So theſe, the Glory of the perſon of Chriſt, which conſiſts only of God-man in one perſon, (the Man crucified at *Jeruſalem*) into multitudes of ſpeculations and Dotages. They had begun to impoſe upon the Saints, to ſet up an other Chriſt, even in the time before *Paul* had wrote his ſecond Epiſtle to the *Corinthians*, 2. *Cor.* 11. 3d and 4th *Verſes.* *But I fear leſt by any means, as the Serpent beguiled* Eve, *through his ſubtility, ſo your minds ſhould be corrupted from the ſimplicity that is in Chriſt. For if he that cometh, preacheth another Jeſus whom we have not preached, &c.* And to err in this point concerning the perſon of Chriſt; there *is nothing more eaſie, nor nothing more dangerous:* For his perſon conſiſts *in Indiviſibili*, that is, in what nothing muſt be detracted from, or added to; and ſo as by either we do un-Chriſt him, make no Chriſt of him; *there is an unity of Faith concerning the Son of God, Eph.* 4. 4, 5. in all Ages, which if any deflect from in the leaſt, they ſpoil and evacuate the true Chriſt unto their faith, and imbrace a Cloud, and run into a Fancy or *Phænomenon*, which we ſee hath been Verified in the varieties of Hereſies about his perſon in Elder times; and ſince he is the *Son of God*, God united *into one perſon with a perfect Man, the Man Jeſus*, who was Crucified at *Jeruſalem* in our Chriſt, add hereto, or detract from this, and he ceaſeth to be Chriſt, a Saviour; as take away God, and take Saviour too, and ſo of the reſt: And theſe Men did both, and ſo denied him, as the Text hath it.

In nihilo facilius in nihilo periculoſius erratur.

Again 5ly, Theſe were high-flown Seraphick Super-Celeſtial Profeſſers, and were ſo much in ſpirit, as they profeſſed, that as for all thoſe Ordinances Chriſt had appointed and themſelves had embraced and once joined withall, (as the word *Separating* ſhews) they pretended to be above them, being profited or benefitted thereby, and now needing no ſuch things; And upon that ground it was that they *ſeparated* themſelves, *Verſ.* 19. *Theſe be they who ſeparate themſelves, ſenſual, having not the Spirt.* As being paſt a building

BOOK III.

ling up by publick preaching, or the like action and means, as the *Lords Supper &c.* This you may discern to have been the Apostles meaning in that Expression, *Separating themselves*; by the opposite that follows; *But you, &c. Vers.* 20. *But ye, beloved, building up your selves on your most holy Faith, praying in the Holy Ghost.* From these therefore, and such Ordinances as these it was, they wholly sequestred themselves; and it was not a setting up these same Ordinances among themselves, as we do, but a total relinquishing of them. And yet observe, these would partake in the good Cheer of Church-fellowship therein, with the true Christians, and their Assemblings, as to such ends, when they had only Feasts of Love; and yet therein, they by their gluttony and riot, shewed and discovered they were utterly without all reverence, or fear of God, from whom those blessings came, *feeding themselves without fear, Vers.* the 12. But truly, I would say to all such, that surely while their Bodies needed those Ordinances of Meat and Drink, (the Ordinances of Nature) to repair their natural Spirits, that surely their Souls should need the *Lords Supper*, and all the Ordinances of Grace much more.

6. They pretended unto a living in the Spirit, and being filled with the Spirit; and hence it is, that the Apostle says of them, *Vers.* 19. *These be they who separate themselves, sensual, having not the Spirit.* As in perfect contradiction unto what they gave out of themselves, and what they pretended to the most of any other: And this their *life in Spirit*, they professed to consist, 1. In points *of knowledge* of higher Mistery than the Tenents of that common Salvation, *Jude* speaks of, did, (which yet were Generally held forth by the Community of Christians, and once delivered by the Apostles) but they pretended unto a knowledge more sublime, and far more spiritual, which the Apostle *Paul* (it beginning in his time) aims at, whilst he reflects thus upon them, *Science or Knowledge* (as they cried it up) *but falsely so called*, 1. *Tim.* 6. 20. As also the Evangelist *John*, *Depths, as they speak*, (says he) *but of Satan*, *Revel.* 2. 24. *The common Salvation*, as *Jude* here, *Vers.* 3. *once delivered to the Saints*; *the common Faith*, as 1 *Titus.* 4. This they, as too common, despised, because of the commonness of it.

And 2ly they pretended to incomes of the Spirit, Revelations and Enjoyments, *&c.* which their Doctrines, and that Spirit raised them up unto, above what the Doctrine of Christ, and Faith in him, did elevate the true Christians unto (though that fills them often with joy unspeakable, and full of glory) so as they boasted themselves to be the only *Spiritual Men.* *Irenæus* says, that they stiled themselves, φύσει πνευματικοὶ, naturally spiritual, and all other Men, φυσικοὶ, living but an animal Life, as appeareth by *Tertullian's* Title of a Book, and themselves to be spirited above all gratious actings or habits, beyond an having the Spirit communicated by Ordinances. *Sensual*, says the Apostle of them, *not having the Spirit.* And as to these their rants and highflownness, the Apostle, by similitudes, fully expresseth both them and their Doctrines: *Clouds they are*, *Vers.* 12. that soar high, and the emptier the higher, *but without water; that is*, any solid Doctrine to make their Hearts, or others, fruitful: And *Vers.* 16. *Their Mouths speak great swellings things, Supra modum turgida*, ὑπέρογκα, or like bubbles swelled with wind, which therefore, *Peter.* 2 *Epist. Chap.* 2. *Vers.* 8. Tearmed *swelling words of vanity.* But as for this high pretence of the Spirit, we also find it in 2 *Cor.* 11. 4. *For if he that cometh preacheth another Jesus, whom we have not preached; or if ye receive another Spirit which ye have not received; or another gospel which ye have not accepted*, &c. and the reason of it was, as in those words afore, *The simplicity* of the Gospel, of the person, *that is Christ*, and the truths about him, which they look upon as too mean, and not high enough for them. But what Spirit that was they had got in stead of ours, and which inspected them, and made a supply to them in stead of our Holy Ghost by Ordinances, and which blew them up above all Apostolical Truths, you may enform your selves from the same Apostle, in the very same *Chapter*, if you read *Vers.* 13, 14, 15. *Raging waves of the Sea, foaming out their own shame; wandring Stars, to whom is reserved the blackness of darkness for ever, &c.* This for their Apostacy.

III. *As*

Chap. 7.

III. *As for the Judgments he denounceth againſt them, they are the moſt dreadful.* For *Capernaum*'s Caſe is an Univerſal meaſure, that the higher men are lift up in Englightnings once, and in their Affections unto Spiritual things Heaven-wards, if they Apoſtatize, the lower they fall into Hell hereafter, and a Diabolical frame of Spirit hereupon: This *Heb.* 6. 4th and 8th *verſes* ſhews.

Now the dreadfulneſs of their Judgment is ſet out,

1. In General, *verſ.* 4. This Condemnation with an Eminency and Tranſcendency.

2. Particularly. 1. *Deſtroyed*, *verſ.* 5. 2. *Reſerved* irrecoverably in everlaſting Chains *under darkneſs*, to the Judgment of *the great day*, *verſ.* 6. as the Devils, to whom in their Fall they had there been likened. 3. *Suffering the vengeance of eternal fire*, verſe 7. 4. *Wo to them*, verſ. 11. 5. They *periſh in the gain-ſaying of* Corah. And 6ly. are *Trees twice dead*, to be pluck't *up by the Roots*, *verſ.* 12. 7. *To them is reſerved the blackneſs of darkneſs for ever.* Not darkneſs only, but the *blackneſs of darkneſs:* If there be any place in Hell darker than other, theſe ſhall have it: And *Darkneſs* is attributed to Hell, as *the Inheritance of Light* is to Heaven.

The ſole Obſervation I raiſe from hence is, *That in ſuch Ages wherein the light of the Goſpel ſhines brighteſt, and with moſt power, in that Age God in his Providence diſpoſeth it ſo, that there ſhall be enlightned Profeſſors to the higheſt eminency of Profeſſion, that fall into the worſt of Errors, and the moſt abominable of Practices.*

Where there hath been ſuch a Summer, look for a great Fall of the Leaf: And this, inſtead of being a ſtumble or ſcandal to any againſt the Profeſſion of the true Religion, doth rather give a witneſs and ſeal unto the ſoundneſs and power of it. Such an Age breeds up deſperate Apoſtates, like as the exceſſive heat in *Africa* doth Monſters. The Primitive times produced this, and alſo the times of *Luther* and *Calvin*, and of thoſe other holy Reformers, did the like, which the Papiſts object againſt us; and our own experience in this Age, in this Nation, hath ſeen the ſame; ſo as we may ſay, *as it was then, ſo it is now:* Nor could ſuch helliſh Abominations have been made even Principles of Religion amongſt us, had not our light and priviledges in that reſpect been alike: Had not Heaven been let down amongſt us, or that we had not been lift up to Heaven (as they were) this had not faln out. I could make a great and large Application of all theſe things, unto the Complexion of Twenty years laſt paſt, which was the Autumn of a glorious Summer foregone; and I believe that your ſelves, in theſe Characters I have drawn out of *Jude*, made by him of Primitive Deſertors, have had your thoughts all along in this my Diſcourſe of them, upon a reflexion on our Times paſt which you have ſeen, and your Experience had in your view; and the Monſters of our Times have been painted unto the Life, in theſe Portraitures of *Jude*'s drawing of thoſe of old, of many Principles, Doctrines, and Actings that have been found amongſt us. The Devil hath read over his old Collegian Methods or Lectures anew, but did it with ſome refinements; that old Serpent growing wiſer and learneder every Age, and attempers his addition of falſhood to the temperament of the Ages.

The Uſe of the Doctrine, from thoſe words in *Jude* 24, 25. *Now unto him that is able to keep you from falling, and to preſent you faultleſs before the preſence of his Glory with exceeding joy. To the only wiſe God our Saviour, be Glory and Majeſty, Dominion and Power, now and ever. Amen.*

To provoke you the called and preſerved Ones in Chriſt, to give Glory to God, and Adore him for thoſe differing Diſpenſations of his, with difference from thoſe other Profeſſors, this Doxology at the cloſe of the Epiſtle, like a ſtrong Whirl-pool draws down, and ſwallows up into it ſelf the main Stream and Current of the whole Epiſtle, as matter of Praiſe to God; and that is the General Scope of theſe two laſt Verſes: And it is evident that the main driſt of

Book III. that Stream from the firſt to the laſt, had been to ſhew both how the Love of the Father, and the Mercy of Chriſt, had been the original Cauſes of the Calling, and the contriving Cauſes of the keeping and preſervation of thoſe called Ones; when as others had been not only left, but ſore-written unto ſo ſad a Fate; ſo the Epiſtle begins, *verſ.* 1, 2. Jude *the ſervant of Jeſus Chriſt, and brother of* James, *to them that are ſanctified by God the Father, and preſerved in Jeſus Chriſt and Called: Mercy unto you, and peace, and love be multiplied.* So it runs on to *verſe* the 4th, *For there are certain men crept in unawares, who were before of old ordained to this condemnation; ungodly men, turning the Grace of our God into laſciviouſneſs, and denying the only Lord God, and our Lord Jeſus Chriſt.* And appointed to this Condemnation that follows. Thus the Epiſtle begins: And ſo it continues in *verſe* 21. *Keep your ſelves in the love of God, looking for the mercy of our Lord Jeſus Chriſt unto eternal life.* And thus drawing to a Concluſion, the Apoſtle celebrateth God for *all theſe Specifications*; the comprehenſive drift of which Celebration, I take up and methodiſe thus.

1. He takes in all thoſe Attributes, or Acts of God and Chriſt, mentioned afore, either in *verſe* 1, 2. or in the 21ſt *verſe*; as *Love*, *Mercy*, which are all one with *Free-grace*; and that we ſhould, for theſe, glorifie God and our Saviour, is implicitly intended.

2. Thoſe *Attributes* and *Acts* which have had an hand hitherto, and muſt have, and ſtill continue to carry on and perfect our Salvation; as *his Power*, to him that is *able*, *verſ.* 24. which ſuppoſeth his willingneſs to do it, and which being engaged, it will be ſure to perfect it to the laſt and greateſt Act of it: Which laſt Act or Scene he ſets forth to be a *Preſenting them faultleſs*, &c. *before the preſence of his Glory, with exceeding joy.*

3. That great Attribute of *Wiſdom*, which had ſecretly and hiddenly in his foreknowledge laid and contrived the whole of the Deſign, from firſt to laſt, ſo as to glorifie his Grace the moſt that might be towards us.

1. To *the wiſe God.*

2. The *only wiſe God.* And this as ſhewn in being our *Saviour*: *For all which give glory to him again.*

3. He mentions the *Ends* which God had in theſe ſeveral Deſigns in *loving* us, *calling* us, and *preſerving* us: And to that end lays afore them the Demonſtration of his 1. *Glory*; 2. *Dominion*; 3. *Power*; 4. *Magnificence*, as *Beza* renders the word μεγαλωσυνὴν; and with theſe, and for theſe alſo themſelves, Celebrate him alſo, as thoſe which eminently and above all appeared therein.

4. He ſpecifies the Time and the Contrivance of our doing this: 1. Now *at preſent*: 2. For *ever*. The love out of which he did all this, was from everlaſting; and therefore good reaſon we ſhould adore him for ever. There is added, the whole of our Souls giving this Praiſe, contracted and poured out in an *AMEN.*

You will ſay unto me, Is not this Doxology or Praiſe given to God only upon that General account, that it is ordinarily elſewhere given, as intending only the ſetting forth of his Praiſe, *what a glorious, wiſe, powerful God he* is in himſelf? And upon that account only to give Glory to him, as the Apoſtle ſeems alſo to do, 1 *Tim.* 6. 15, 16. in that Paſſage, *Which in his times he ſhall ſhew, who is the bleſſed and only Potentate, the King of Kings, and Lord of Lords; who only hath immortality, dwelling in the light which no man can approach unto, whom no man hath ſeen or can ſee: To whom be honour and power everlaſting. Amen.*

My Anſwer is, 1. That this being ſo ſhort an Epiſtle for the Matter of it, and that yet it ſhould have in the Cloſe a larger enumeration of Attributes (larger for number enumerated) in this his Doxology, than in the Cloſe of great and large Epiſtles, we find the Apoſtles to have uſed, this muſt have ſome ſpecial reaſon for it, as relating to the Eminency of the drift and ſubject Matter therein.

2. And

2. And seeing every Tittle thereof falls in so aptly, and suits unto that foregoing Matter and Scope of the Body of the Epistle it self, which tends to magnifie God in his Love and Grace in Electing, Calling, Preserving to the end, in which his Wisdom, Power, Glory, Majesty, Dominion do appear. Chap. 7.

And thirdly, Two of the Titles of God here, for which he gives him praise, do eminently relate to his Grace in Electing, Loving us, Calling us, and Preserving us unto the end; Namely, 1. *To him that is able to keep you, &c.* which begins the Conclusive Doxology, *vers.* 24. *And to God and our Saviour, vers.* 25. This shews particularly, that what went afore is here again considered; and therefore *to him*, as such a God, *be glory and power, &c.* And for this reason all the other of Glory, Majesty, Dominion, Power, as Contributers to this Salvation, are to be included, and Glory to be given for them.

4. The Instances of the like Doxologies, in other Epistles warrant this; as *Rom.* 16. 25, 26, 27. *Now to him that is of power to stablish you according to my Gospel, and the preaching of Jesus Christ, according to the revelation of the Mystery, which was kept secret since the world began; but now is made manifest, and by the Scriptures of the Prophets, according to the commandment of the everlasting God, made known to all Nations for the obedience of Faith: To God only wise, be glory through Jesus Christ for ever. Amen.* In which the principal Matters of that Epistle is summarily wrapt, as the special ground of that Praise given to God therefore: And therefore that Epistle is a compleat Systeme of the Doctrine of the Gospel, which had been the great Subject delivered in that Epistle; and he winds in, (as you see) and contracts the brief or main of all, as Matter for which God is to be praised and adored by us. And *Jude* doth here the like, and exceeds that other Apostle in enumeration of Attributes and Praises. The like you find done by *Paul* to the *Hebrews*; he in a Prayer summing up the most material Matters of that foregoing Epistle in the Close of it, *Hebr.* 13. 20. for which, see my Sermon on that Text.

So as, although I will not wholly limit this Doxology in *Jude* unto the Matter of his Epistle, (though most eminently it is suited to it) but also allow it to be extended unto all of this Glory attributed to God in himself, (as was objected) yet upon this warrant I shall at least handle all the Particulars only, as they may and do relate unto the *Love* and *Mercy of God the Father, and of Christ, as the original and continuing Causes* of our *Calling, Preservation, &c.* As this Love is set off by those his differing Dispensations unto the other Apostates, as they have been opened; and thereby, by way of *Use*, I shall endeavour to provoke you to bless God for each one of them, as he doth here those he wrote unto; and shall briefly shew how all these Attributes are to be adored by us, in relation to these Dispensations.

1. Go up to the *Original Cause.* Take, Beloved, the Love of *God the Father*, *Vers.* 1. and bring it down hither, and say, and cry aloud, *To the only wise God and our Saviour, be Glory, &c. for that his love.* Bless him that he hath such, and so great a Love in him, that he can love some of his Creatures so well, who had not, nor could give any thing to him, to move him to it; with which the Apostle concludes his Doctrine of Election, *Rom.* 11. 35. That he hath Loved them so wonderfully, so immutably, so infinitely, in his Electing Love, that although you read he is willing, for his Glory, to pass by others, and to take an occasion to shew the Power of his Wrath on such, as have prepared themselves by sin, for Destruction; that yet he hath it in his Heart, Nature, and Purposes to Love some so singularly transcendently, who was bound to none, more than to deal with them according to the Law of their Creation, which was and is the Covenant of Works. Draw but a draught in your own thoughts, an Idea of what a Love, our Doctrine of Election, out of Scriptures hath given; a love so great, as everlasting as himself; so free, unlimited, absolute, peremptory, unchangeable, invincible, and the same in such respects wherewith he Loves the same; and then bless him that such a love is in him, which must needs render him lovely, though thou hadst no share in it; a Love of the greatest intimacy,

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Beloved in God the Father. Let *Beza* quarrel the Phraſe, as improper, to my Soul, and that as it hath been opened, it is moſt expreſſive, importing that you lye next his very heart, you lay in his very bowels, Matrix, in the Womb, or Mother of his Will; as that word in the *Canticles* ſignifies, *Cant.* 4. 9. *Moſes* ſays, his *people are in his hands*, as *Deut.* 33. 3. *Yea, he loved the people; all his Saints are in thy hands: And they ſat down at thy feet, every one ſhall receive of thy words.* And afterwards he ſays they are *in his Everlaſting Arms.* And being in his Hand, Chriſt ſays, *None ſhall pull them out.* Well, but you are nearer yet, you are in his *Heart*, in *the very womb of God, his bowels*; and a piece of that muſt be pulled out, if you be pulled out. The phraſe imports, as I have ſhewed out of 1 *Theſſ.* 1. 1. and 2 *Theſſ.* 1. 1. *The Church in God the Father, and in Jeſus Chriſt.* You would be ſafe enough in either of them, but for ſureneſs, you are in both.

2. Conſider his Commending you, and giving you to Chriſt, as thoſe that were his *own*, and whom he had loved; and had loved them with the ſame Love he had Loved himſelf, as *John* 17. tells you. And that therefore by all the love there was between them two God the Father and himſelf, he ſupplicates, that God would be ſure to Love, and take care of them. Chriſt remembred it well, and it ſtuck with him when he was to dye. *Thine they were and thou gaveſt them me; and I have kept them in thy Name.* Things dear and pretious to us, we lay up in ſafeſt places. If a King hath a deareſt Spouſe, an only one of his Love, and there be Armies and Dangers round about in the Dominions where ſhe is, he will be ſure to ſtow her ſo, as to be preſerved, in ſome Caſtle that is impregnable, if he have any ſuch; and with a Garriſon to defend her. Now God hath done ſo with you in Chriſt; he hath committed you to Chriſt, *you are the preſerved in Chriſt*, and he is your Rock, Defence, ſtrong Tower. Even all that the *Pſalmiſt* ſo much and ſo often celebrates and inculcates,——that way is fulfilled in him: Nor are you kept in Chriſt only, as in your Caſtle, but as with a Garriſon which is all the Power in God, 1 *Peter* 1. 5. *Kept as with a Garriſon*, as the word ſignifieth. If any have any Jewels, where will he beſtow them? In a Cabinet, a ſtrong Iron Cheſt. Remember who is your Cabinet: It is Chriſt, who yet is more worth than all your Jewls: In him are hid all Gods Treaſures; as of Knowledge, and Wiſdom, and Riches, of Merit unſearchable to ſave you; ſo alſo your ſelves, your perſons, your Salvation are laid up in him, as Gods choiceſt Jewels; and as indeed for whom all thoſe other Treaſures are deſigned: Never fear Plundring, you are as ſafe as all: Yea, your *life is hid with Chriſt in God, Col.* 3. Hid as Treaſures are, and therefore you are as ſure and ſafely lodg'd, as Chriſt himſelf is.

3. You have the Mercy of Jeſus Chriſt, both in *Verſ.* 2. and *Verſ.* 21. *The ſure Mercies* of that *David*, *Chriſt*, as they are called, *Iſa.* 58. 34. And adds, 13. 34 compared. Theſe are the Summity, the hight, the ſum of Mercies, God hath to beſtow; the Mercies of Eternity. Take all other Mercies, beſtowed on the World, which yet are infinite Riches of *Goodneſs*, *Patience and Long-Suffering*, *Rom.* 2. that are ſpent upon wicked men, to whom alſo he vouchſafeth ſuch pretious Gifts, Enlightnings, Taſtings, which you read of ſhort of Grace; yet if you could ſuppoſe all ſuch Mercies that have been, from *Cain* the eldeſt ſome of wickedneſs, ſhewn and beſtowed upon all of that ſort, to the end of the World; if God ſhould heap them all, and every one of them, in never ſo great meaſure, of ſuch kind of Mercies together, with all thoſe Gifts of Enlightnings, and that man alſo were to live as many Ages, as the years of each mans life, that have lived in a ſucceſſion amount to, which would make a Great hole in Eternity to come, yet one call of his Grace and Loving kindneſs unto thoſe, whom in Chriſt he tearms the meaneſt, pooreſt, deſpicableſt, miſerableſt of his Called Ones, is infinitely more worth than them all: For all that would not amount to the Pardon of ſo much as the leaſt ſin. O therefore, look to the Mercy of Chriſt, as *Verſ.* 22. in *Pſal.* 36. *David* having firſt diſcourſed at large of Gods common Mercies towards the wickedſt of Men, whoſe wickedneſs he had ſet out from the 1ſt *Verſ.* to the 5th he then ſtands admiring at the infinite vaſt heaps of Mercies which he

he leaves with them, notwithſtanding that wickedneſs, of which I underſtand the next immediate words, *Verſ.* 5, 6. *Thy Mercy, O Lord, is in the Heavens; and thy Faithfullneſs reacheth unto the Clouds. Thy righteouſneſs is like the great Mountains; thy Judgments are a great deep; O Lord, thou preſerveſt Man and Beaſt.* Which is to be underſtood common Mercies vouchſafed to Man, ſuch as to beaſts: That were he not a God that lives in Heaven, and in perfect Bleſſedneſs, from whom thoſe Mercies came, he would never leave them with them, nor be in that manner good unto them. He then, in the Contemplation of thoſe other ſo farr Excelling Mercies (we are ſpeaking of) with which he perſues his Children that know him, breaks out, *Verſ.* 7, 8, 9. *How excellent is thy loving kindneſs, O God! Therefore the Children of Men put their truſt under the ſhadow of thy wings: They ſhall be abundantly ſatisfied with the fatneſs of thy houſe: And thou ſhalt make them drink of the River of thy pleaſures. For with thee is the Fountain of light; in thy light ſhall we ſee light.* O! therefore bleſs God for this his Mercy in Chriſt; and the Mercy of this Chriſt our Saviour. Chap. 7.

4. Bleſs God for the continuance of theſe both from Everlaſting, after they had been ſet upon their perſons by the Father, untill our Calling, *Verſ.* 1. and untill their being preſented to himſelf before the preſence of his Glory, as *Verſ.* 24. The real import of the word multiplied, ſays *de Quiros*, in *Verſ.* 2. imports three things.

1. A Continuation of them
2. And that *by a multiplication.*
3. Untill all be preſented and compleated.

Bleſs him for the continuation of theſe towards you, His Love and Mercy, as hath been opened: The conſtancy whereof I have opened: For ſuch, and ſo great a Love to continue the ſame, fixt and firm, from Everlaſting to Everlaſting, is of a long continuance: And for God to have you in his Heart, Eye, what can be more? No Lover that ever was, had him or them he loved, continually in his actual thoughts; much leſs for an Eternity of time: This is only proper to the Eternal and Unchangable God. And that God hath had his people thus in his Heart, *Iſaiah* 49. 16. ſhews; *Behold I have graven thee upon the Palms of my hands; thy walls are continually before me.* God did Pourtray a Model or Draught of what he would make, and rear them up to be in Glory in the End, and he bore it continually in his Heart and thoughts;———And did ſet them, *as a Seal upon his Heart and Arm*, *Cant.* 8. 6. as the Church ſpeaks of his Love, *Verſ.* 7. 'Tis ſaid of Chriſt, who had choſen them, (as God had done,) that *whom he loved, he loved to the End*, *John* 13. 1. It ceaſed not after it firſt began, *Iſai.* 64. 5. *In thoſe is continuance, and we ſhall be Saved.* [*In thoſe*] what things are thoſe? his ways of Mercy and Grace, ſpoken of before, which poor Souls remembring, and having recourſe unto by Faith; though God be wrath for a while when we have ſinned, yet in thoſe ways of Mercy is continuance and we ſhall be ſaved. I quoted afore the 36th *Pſalm* for the difference of thoſe Mercies which God vouchſafes his Elect, that know him and truſt in him, from thoſe that are common to the reſt of the World. This in *Verſ.* 7, 8, 9. And then he continues *Verſ.* 10. *O continue thy loving-kindneſs to them that know thee; and thy righteouſneſs to the upright in heart.* The word in the Original, as alſo in the Margent, is varied, is drawn out at length. It hath been, one would think, drawn out unto a length, great enough in that it hath been continued from Everlaſting; but theſe Mercies, and this Infinite Loving-kindneſs, will be drawn out to an Infinity of length further, even to Eternity in Heaven; which follows, *In thy light we ſhall ſee light:* They will ſtretch and reach from Everlaſting to Everlaſting, *Pſal.* 103.

2. They continue and are drawn out at length, and ſo have been by their being multiplied; which was another thing I opened upon *Verſ.* 2. *Renewed every Moment.* And this ſtill proves a higher agrandiſing of this. As they ſay of Beams, or the Species's, or viſual Images that flow from the Object unto the Eye, that they are a multiplication of the ſame Image, without interruption falling upon the Eye, ſuch as thoſe raies and wings of the Sun, it is but

one

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one and the ſame Love multiplied in the Acts of it continually; as Juſtification is ſaid to be but *Actus unicus*, and yet is renewed all of the ſame every Moment; ſo both is Gods choice and Love, (which ſhews over abundantly) that is, what it appertained to; yea there is not only a New Act of remembrance, but a [*cannot forget*] put upon it, *Iſai.* 49. 15. *I will yet chooſe* Jeruſalem, *Iſaiah.* 14. 1. and *Zach.* 2. 12. 17. O! At once comfort thy ſelf, and bleſs and adore God: Thou multiplieſt to Sin, and he multiplieth to Love: Thou multiplieſt breaches between him and thee, and he multiplieth to pardon, *Iſa.* 55. And the older you grow, the more you do need this multiplication of Love and Mercy the more: For your Sins, take them from firſt to Laſt, are multiplied: And all your ſins of Youth, middle Age, are afore him, and would one day alſo *incompaſs* you *round about*, *as Pſal.* 7. 2. were it not that God multiplies to Pardon. Thus alſo Grace, continuing to Sanctifie, is *renewed day by day*, 2 *Cor.* 16. Yea night and day; yea, every moment, *Iſa.* 27. 3. *I the Lord do keep it, I will water it every moment; leſt any hurt it, I will keep it night and day.* O bleſs him and adore him for this!

3. It is continued untill all is perfected, even as here, till thou comeſt to be preſented afore the preſence, (*Verſ.* 24.) of his Glory, and then thou art ſafe enough. Thus 2 *Theſſ.* 1. 11. *Wherefore alſo we pray always for you, that our God would count you worthy of this Calling, and fulfill all the good pleaſure of his goodneſs, and the work of Faith with Power: And Pſal.* 23. 6. *Surely goodneſs and Mercy ſhall follow me all the days of my life, and I will dwell in the houſe of the Lord for ever.*

And Laſtly, When thou art in Heaven, that is the time when Love and the Kindneſs of Love are drawn out, and drawn at length indeed; *That in Ages to come he might ſhew the exceeding riches of his Grace, in his kindneſs towards us through Chriſt Jeſus.* Heaven is but the kindneſs of God, heaped upon kindneſs; Kindneſs indeed, and this continued in the fulneſs of it, to all Eternity.

Hitherto of our Celebration of God for thoſe Attributes or Effects thereof, which we find to have an Hand and Influence into our Salvation, in the foregoing part of this Epiſtle.

I come now to thoſe Attributes and Acts, which here in the Concluſion of his Epiſtle, he more directly incites us to give God the Glory of, for thoſe his Diſpenſations towards us, that are Called and choſen with ſuch a vaſt difference from others, as eminently appearing therein; which part of the Epiſtle begins at *Verſ.* 24. *Now unto him that is able to keep you from falling, and to preſent you faultleſs before the preſence of his Glory with exceeding joy.*

Theſe words that celebrate his Power, &c. have two Scopes or Aſpects, as *Eſtius* hath obſerved.

1. The one Implicite, yet ſtrongly implied, *viz.* a ſupport or Prop unto Faith, from what in God they ſhould further Eye, beſides his Mercy and Love, as which are engaged to preſerve them, and that is his Power, *To him that is able*, &c. or as in *Rom.* 16. 25. *To him that is of Power to Eſtabliſh you.*

The 2d Scope is Explicite, and that is, to give Glory to God for that his Power joyned with his Love, as that which would certainly keep them to the End; and that he ſhould provoke them to praiſe God for this, afore the work was carried through to perfection (as in thoſe he wrote to, as yet, it was not) imports withall Gods Faithfulneſs to be joyned with that Power, which they might be aſſured of, he would put forth, even all the Power that was in him to perform it.

Three particular things then you have further here to celebrate God for in this *Verſe.*

1. His Power that is engaged by his Love to carry you through, *To him that is able*, &c. And that his Power is ſaid to be engaged to be put forth, 1. In this life to keep us from falling. 2. When you come to dye to preſent you, &c.

Where-

Where ſecondly comes (as a new Head to be conſidered) the End or Iſſue of all, as that which his Love had deſigned (though 'tis his Power muſt effect it) which is to bring you to the preſence of his own Glory faultleſs; for which ſo glorious End and Iſſue of all you are to glorifie God. Chap. 7.

Thirdly, The exceeding joy that will be in God and Chriſt's heart, when he hath brought you ſafe home to himſelf, which argues his great and conſtant Love. This as to the ſetting out that Diviſion of the words, and the Heads drawn out from thence, which I am to enlarge upon.

I. Celebrate his *Power*; whereto

1. In General, *Pſal.* 59. 16, 17. *But I will ſing of thy Power; yea, I will ſing aloud of thy Mercy in the morning: For thou haſt been my defence and refuge in the day of my trouble. Unto thee, O my ſtrength, will I ſing; for God is my defence, and the God of my mercy.* Where you ſee Mercy and Power are ſtill joyned; as alſo in *Pſal.* 62. 11, 12. In *Epheſ.* 3. having firſt pray'd, *verſ.* 19. *And to know the Love of Chriſt which paſſeth knowledge, that ye might be filled with all the fulneſs of God*, he then adds this Doxology made to his Power, as that which muſt work and effect all in them, *verſ.* 20. *Now to him that is able to do exceeding abundantly above all that we ask or think, according to the Power that worketh in us.* The Power that worketh in us, is all one as to ſay, The Power that is ingaged in us, by having begun, is intereſted to continue to work. And you ſee how, upon the account of that alone, he gives Glory to him, (even as here) *verſ.* 21. *Unto him be glory in the Church by Chriſt Jeſus, throughout all Ages, world without end, Amen.* And as his Love paſſeth Knowledge, ſo for our Comfort his Power doth. The like to both you have, *Rom.* 16. 25. *Now to him that is of power to eſtabliſh you, be glory for ever.* Verſ. 27. *To God only wiſe, be glory through Jeſus Chriſt for ever, Amen.*

But Particularly, bleſs his Power for two things;

1. For that it engaged to *keep you from falling* in this life; that is, both from Apoſtaſie, which you have ſeen others run into; and in this life from *falling into groſs ſins*, which is *Peter's* ſenſe of *falling*, 2 *Pet.* 1. 10. *If you do theſe things you ſhall never fall*; that is, into any foul, ſcandalous miſcarriage. As alſo *Paul* to the *Galatians*, *Chapt.* 5. 16. *This I ſay then, walk in the Spirit, and you ſhall not fulfil the luſts of the fleſh.* And for that alſo, Secondly, That if *they do fall, they ſhall riſe again*, and by *Repentance* ſhew themſelves *clear in that matter*, as if they had never ſinned. This is to keep you ſo, as in the End and Iſſue of all to be blameleſs: And to carry us in this manner through all Rocks, Hazards, and Dangers, as in reſpect of ſinnings, is a far greater Miracle, than to ſteer a Ship through the moſt dangerous Seas that are known to be in the World, or to carry a Candle through a vaſt Heath in the midſt of Winds and Storms, and to preſerve it from being extinguiſhed.

The ſecond thing is at your Deaths, and at the Day of Judgment to *preſent you faultleſs*; which *faultleſneſs* muſt needs be underſtood of perfect holineſs: For it is that *faultleſneſs* which is at your coming to Glory, and is a further degree than that of being kept from falling, or a being reduced again in this life; for this faultleſneſs at death is to be without all ſin, *made perfect*. Is it poſſible, ſays the guilty and defiled Soul, that ever I ſhould be preſented faultleſs, eſpecially on ſuch a ſuddain as the inſtant of Death? Yes: God hath Power in him to do it, *Epheſ.* 5. 27. *That he might preſent you to himſelf a glorious Church, not having ſpot or wrinkle, or any ſuch thing: But that it ſhould be holy and without blemiſh.* And there needs no Purgatory for it, but Chriſts Blood, and the efficacy thereof, (ſo in the words afore) *who gave himſelf for his Church, that he might ſanctifie and cleanſe it with the waſhing of water*, by the Word. O glorifie his love, that this is and hath been the deſign thereof, *Epheſ.* 1. 4. *According as he hath choſen us in him, before the foundation of the World, that we ſhould be holy, and without blame before him in love.* Ye ſee that was the firſt of his thoughts, as the order of its placing there ſhews, and *indeed it is a greater benefit, and more than glory.* And again, Glorifie his Power that is able to effect this in you, when you look upon your

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vile bodies now vile or baſe; or if your Souls could caſt an eye into their Graves, and ſee how they lye in duſt and rottenneſs, and then conſider that God's Power is able, and will preſent them to himſelf as glorious as Chriſt's Body now is. The Shine that came from which, is and was more glorious than the *Sun in its ſtrength*, as *Paul* teſtifies, *Acts* 26. who himſelf ſaw it. And yet be aſſured his Power will effect this for you, *Phil.* 3. 21. *Who ſhall change our vile body, that it may be like unto his glorious Body, according to the working whereby he is able even to ſubdue all things to himſelf.* And now from off the preſent Condition of your Bodies, caſt your eyes upon your Souls, with all the more abominable filth and rottenneſs in them, and believe that that Power that ſubdues all things it ſelf, will change them into ſo glorious Souls in holineſs, as they ſhall be able to bear the preſence of God's own glory, without dazling or winking. O bleſs in God his Power! *To him that is able thus to preſent you, To him be Glory*, &c. *Amen.* This the firſt main Head, To preſent you faultleſs in the other life.

The ſecond thing propoſed, was the preſenting of you before the Preſence of his Glory, and your enjoyment of it, which is the ultimate end that God aimed at to bring us unto, in his firſt loving us, calling us, and preſerving us. *The end* (as 'tis called) *which he made with our Lord Chriſt*, *James* 5. 11. *You have ſeen the end of the Lord*, (ſays he;) as if it had been ſpoken in reference there, unto that which *Paul* ſays *Hebr.* 2. 9. *We ſee Jeſus crowned with glory and honour*; that was the end God made of him: And this end of Chriſt is the enjoyment of the preſence of God's glory; as Chriſt ſays of himſelf, *Pſal.* 16. 10, 11. *Thou wilt ſhew me the path of life, in thy preſence is fulneſs of joy, at thy right hand there are pleaſures for evermore.* There is an enjoyment of God in and by *effects* of his, and *means* that manifeſt him, whether of his Law, our Graces, or Creatures. And there is an enjoyment of his immediate preſence. And thus *Hales*, that ancient Schoolman (whom *Aquinas* and *Bonaventure* were Scholars to) did clearly and with evidence long ſince ſtate and difference it: *There is a twofold knowledge of God*, (ſays he) *one by his Effects, the other by his Preſence to and with the Soul*——*And he is preſent* (ſays he) *to the Soul, in that he preſents or makes preſent that Bleſſedneſs which is in himſelf* (which are the very words of our Text here) *And the one*, the firſt he ſays, *is not of Grace, but Nature: but the other of Grace.* That is, ſay I, the one was by the knowledge of God, which by Creation *Adam* was made for; the other is *by Chriſt* and *Grace* only in Glory. *Pſal.* 16. 11. *Thou wilt ſhew me the path of life*; and is termed in Scripture the *Glory of God* which *Chriſt receives us unto.* Now this Glory of ours is not the iſſue, or event, or cloſe which God's love brings us unto, but it was the Original deſign of all at firſt; both unto which he hath ſubordinated all things, (*All things are yours, and you are Chriſts, and Chriſt is Gods*, 2 *Cor.* 5. 19.) as that which above all things his heart hath been in; this is the εὐδοκία, or the *good pleaſure of his will.*

Duplex eſt cognitio Dei, una præſentialis ſeu ſua præſentia ſui, alia per effectus: cum per eſſentiam ſuam ſit præſens omnibus, et in quantum præſens eſt ſibi ipſi beatificat quoad illum ſe ipſum. Alexander de Hale, Part. 3. Queſt. 61. Mem. *unica ſit gratia, alia per gratiam.* Ibid.

Now therefore, that whereby I would provoke you to bleſs God for is *this*, That if our Glory (as it is ours) be not only the iſſue of *his Election*, but a *primary intended end*, and the direct ultimate end taken in for it ſelf, out of pure and meer love intended; then there is all reaſon and obligation on our part, that we ſhould give all Glory unto God for this, not only that himſelf intended it ſhould be for his Glory, but that he in ſuch a manner alſo intended it as your glory; yea, and his own glory to be the immediate cauſe of yours; and this end of all out of Grace to be the cloſe and laſt Scene of this continued plot and ſtory: There is all reaſon, I ſay, for this, &c. For nothing can be more proper or ſuitable, than that for Glory, thus intended and deſigned to us, we return glory unto God again, eſpecially when God's glory is the very Principle and immediate Cauſe of ours, as here in the Text you ſee it is made to be. And therefore no wonder if in Heaven the whole of their time runs out, and is ſpent in glorifying God: For why? their glory riſeth immediately from the glory of God communicated unto them as the cauſe. And his being glorified in us, ariſeth not from the glory which he hath beſtowed upon us, but from our being preſented afore the Preſence of his Glory; and ſo it is but the return

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or the reflection of that to him and upon him, which they receive from him, glory for glory, not only given and received, but for glory given, as the immediate cauſe of that glory received. And therefore be provoked to give glory to God, as *verſ.* 25. for his preſenting you to the preſence of his glory, the Fountain of them and all, as the deſign of his pure Love and Heart towards you, as out of *verſe* 1. I ſhewed. Chap. 7.

The third thing to bleſs God for is, That himſelf will preſent you to himſelf with *exceeding great joy*; which joy is mutual, not on your parts only, but on his alſo: (What joy will be on your parts, I handled in the Uſe of Direction). For as it is his joy he admits you into, *Enter into thy Maſter's joy*; ſo it is the joy of his heart to admit you into it, as well as yours to be admitted. And to teſtifie this, he preſents you to *himſelf*, and rejoyceth with infinite joy (when that time comes) in doing of it.

You may meaſure what this joy on God's part will then be.

1. By what joy is in his heart at their Converſion, which is indeed the firſt Calling of you into glory, as *Peter* hath it, 1 *Pet.* 5. 10. There is one whole Chapter on purpoſe ſpent upon it, to declare the joy that is in God's heart at that time.

Both in the Parallel of the *loſt Sheep* and *Groat*, which is ſpoken of the Lord himſelf, and Shepherd of that loſt Sheep: Who alſo, *verſe* 6. ſays unto his Friends, *Rejoyce with me.* So as it is God and Chriſt himſelf that are the *great Rejoycers*: For he calls upon his Friends to rejoyce with him. The *Bridegroom that hath the Bride rejoyceth* more than the *Friends of the Bridegroom.*

Secondly, In the Parable of the *loſt Son*, *verſ.* 22. The *Father ſaid to his Servants, let us eat and be merry.* 'Tis the Father ſays it, *verſe* 23. And theſe Parables are applyed unto what joy is in Heaven upon the Converſion of a ſinner here in this world, *verſ.* 7. Thus in that Parable, *I ſay unto you, that joy is likewiſe in Heaven*: And the Scope in both is therefore, chiefly to ſet forth what is the heart of God the Father, under the repreſentation of the Father of a Prodigal. Now if this joy be at the *initiation* and *birth* of an *heir* of Glory, how much more is there in the heart of God and Chriſt upon his Coronation, and upon his firſt arrival in Heaven, afore the preſence of God's glory, to be for ever made partaker of it.

Thirdly, There is this further manifeſt Reaſon for it, becauſe *the fulneſs of time*, ſo long afore deſigned and waited for, is now come, and alſo the conſummation of that which all his Decrees (about us) from everlaſting, had center'd in, and primarily pitcht upon, as that which was the end of all aimed at, and that which he had from before the world ſo much pleaſed himſelf in with the thoughts of that day: (For his delights aforehand were in them, as *Prov.* 8. even ſo long ago, and ſtill continued.) And to delight ſo long beforehand, muſt needs produce full and compleat joy, when the thing delighted in is accompliſhed, and did begin the firſt conſummation of all them delights, as this firſt preſenting us afore him is. Moreover, between his electing of them and this conſummation, he had *called* them; which is indeed a kind of new Election, and the firſt beginning of the execution of the firſt Election, and bears the Image of it. Look as a Merchant having launched a Ship to Sea, (and ſuch our Calling is) for a great, long, and dangerous Voyage, with certain hopes of great returns of Profit, if he come home ſafe in her, and proves alſo a Ship that hath run through many hazards and dangers of Shipwrack and Pyracies; (as we through manyfold temptations, &c.) And look as the Merchant or Owner rejoyceth when his Ship doth come home ſo rich laden, through ſuch great Adventures, ſo doth God at our ſafe arrival in the Haven, to which Metaphor the Scripture once and twice alludes.

Now that God will entertain you with ſuch an exceeding joy and *triumph* too, (as the word here imports) affords the higheſt ground unto you to bleſs him, and give glory unto him in the faith and confidence hereof aforehand. For nothing can more argue, that this glory was the deſign and longing deſire of his heart, and delight of his ſoul from eternity, than that he ſo exceedingly rejoyceth when it is perfected. And it is a true and certain meaſure we

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may make hereof, that ſo much joy as ariſeth in any ones heart, in ſuch a caſe, there was ſo much love; for theſe affections are commenſurable. And therefore if God aforehand tells us he will preſent every particular perſon of us afore his own glory, with ſo great joy, as to himſelf, this infallibly argues the like proportion of an infinite Love to have been born by him towards us in his heart: Let us therefore, firſt caſting our eyes backward unto his eternal Love that deſigned all to us, and then turning and ſetting our eyes forward unto that joy that will be at the accompliſhment, retire in the view of both to bleſs and adore him for all, and ſanctifie him in our hearts. And this for that third and laſt thing in *verſe* 4.

SECTION II.

The diſcriminating Grace of Election, as it appears in the difference God puts between Temporaries, and thoſe whom he finally Preſerves, further illuſtrated in an Expoſition of the other part of Jude's *Epiſtle; wherein are diſcovered the different Fountains and Cauſes in Gods Heart of our Salvation, both Original and Continued.*

1. YOu have in *Verſ.* firſt and ſecond of this Epiſtle of *Jude*, the Cauſes of Salvation, and of our being kept, held up unto our view.

Then Secondly, The eminency of that Grace and Favour illuſtrated by the oppoſite thereof, *viz.* The Condemnation and Apoſtacy of others (ordained of old to this Condemnation.)

Then thirdly, a provocation of theſe ſaved and preſerved Ones, to give Glory unto God for all his diſcriminating Grace towards them, *Verſ.* 24, 25.

And that we all ſhould adore and bleſs this God for all theſe, is my Second Uſe which I intend to proſecute at this time, founding all I ſhall urge upon you therein, upon what *Jude* hath ſpoke before me.

In the doing of which, I ſhall but open the remaining Paſſages in *Jude*, not ſpoken to the laſt time; and which, added to the former, will prove as ſome brief Expoſition upon the reſt of the Epiſtle.

You have the cauſes of Salvation and our Preſervation in *Jude*, *Verſ.* 1. *To them that are the beloved of God the Father, and preſerved in Jeſus Chriſt, and called.*

In this firſt *Verſe* you have the original cauſes both of the Perſons { *God the Father*, *Jeſus Chriſt.*

As alſo of the *Acts* in both which are the Foundation of our Salvation, &c.

1. *Love in God the Father*; which ſpeaks his Electing of us. *Beloved in God the Father.* For which reading I ſhall give an account.

2. *Preſerved in Chriſt*; which ſpeaks his having Given us unto Chriſt out of that Love for him, to keep and to preſerve us.

That third of being *Called*, is brought in as the firſt breaking forth of that Love of God upon us, at and from which Chriſt's actual performance in keeping of us, commenceth, and from thence is continued to the end.

Verſe 2. *Mercy unto you, and peace, and Love be multiplied.*

In this *Verſe* you have the *continuing and continued Cauſes* of our Salvation (as in the former the Original) by the multiplication of which, with their proper

proper Effects upon us, it is that we are *preserved* to Salvation; which yet for Substance are no other than the former, in *Verſ.* 1, And theſe are 3. Affections and Diſpoſitions in God's Heart and Chriſts. Chap. 7.

1. *Mercy* or *Grace* in Chriſt's Heart, who undertook the preſervation of us.

2. *Peace* in God's Heart towards us, wrought and purchaſed by Chriſt. He is our peace, *Epheſ.* 2. 14.

3. The *Love* of God the Father at firſt ſet on us. Theſe being continued and multiplied in Effects ſuitable to each, I call the continuing Cauſes of our Salvation.

As 1. The *Mercy* and *Grace* in Chriſt multiplying the Attributes of Mercy on us.

2. *Peace* from God, being at peace with us through Chriſt, and multiplying the ſenſe of that Peace in our Hearts with joy, *&c.*

3. The *Love* in the Heart of God the Father; multiplied in all Spiritual Bleſſings, as *Epheſ.* 1, 2. by which we are carried on unto Salvation.

And although theſe come in, as a prayer or wiſh, ſuch as is uſed afore Epiſtles, yet that here they are brought in with a pertinent Connexion with *Verſ.* 1. and the General Scope of the whole Epiſtle, as the Cauſes of the Preſervation there ſpecified, I ſhall after ſhew.

1. As for the original cauſes of our *Salvation* and *preſervation.* Verſ. 1. *Beloved in God the Father*, &c.

Three things are to be performed for the Explication of this.

1. Some Reaſons why I ſo read the words.

2. To Explain what the import of that Phraſe ſhould be, *In God.*

3. To prove that by that Expreſſion, *Beloved in God the Father*, *is*, connotated that God the Father Choſe and Elected us.

You have it indeed here read, and tranſlated, *Sanctified by God the Father.* But if we conſult both Commentators, and Greek Original Copies, as they are alſo cited by interpreters, we ſhall find that diverſe, as Authentick Copies (as thoſe that read it *Sanctified*, *&c.*) do write it *Beloved*, *in* or *of*, or *by God the Father*, ἠγαπημένοις, *Beloved*, inſtead of ἡγιασμένοις. And the Phraſe ἐν Θεῷ πατρὶ, is all one, ſay ſome, with ἀπὸ Θεοῦ πατρὸς, *Beloved of God the Father*, or, διὰ, *By God the Father*; which reading *Pareus* juſtifies; and Commentators generally do willingly agree to take either.

Now where there are found two ſuch readings in ſo many Copies Antient; and but a ſmall difference in the Greek words themſelves, which might eaſily occaſion a miſtake in the writers; in this caſe, that which muſt caſt it, is unto whither of the two the Scope, Series, and order of the Matter afore or after, rationally conſidered and compared with other Scriptures, do moſt incline: And therein (I take it) ἠγαπημένοις, *Beloved*, *in and of God the Father*, hath far the advantage and appearance for it; to have originally faln rather from our Apoſtles Pen.

For which there are theſe Reaſons unto me of weight.

1. Their being Sanctified is apparently mentioned, and comes in afterwards included, under and in the word *Called*, as in like manner often our Sanctification doth; as in *Rom.* 8. 30. And *Saints by Calling* 1. *Cor.* 1. And I confeſs the reading as here it ſtands, *Sanctified* firſt, then *Preſerved*, and after both of them, then *Called*; this did always, in former times, in the reading of it, breed ſome jar in my thoughts, as if the words had not been, at leaſt rightly and orderly placed, but when I met with this other, *Beloved of God the Father*, it reconciled all to me.

2. I conſider that the act or work of Grace here intended, is that which is properly God the Fathers, and ſo is to ſpeak what his ſpecial Hand is in our Salvation and Preſervation. Now to ſay, *Beloved of God the Father*, ſpeaks what is moſt proper unto God our Father, and what his Hand and Original Act in our Salvation is; and is that which is more generally proclaimed throughout the New Teſtament, every where almoſt where he is ſpoken of in diſtinction from Chriſt.

For both, 1. *Love*, is in a way of eminency attributed to the Father; *the Love of the Father*; when the work of the three Perſons are diſtinguiſhed;

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2 *Cor.* 13. *ult.* 2 *Theſſ.* 2. 13, 16. and up and down every where.

Alſo 2. Election is peculiarly attributed to him, as his eminent work: And to be beloved of the Father, and to be Elected, are equivalent, and are put for each other, or are often joyned together; Love being the firſt and chief moving Cauſe of Election. Thus *Rom.* 11. 28. *Beloved according to Election*; that is, therein and thereby they are the Beloved of God indeed. And 2 *Theſſ.* 2. 13. *We give thanks to God for you* (*Brethren*) *beloved of the Lord, becauſe God hath choſen you*, &c. And ſo therein and thereby hath manifeſted you to be his deareſt beloved, and for that, and in that reſpect, bearing the title of *Beloved*: And joyn thereto *Verſ.* 16. where his having *choſen us* that went afore, in *Verſ.* 13. is here, *who hath Loved us.*

3. By this reading the Series and Order of the three things in *Verſ.* 1. is ſet right, and rendred more clear at leaſt: 1. *Beloved of God the Father*, who is the firſt perſon, as that of Election is the Original Act. 2. *Preſerved in Chriſt*, which is the ſecond perſons part. 3. *Called*, which is the Holy Ghoſts. *Beza*'s Gloſs and Interpoſition, is very obſervable upon that ſecond; [*Preſerved in Chriſt*] that is, (ſays he) *having been ſet a part, or choſen in and by Gods eternal Counſel; they who ſhould be given to Chriſt to be kept by him.* So as he, though he inclines rather to the other reading of *ſanctified*, and makes a difficulty of our reading it *Beloved of God the Father*, and is againſt it; yet he takes in the ſenſe thereof, as touched in the other word, *Preſerved in Chriſt*: He diſcerned both from the Scope of the Epiſtle, and the great Emphaticalneſs of that expreſſion *Preſerved in Chriſt.* So that Election by the Father muſt be ſuppoſed firſt, and neceſſarily taken in; and a giving us to Chriſt, (which accompanied that Election) to be the proper Cauſe of our being preſerved in and by that Chriſt: And ſo that *Preſerved in Chriſt*, referred unto the Fathers Act of giving; and therefore he would have it to be brought in ſome where, though but implicitely aimed at in that expreſſion [*Preſerved in Chriſt.*] But why then ſhould we avoid this other reading of *Beloved of God the Father*, which more plainly and expreſly denotes that Act of Gods, out of which, and together with which, God did give us to Chriſt; and gave us thereby with this *Commendamus* and Declaration of his will, that he the Father, having loved them firſt, and thereby made them his, and had now given them to him, and that therefore out of all that love to him, and between them, he would preſerve them (which I ſhall by and by again ſpeak to;) ſo then, that *Beloved of God the Father*, that is, Elected by him, ſhould be ſaid firſt to hold the moſt fair coherence of all other with *Preſerved in Chriſt*, (as that which follows next) declaring therein the very ground and foundation of that our preſervation, and that as *in Chriſt*, and ſo ſhewing the true order of Cauſes; God the Father's Love firſt, in chooſing, &c. and Chriſt's next, to whom they were given, and is anſwerably in order here firſt placed, it having been the fountain and original of all, the ſource, and beginning of our Salvation, as the Father is of the Perſons.

Τεθημενοις, (ie.) *ſepoſitis æterno Dei conſilio qui Chriſto traderentur cuſtodiendi.*

4. The Parallel of other Scriptures does favour this our reading of the words; The Apoſtle Peter in like manner annexing this benefit of preſervation (as *Jude* here) unto Election: For whereas, *Verſ.* 5. he ſays. *Who are kept by the Power of God unto Salvation*; he had firſt entitled his Epiſtle, as *Jude* doth *To the Elect according to the foreknowledge of God the Father*; *Verſ.* 1. *and then, who are kept by the power of God, Verſ.* 5. (and the word is the ſame that here.)

5. The oppoſite mention of God's rejecting and ordaining thoſe Apoſtates to that Judgment, *verſ.* 4. as the original of their Condemnation; this caſts backward, and refers unto what he had ſaid of theſe other, their having been ordained unto Salvation and Preſervation. And therefore this reading, *Beloved of God the Father*, is rather to be ſuppoſed to have been his meaning. For 1. the Apoſtle's ſcope being to comfort and inſtruct the Saints in this Epiſtle, much more than to ſet out the fate of theſe Apoſtates, and the narration thereof being but to illuſtrate that ſtate and grace to thoſe Saints, ſurely of the two, he would to that purpoſe rather make mention of their Election, than of the others Reprobation. Eſpecially, 2dly, ſeeing Acts of Grace do more readily

readily proceed from God than Acts of avenging Juſtice; therefore if the ones Reprobation be mentioned (as it is) much rather the others Election. Chap. 7.

2. What the import of the Phraſe ſhould be [*in God.*]

Beloved [*in*] *God the Father.*

Beza indeed ſticks at the Phraſe *Beloved* [*in*] *God the Father*; as the Greek ordinarily hath it. This is an unuſual Phraſe to be uſed of the Act of the Father's Election, but it ordinarily runs, and much oftner, *choſen and beloved in Chriſt*: But *in the Father*, we no where read.

But this is ſo far from being an Objection, as it turns to be a reaſon to confirm our Interpretation.

For (beſides what was ſaid, that ἐν is put for ἀπὸ, διὰ, or ὑπὸ, and ſo it is all one to have ſaid, *Beloved of*, or *by the Father*). The Phraſe (*in the Father*) aptly notes out the eminency of that Act in God himſelf, riſing up, and abiding within himſelf, in his own heart and breaſt, in himſelf alone, as from himſelf. And ſuch Acts, his loving us and chooſing us from everlaſting, were and muſt be acknowledged purely to have been, and thus in like manner it is termed, his *good pleaſure which he purpoſed in himſelf*, Epheſ. 1. 9.

Nor is it an Objection of weight enough, that it is ſaid, *Beloved* and *Choſen in Chriſt*, to exclude this of ours; as if therefore *Beloved in God the Father* ſhould be improper, no more, than becauſe in that place laſt cited, it is ſaid, *which he purpoſed in himſelf*, ſpeaking of the Father, that therefore it ſhould be improper to ſay the ſame of Chriſt; which yet we find, *Epheſ.* 3. 11. *According to the eternal purpoſe which he purpoſed in Chriſt Jeſus our Lord.* For that Phraſe (*In the Father*) denotes the Subject and efficient Cauſe, and that of *In Chriſt*, the Medium or Inſtrumental Cauſe. Yea, according to this Rule, their reading *ſanctified in God the Father*, ſhould be excluded alſo, becauſe it is more often ſaid, and in uſe, *ſanctified in Jeſus Chriſt*, than *in God the Father*.

3. The third thing for explaining this of [*Beloved in God the Father*] is, *That thereby is imported and connotated, that God the Father choſe and elected us.*

Yea, theſe two are mutually put each for other: The very act of Election is expreſt by God's *loving us*: *Jacob have I loved, Rom.* 9. 13. which is alledged, as a Proof of *Jacob*'s being elected, ſpoken of afore, *verſ.* 11. and is there termed the *purpoſe of God according to Election, towards him.*

Thus God's Election of Chriſt (whoſe Election is the pattern of ours) as he is God-man, is expreſſed by his having loved him; *John* 17. 24. *Thou lovedſt me afore the foundation of the world*; that is, thou lovedſt me, and out of love choſeſt me. And he ſpeaks not of that love he bare to him, purely conſidered as ſecond Perſon, but that of him as God-man, and Mediatour: Whilſt Chriſt ſpeaks it, he alſo ſays, That God had loved us, as he had loved him: Now between the love which God bare him, as ſecond Perſon ſimply conſidered, there ought not to have been any ſuch Compariſon made of what his love is to us, ſo as to ſay, that he loved us as he loved him as ſecond Perſon; but as Mediator it might be ſaid; and therefore it was all one as to ſay he choſe him: So that here for God the Father to be ſaid to love us, is equivalent to ſay he choſe us.

2. *Preſerved in Chriſt.*

Between theſe two (*Beloved in God the Father*, and then *preſerved in Chriſt*) doth riſe up, as couched in each of them, and as the reſult of both in this Connexion,

Our having been given by the Father out of his love to Jeſus Chriſt, for him to preſerve; and *that Chriſt undertook ſo to do.*

This is ſtrongly implied here, if withal we bring thoſe other Scriptures which *Eſtius*, and diverſe others (having obſerved this as connotated here) have ſent us unto, to explain this paſſage, in which is ſet forth the original

Gerard upon both the Epiſtles of *Peter*, in which *Grace and Peace be multiplied* are wiſht (even as here) interpreteth there *Grace* to be meant, as I did here, and *Love and Mercy* to be meant chiefly of the Effects of Grace, but of the Fountain of all, The Free Grace of God. *Per gratiam quidam μετωνυμικῶς, intelligunt beneficia gratiæ collata: Sed rectius intelligitur Fons illorum beneficiorum omnium, viz. Favor Dei Gratuitus.* And for the proof of this ſenſe in *Peter*, alledgeth this Parallel in *Jude*; *Nam in parallelo Judæ* 2. Χάρις *exponitur per* τὸ ἔλεος. Thus he on 1 Ep. *Peter* 1. 2. as alſo upon 2 Ep. chap. 1. verſ. 2.

riſe,

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riſe, the deſcent, and ſtory of our being *Preſerved in Chriſt.* 1. Love in the Father, made us to be his. Thereupon, ſecondly, proceeded a giving us to Chriſt; that as he loved him, he would keep us as the end of his giving us: Which thirdly, Chriſt willingly undertook and performs. All theſe you have fully ex reſſed by Chriſt in his laſt Publick Prayer, *John* 17.

1. That they had been given him by his Father, as his own. So the Second *Verſe* begins, that *He ſhould give eternal life to as many as God had given him.* He purſuing this again, ſays, *Verſ.* 6. *I have manifeſted thy name unto the Men which thou gaveſt me out of the World: Thine they were and thou gaveſt them me. Then Verſ.* 9. *I pray for them, I pray not for the World, but for them which thou haſt given me; for they are thine.*

2. Given him they were, for that end, for him to keep; and therefore he returns an account to his Father, how he had kept them: And indigitates it twice, *Verſ.* 12. *While I was with them in the World, I kept them in thy name: Thoſe that thou gaveſt me I have kept, and none of them is loſt.*

3. That he had undertaken to keep them, upon his Fathers giving them, all and every of thoſe words declare: As namely, his giving that account of the *diſcharge of his truſt therein; Verſ.* 6. *I have manifeſted thy name unto the men which thou gaveſt me out of the World. &c.* And that he had done (what in him lay to do) that which might preſerve them; *I have manifeſted thy name*, Verſ. 6. *I have given them thy words &c.* Verſ. 8. And alſo by the effects he had wrought in them, *Verſ.* 8. *They have received them, and have known ſurely that I came out from thee, and they have believed that thou didſt ſend me.* And then likewiſe by his Care to recommend them again unto his Father; *Verſ.* 12. *While I was with them in the World, I kept them in thy name: Thoſe that thou gaveſt me I have kept, and none of them is loſt.*

4 And all this, and thoſe other great benefits that follow, do run up into Gods having loved them, which is not only implied in his urging they *were thine; But that God had choſen them. Thou haſt Loved them as thou haſt Loved me, Verſ.* 23. Now of himſelf, he *ſays, thou lovedſt me afore the Foundations of the World*; that is, haſt choſen me: Which I ſhewed even now. And he expreſly gives it, as the reaſon, why he had ſo kept them, *Verſ.* 9. For *they were thine.*

If you will take another Scripture they alſo referr unto, *John* 6. *Verſ.* 39. *And this is the Fathers will which hath ſent me, that of all which he hath given me, I ſhould loſe nothing, but ſhould raiſe it up again at the laſt day.* Theſe words ſhew;

1. That they were given by Election; for he ſays, *All that the Father hath given me, ſhall come to me, Verſ.* 39. and therefore given before their coming, and as the cauſe of their coming. And when afore, but at the date the Scripture placeth Election at? *Afore the World began.*

2. Given for this very end to be kept, and that to be Gods will, and intention in Giving them, and expreſt at his giving them, doth as manifeſtly follow there, *Verſ.* 38. and 39. *For I came down from Heaven, not to do my own will, but the will of him that ſent me. And this is the Fathers will which hath ſent me, that of all which he hath given me, I ſhould loſe nothing, but ſhould raiſe it up again at the laſt day.*

3. Their being *called* ariſeth from their having been given by the Father, *Verſ.* 37. *And all that the Father giveth me, ſhall come to me, &c.* And ſo you have in this one Scripture all thoſe three things met, which are mentioned in my Text; and likewiſe the Prop, Order, and Connexion of all theſe; firſt, *Beloved of the Father*; and ſo ſecondly, Given to, and *preſerved in Chriſt*; And thirdly, *Called.*

And this is a clear Reaſon, why *preſerved in Chriſt* is ſet afore *called*, becauſe it pre-imports that original act of Giving us unto Chriſt, and alſo is the cauſe of our being Called. For although indeed Chriſt's actual preſervation of us, and his performance of it upon us, begins from Calling, and follows for ever after it: Yet becauſe the Foundation of that preſervation lay in God's having given

given us unto Chriſt out of his Love, and this from everlaſting, as hath been ſaid. Therefore this of preſervation in Chriſt, is made conjunct with, and ſet next after *Beloved in God the Father*, and before *called*: For calling it ſelf proceeds out of that love, and our being given to Chriſt, as out of thoſe paſſages of *John* hath been obſerved. There might other Reaſons be given, why *called* is fitly ſet after *preſerved in Chriſt*, as that becauſe there were ſome new Converts, who had ſprung up in that, though a declining Age, of old Profeſſors, which young ones had not had time or continuance long enough to experiment the Grace of Perſeverance, as thoſe others had done; and yet they having been ſavingly wrought upon, with an holy Calling, were concerned both in the Comfort and Duties that he after gives, as well as thoſe others that had been for a long time preſerved. Alas! might ſome ſuch Novices ſay, I have not had the trial of having been kept long; I am but of yeſterday. Well, but ſays *Jude*, thou yet haſt the bleſſed experience of having been called, and thereby maiſt comfort and aſſure thy ſelf of thy being certainly kept againſt all the fears of falling away, which are incident to ſuch Chriſtians, from the examples of ſuch apoſtated Profeſſors: The Promiſe is as well unto the truly *called*, as it is to you that have been a long while preſerved. But though this be a Reaſon of weight for this placing of *called* laſt, yet I conceive the other of more. And this for the firſt, the Original Cauſes. Chap. 7.

II. *The CONTINUING CAUSES* of our *Salvation* and *Preſervation*, in their being multiplyed, follows in *Verſ.* 2. *Mercy unto you, and Peace, and Love be multiplyed.* And in *Verſ.* 21. *Keep your ſelves in the love of God, looking for the Mercy of our Lord Jeſus Chriſt unto eternal life.*

Three things are here to be explained.

1. What is meant by Mercy, and Peace, and Love.

2. That here they are prayed for to be multiplyed as Cauſes, and the Carriers on of our Salvation and Preſervation.

3. What is meant by the multiplication of them.

For the firſt, The Interpretation I give is, That,

1. Mercy in the heart of Chriſt.

2. Peace or Reconciliation having been made by Chriſt, and continued in the heart of God towards us by and through Chriſt.

3. That original Love in the heart of God born towards us, being for ever continued and multiplyed with the Effects thereof; Theſe are eminently intended.

I know Interpretators generally underſtand, Love in our hearts to God, Peace in our hearts, and all ſorts of good things, which are uſually wiſht, under the names of Peace; he wiſhing that theſe ſhould be multiplyed more and more in them.

But though I deny not theſe, as the Effects of the former, to be included, yet I take it that the more principal, the other as they are in God's and Chriſt's heart, are mainly intended, as being the Fountains of theſe Effects; and ſo the Effects with their Cauſes were at once prayed for.

And my Reaſons are,

1. That look what is meant by Love and Mercy in *verſe* 21. the ſame is meant here. Let *Jude* interpret *Jude*. Now there he tells us, *verſe* 21. it is the *Love of God*, and the *Mercy of Chriſt*, which we keeping our ſelves in, and by Faith looking unto them to keep us, are the means of our being kept. Now in the firſt *verſe*, he had named, firſt, God the Father, and ſecondly, Chriſt. Why then, his intention is to wiſh the Love of God the Father, and the Mercy of Jeſus Chriſt to be multiplyed towards us, as being the Cauſes of that Preſervation and Salvation likewiſe.

2. For one of theſe, this of Mercy, all will acknowledge to be underſtood of the Grace and Mercy in Chriſt's Heart; and not of the Grace of Mercifulneſs in ours; nor yet meerly the Effects of Mercy: And therefore, by the ſame reaſon, why ſhould not Love alſo be meant of the Love in God the Father's Heart born to us?

The

BOOK III.

The Query will be, How Peace ſhould be meant in ſuch a ſenſe, which yet comes in between *Mercy and Love*?

For the multiplying of Peace, would ſeem to import only the Grace of Peace in our Hearts, as it is the fruit of Juſtification and Reconciliation with God, according to that in *Rom.* 5. 1. *Being Juſtified by Faith, we have Peace with God.* Alſo Peace imports all good things whatever, and ſo the Effects.

Anſwer. I grant this, and take them all in: But I deſire it to be conſidered, that all thoſe Effects of Peace do flow from this, that there firſt is a Peace in Gods Heart born towards us, which we may and muſt ſtile the original Peace of all, whatever that Peace may import in us, or towards us. When Chriſt was born, the Angels proclaimed this original Peace in Gods Heart; *Peace on Earth, Good will towards Men, Luke* 2. 14. And his decrees and purpoſes of Grace, as to Sinners, are ſtyled *Thoughts of Peace, Jer.* 29. 11. *For I know that the thoughts that I think towards you, ſaith the Lord, are thoughts of Peace, and not of evil, to give you an expected End.*

My third Reaſon why I interpret them of what is in God's and Chriſt's Heart towards us, as well as of the Effects, is, that elſewhere theſe three are mentioned together in the like Salutation as in the Second Epiſtle of *John, Verſe* 3. *Grace be with you, Mercy, and Peace from God the Father, and from the Lord Jeſus Chriſt, the Son of the Father, in truth and love.* By Grace there, Love is meant, being diſtinct from Mercy; and withall, Mercy and Peace are added even as here, and thereby not the Effects of Mercy, &c. But the Grace and Mercy it ſelf, which is in God's Heart and Chriſt's towards us, are alſo intended there. It is expreſly added, *from God the Father, and from Jeſus Chriſt, the Son of the Father:* And that as diſtinct from the Effects on us; for they follow, *In truth* (that is) Sincerity and Love, which are the Effects in us of the former, in our Hearts.

Per gratiam quidam μετονυμικῶς intelligant beneficia ex gratiâ collata, ſed rectius intelligitur Fons illorum beneficiorum omnium, videlicet, Favor Dei gratuitus.

II. But the Query will yet be, How is it that theſe are multiplied? *Gerard*, upon the Epiſtles of *Peter*, in both of which (*Grace and Peace*) are wiſhed *to be multiplied*, maketh the ſame objection. For he there interpreting Grace, as I have here interpreted Mercy and Peace, not of the *Effects of Grace chiefly, but of the Fountain of them all, the Free-grace of God* (as I aforecited him;) thereupon he puts this Objection, *How the Love In God, remaining always the ſame, ſhould be ſaid to be multiplied.*

1. Himſelf Anſwers it chiefly by this, That in reſpect of the manifeſtation of it to our Souls, and the ſhedding it abroad in our Hearts, it is therefore ſaid to be multiplied: And to this effect he ſpeaks in both thoſe Epiſtles 1 *Pet.* 1, 2. and 2 *Epiſt.* 1, 2.

And unto this indeed agrees, what in that ſecond Epiſtle follows: where, when *Grace* and *Peace* are wiſhed to be multiplied, 'tis added, *In the knowledge of God, and of Jeſus Chriſt*: Which (as he) is all one with διὰ, *through the knowledge*, &c. becauſe through the knowledge of God and Chriſt, the Love and Peace that are in the Hearts of God and Chriſt, are come to be multiplied upon us. So as by this Anſwer and interpretation given, it is ſtill more manifeſt, that it is the Love in God the Father, and Peace of Chriſt, which are the things multiplied in us, through and by the means of Faith in us taking them, and receiving of them thereby into our Hearts.

Tum de multiplicatione in quantitate diſcretâ, tum de augmento in quantitate continuâ accipiatur. Inde quidam reddunt multiplicetur, quidam verò adimpleatur. Gerard. in 1 Pet. 1. v. 2.

But Secondly, I ſhould give a farther Anſwer; *viz. That even the Love and Mercy in God's Heart, and Chriſt's, are within themſelves truly ſaid to be multiplied towards us.* The word πληθυνθείη, ſignifies both a continuation of the ſame thing, and a renewal thereof, and alſo an increaſe, or the fulfilling of a thing unto perfection. Now the two firſt ſignifications do fitly agree unto this love in God to us; For there is both a continuation of it, after it was once taken up towards us; and that continuation is maintained by a renewal, or repetition of the ſame, again and again, for every moment: I joyn both, and ſo it is continued by multiplication. Of Juſtification, Divines uſe to ſay, it is one Act at once, *Actus unicus & individuus*: But yet becauſe it is continued, yea renewed every day (as our Lords) Prayer teacheth us, and many other

other Scriptures) therefore the Scriptures expreſly ſpeak of it, as a multiplying to pardon; *Iſai.* 55. 7. We multiply tranſgreſſions, by adding unto the heap new acts of ſinning; and for our comfort, God multiplies to pardon by renewing the Acts of Grace in a full and perfect pardon every day; not only of thoſe daily ſins committed (which yet we are moſt ſenſible of) but of all our ſins, as at firſt, 2 *Col.* 13. yea, and correſpondently hereto, the Scripture ſpeaks of God's Election it ſelf, which of all other acts of God's, is ſuppoſed to have been done but once, and that before the foundation of the World; and yet the Scripture, in many places, ſpeaks of it as reiterated or renewed again and again, which repetition, or renewal of it, is ſpoken of upon ſolemn occaſion of God's taking his people into his favour after ſome diſpleaſure. Thus you have it, *Iſai* 14. 1. *The Lord will have mercy on* Jacob, *and will yet chooſe* Jeruſalem. And in *Zach.* 1. 17. upon occaſion of reſtoring them, he ſpeaks thus, *The Lord ſhall yet chooſe* Jeruſalem: and *Chapter* 2. 12. *The Lord ſhall chooſe* Jeruſalem *again.* Nor is this meant wholly and altogether of a temporary choice (as yet in the Type I acknowledge it was) but ſo as that Type holds forth the ſubſtance towards his Elect people among them.) For it is ſuch a choice as upon which his peoples ſins are done away, and whereby Satan, that impleads them, which in the next words, *Chapt.* 3. *verſ.* 2. is rebuked. The Angel, Chriſt, that pleads againſt him, anſwers him with this. *The Lord, who hath choſen* Jeruſalem, *rebuke thee.* And it was by ſuch an Election renewed, as by virtue of which, *Joſhua*'s filthy Garments were taken away, that is, his ſins, *verſ.* 4. *Chap.* 3. and ſo proper to God's Elect, which that in *Rom.* 8. fully anſwers to, *Who ſhall lay any thing to the charge of God's Elect? It is God that juſtifies.* Chap. 7.

Now as Juſtification and Election are thus renewed and multiplyed, ſo I ſay not only, why may not, but that neceſſarily withal, *Mercy, and Love, and Peace*, as in God's heart, muſt be together with them ſuppoſed to be ſo: For theſe Mercies are but the thoughts and purpoſes of Grace, Love, *&c.* immanent in God born towards us, as well as thoſe acts of Juſtification and Election, are acts of God upon us, and yet immanent firſt in himſelf; yea, and thoſe Mercies, and that Love, are the Cauſes of thoſe acts, and therefore are renewed together with them, upon his renewal of them within himſelf. And hence, in the ſame ſenſe, may Love and Mercy in God's heart be ſaid, by a multiplication, to be continued to us, as thoſe acts are. And in this reſpect it is, that, *Pſal.* 40. 5. like as the works of God, ſo his thoughts towards us are ſaid to be many, and multiplyed; *Many, O Lord my God, are thy wonderful works which thou haſt done, and thy thoughts which are to us-ward: They cannot be reckoned up in order unto thee; if I would declare and ſpeak of them, they are more than can be numbred.* It is Chriſt's ſpeech of whom the *Pſalm* is made, and that relating unto his Father's reſolved purpoſes and contrivements from eternity, and thoſe continued unto his ſending Chriſt into the World to dye for us, as *verſ.* 6, 7. It follows ſo, as although his thoughts and purpoſes were but one individual act at firſt, and never to be altered; yet they became many, through a perpetuated reiteration of them, wherein his conſtancy to himſelf is ſeen. The Prophet *David*, in *Pſal.* 25. *v.* 6. imprecates God's Loving-kindneſs in theſe words, *Remember, O God, thy tender mercies, and thy loving-kindneſſes: For they have been ever of old:* which Phraſe imports *it is of old*; that is, from eternity: *So for ever of old*; that is, all along from eternity perpetuated; and therefore ſuitable to this meaning, he deſires that God would remember them: It is good now to remember theſe; and remembrance is but a reiterated act of the Underſtanding with the ſame Affections that were taken up at firſt.

And the reaſon from all this is as evident; for ſuch acts as are of pure, free, and abſolute grace in God, are in their kind ſuch, as though he doth act any of them towards us in this moment, yet to continue the acting of the ſame the next moment, or upon the next occaſion, is from, and depends upon a new Grace in him; yea, the Promiſes of Grace have a freſh act of Grace to move him unto the performance. *Lament.* 3. 22. *It is of the Lord's mercies we are not conſumed, becauſe his compaſſions* (thoſe which in himſelf) *fail not. They*

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are new every morning both; the *Mercies* which are the Effects, and his *Compaſſions* which are the Cauſe; *great is thy faithfulneſs*. And thus much for how they are multiplyed.

III. The third thing is, to prove that *Mercy* and *Love* thus multiplyed, ſhould here be mentioned and intended, as the Cauſes of Preſervation and Saluation unto the end.

And indeed, that theſe are Cauſes hereof, none will deny: But the Queſtion only proceeds whether here in this ſalutation and wiſh, they be intended by the Apoſtle? To which I anſwer, 2. *That they are ſo intended here.* Perhaps in other ſuch Salutations (eſpecially in *Paul*'s large Epiſtles) they come in abſtractly, or as altogether ſevered from a coherence with the matter afore or after; as Human Salutations among the Jews, and thoſe Eaſtern Nations, ordinarily were wont to do, *Dan.* 4. 1. yet here in this ſhort Epiſtle, I take it, they hold a ſtrict coherence with what immediately went afore, and follows after.

And the reaſon in general of this difference in this Epiſtle, and in others is, becauſe that the ſole and entire ſubject of this ſhort Epiſtle (I ſpeak of what immediately concerned the Saints) is profeſſedly the preſervation of them unto Salvation, (as hath been ſhewn;) and alſo it was the Love and Mercy of God and Chriſt, that had hitherto been the preſervers of them, as *verſe* 1. And ſo as the Series and Order of things in thoſe two *verſes*, proceeds thus; 1. That a *Love* in God's heart had given them to Chriſt to keep. 2. A *Mercy* in Chriſt's heart had moved him to undertake this. And thirdly, in order thereto, he had purchaſed their *Peace* with his Father. 4. All which, *Love*, *Mercy*, and *Peace*, had broke forth in their firſt calling. And 5. from thence had been their *Cuſtodes*, the Keepers of them thereunto. This is the ſubſtance or real ſum of *verſ.* 1. Hereupon, ſays our holy Apoſtle, in *verſ.* 2. in a pertinent coherence hereunto, what other is my wiſh and prayer for you, but that the ſame *Mercy*, *Peace*, and *Love of God the Father*, *and of his Son* *Jeſus Chriſt*, (as another Epiſtle in words ſupplies this) *be multiplyed*? and thereby ſo continued on you, ſo as ſtill to preſerve you to the end, even all along, from the firſt being *called*, unto *the being preſented faultleſs afore the preſence of his glory with exceeding joy*, *verſ.* 24? From this genuine coherence, I conclude, That this his Prayer for the multiplication of this Love and Mercy, holdeth a ſtrict connexion with, and aſpect unto, that Cauſe (*preſerved in Chriſt*) as thoſe which had been the Cauſes of that their having been preſerved for time paſt. And to that end he prays for the multiplication of them for time to come.

John, Epiſt. 2. Verſ. 3.

And that which more expreſly ſhews them this reaſon, is the Aſpect that *verſ.* 11. hath upon this ſecond *verſe*. In *verſ.* 21. it is and hath been made evident, that he points the Eye of their Faith to the *Mercy of Chriſt*, and *Love of God the Father*, as thoſe, which for time to come, the Eye of their Faith was to look at, as the *primò moventia*, the Supream Cauſes of all other, of their being kept. The words are, *Keep your ſelves in the love of God*, *looking for the mercy of our Lord Jeſus Chriſt unto eternal life.*

And that this interprets to us what Love, and in whom, or whoſe (even that of God's and Chriſt to us,) Love it is that in *verſ.* 2. is intended; eſpecially when we take in thereto the coherence of *verſ.* 1. *Beloved in God the Father*, and *preſerved in Chriſt*, hath been already opened. Now then, what is the difference between theſe two *verſes*, but this? That this ſecond *verſe* is an Apoſtolical Prayer to God, that the ſame *Mercy* and *Love* might be multiplyed; which in *verſ.* 21. is an Exhortation to them to have the Eye of their Faith upon; but ſo, as both do agree and centre in this, that thoſe are the primary Cauſes of their being kept, this being the common ground of either. And to ſhut up this, there being the ſame *Mercy* and *Love*, in both *verſes* intended, the Argument proves ſtrong from the latter to the former, *verſ.* 2. that if the *Mercy* and *Love* in *verſ.* 21. be directed unto, as the Cauſes of preſervation, then that the ſame are intended in their being prayed for, as the Cauſes of our preſervation, *verſ.* 2. which is the point in hand.

Thus

Thus much of the Cauſes of Salvation, in *verſ.* 1,2. both *original* and *continued.* Chap. 7.

I come next to diſcover,

II. The Original or Antecedent in God's diſpoſement of the Apoſtates *Judgment* and *Condemnation*, as it is in *verſe* 4. *There are certain men creept in unawares, who were before of old fore-written unto this condemnation*, &c.

That this Paſſage is ſet in way of oppoſition to, and compariſon with the former, in *verſ.* 3. *Beloved in God the Father, &c.* to the end to illuſtrate the grace of Electing, and diſcriminating grace the more, is evident at the very firſt view of both, to any intelligent Readers thoughts.

And how infinitely the grace of Election is magnified to us, by ſuch a comparative way of ſetting that of Reprobation by it, I have remitted to another place or method. I ſhall now only give an Expoſition of this Paſſage, and ſhew how this *ordained of old unto this Judgment*, is to be underſtood, this being in view, one of the harſheſt Speeches concerning God's diſpenſations, to the ſons of men, that is found in Scripture.

We are firſt to inform our ſelves of theſe Two words therein.

1. *Fore-written*, tranſlated *Appointed.*
2. *This Judgment*, tranſlated *Condemnation.*

1. *Fore-written*, ſo the word in the Original. We muſt know that God's Decrees about the perſons of us intelligent Creatures, the ſons of men, (being the top of his Decrees) are expreſſed to us under the Metaphor of writing in a Book their Names; taken from what is uſual amongſt men, that is, of ſuch as have power to diſpoſe of perſons and things at their will, for ratification ſake, do it by writing, or ſetting their pleaſure down in ſome Record: As when a man hath Goods, or an Eſtate to diſpoſe of, he doth it unto perſons by a written Will, or Record; or if Offices to beſtow, he pricks down (as our Kings do Sheriffs) whom he thinks fit, and leaves out whom he pleaſeth: As among the *Romans*, *Patres Conſcripti*, of Senators; *Milites Deſcripti*, of Soldiers. Thus the Scriptures do attribute unto God a Book of Life, in which the Names of all his Elect are regiſtred, and thereby we find Election it ſelf expreſſed. *Phil.* 4. 3. *And I intreat thee alſo, &c. and with other my Fellow-labourers, whoſe Names are in the Book of Life.* They do ſet forth in like manner God's diſpoſal of the *reſt* of mankind, as *Rom.* 11. 5. they are termed under the ſame alluſion. That in general, *Rev.* 20. 12. it is ſaid, that at the day of general Judgment, *the Books were opened*; importing that there were other Books, concerning the reſt of men, beſides the Book of Life, which is there termed *another Book*, that is, a more ſpecial, and as it were, a more choice private Book, which God keeps by him. Anſwerably, there is a black Doomsday Book, in which, what concerns thoſe *the reſt*, is regiſtred and recorded, as foreſeen by God concerning them.

And in proſecution of this Metaphor, the Scriptures do more particularly ſet out what concerneth them, under two Acts.

1. Negative; That they are left out of the Book of Life, their names are not found *written* there; Thus *Rev.* 13. 8. *Whoſe names were not written in the Book of Life.* So that the firſt and main Act concerning them, is but a leaving them out, and not writing them in that ſpecial Book. And that Negative Act is indeed an Act of pure, and meer, and abſolute Will in God, and is but this, That God did not love them ſo far, as abſolutely to deſign them unto Supercreation Grace and Glory. Obſerve how I expreſs it, it is but a leaving them out of that Book, wherein was an ordaining Men unto ſuch benefits and bleſſings, as were purely Supernatural, and above the due of Creation; whether for Grace as the means, or Glory as the end: In ſuch things they were left out, and it was but a meer leaving them out, as to ſuch things unto which the other were Elected, and their Names ſet down to inherit. Thoſe bleſſings are thus expreſſed, 1 *Epheſ.* 3. *All ſpiritual bleſſings*; 1. In Heavenlies; 2. In Chriſt, which were not due by Law of Creation, in *Adam*, and in ſuch only the reſt were left out; But otherwiſe, as to Creation Grace, and what here-

Book III. herein by any Law of their Creation it was meet for God to give them, he ordained to give them it to the utmoſt, and to deal with them therein according to that Law, even whatever; as to Creatures was any way requiſite, all the good of Holineſs, Life and reward, that by Creation could be meet for intelligent Creatures, endowed with Free-will, to have, [which was the Law of their Creation;] This God did ſet out for them; but mark what Holineſs by a Supercreation title, was to be renewed in Chriſt, and by Chriſt, if they fell, the unchangeableneſs of that Eſtate in Holineſs, which as I take it, is the Holineſs which in 1 *Epheſ.* 4. is ſaid, That in Election [as there 'tis intended] we were choſen unto, what Life, and Glory, and a participation of God above the Law of Creation, or the attainment thereof, ſuch as is in Heaven, theſe were Supernatural bleſſings in Heavenlies, and in Chriſt; wherein God was at full liberty to diſpoſe thereof, where he pleaſed. 'Twas no part of that Eſtate which was due to Creatures, as Creatures, but as a third part of a *Londiner's* Eſtate, is by Law purely his own to beſtow. Now theſe were the Bleſſings only which God left them out of his Will about. Now ſearch the Scriptures, and you ſhall generally find, that the ſtreſs of Reprobation is put upon this Negative Act; as throughout the Scriptures of the New Teſtament, I might ſhew you how 'tis expreſt by this Negative, of not chooſing: As the Election *obtained it*, *the Reſt*, *Rom.* 11. 5. that is the Non-elected were left out; So the one written in the Book of Life, implies the other not written: So of the one, the *Lord knows who are his*; of the other, I *never knew you*: That word [*Never*] reacheth backward to Eternity. So of the one, *they are my Sheep*, John 10. 14. *which my Father hath given me*, John 6. 36, 37. *But I ſaid unto you, that ye alſo have ſeen me, and believe not. All that the Father giveth me, ſhall come to me*; &c. *And I muſt bring them*, &c. *Verſ.* 16. *Becauſe I know the Father*, *Verſ.* 15. and whom he hath decreed to ſave. *But ye believe not, becauſe ye are not my Sheep*, *Verſ.* 26. It runs on the Negative.

Matth. 7. 23.

2. But now you will ſay to me, But here in this place there is a Poſitive act expreſt, a being of old *forewritten* to this *Condemnation*, and that doth import, that God not only had a Book of Life, which they were left out of, but a Book of Death, their names were ſet down in.

I will not anſwer you here, as Dr. *Hammond* doth; they were *fore-written*, that is, prophecied of by Chriſt, *Matth.* 24. which Goſpel was then writ in *Jude's* time.

I ſhall in few words give you my thoughts of this.

1. Thoſe Men, as to this Act, are looked upon by God as ſaln: For however Election, and Non-election, in the ſenſe given, might have proceeded upon Man, conſidered as not ſaln; yet fore-writing to Condemnation, neceſſarily importeth more. And in that their Fall, God uſed no Prerogative Will at all, no ſupercreation Act; only decreed to permit it: And that *Adam* ſinned, was from the mutability of his own Will, and defect, unto which, as a Creature he was obnoxious; and for God to have kept him from falling, as here, *Verſ.* 24. *Jude* ſpeaks of us, had been ſupercreation Grace, and belonged to the rank of thoſe Benefits, which are in Chriſt, as, to be *preſerved in Chriſt*, is ſaid here to be; God muſt have gone out of his line of Communication, to have kept him, and it had been an Act of ſupercreation Grace.

Then the firſt man being ſaln, by the ſame Creation Law it was, that all Men fell, or ſinned in him, as *Rom.* 5. 12. I ſay by the Law of Creation, the Law of our Nature, *viz.* that equal Law, that holds as juſtly one way as th'other; that he, being the firſt Father of all Mankind [as *Iſai.* 43. 27.] if we ſhould have received Holineſs from him, by the ſame we ſhould receive ſin from him; it was the Law of our Propagation from him, ſuch as was given to all Creatures, having ſeed of Life, *Gen.* 1. to bring forth in their kind; And in that ſenſe we are *Children of wrath by nature*; that is, by the force of the Law of nature, *Epheſ.* 2, 3. as well as by Birth.

Now then ſecondly, all Men being ſaln, and their being ſaln, having been at one and the ſame inſtant fore-ſeen by him, as all his own Works were, *uno*

actu

actu intuitus, by one intuitive act, thereupon all Men were now by Nature viewed prone to all sin; for so their Nature, being faln, disposed them, even to all or any kind of sin whatever, of themselves, and still not by any influence of his. Chap. 7.

Hence thirdly, their running into sin is only of themselves, and from their own corrupt Nature and inclination, according to the outward Circumstances and Conditions, &c. which they should stand in, and all that of God is said [as to any positive influence of his into sin] you have well expressed, *Acts* 14. 16. *Who in times past suffered all Nations to walk in their own ways.*

Yea, and fourthly, they being not ordained to supercreation Grace in, and by Christ, by which their sin should be any way healed, in order to Eternal Glory, but left unto themselves, without it; hence that meer Negative, and not being Elected, that alone without any Positive Act of Gods ordaining, would have left them to all or any sin whatever. And hence you find that in those Scriptures, where but only that Negative Act of *Non-election* is mentioned, in the same places, the sins they commit are mentioned, as the consequents of it. I do not say the effects; for they flow from their own corruption. Thus 1. For their not doing Good, that they believe not, is attributed as the consequent of their not being Gods sheep, *John* 10. 26. *But ye believe not, because ye are not of my sheep, as I said unto you.* 2. For their Doing evil, their own corruption so carry them thereto. *Revel.* 13. 8. *and all that dwell upon the Earth shall worship him, whose names are not written in the Book of Life of the Lamb slain from the Foundation of the World.* Where plainly their giving themselves up to Anti-christian worship, and Idolatry, is attributed to the Negative, that their Names were not written in the Book of Life; for why supercreation Grace being restrained [which at no time was their due] their own corrupt Hearts, would of themselves carry them on to those sins. So in that other place, cited [for I instance in all I quoted] *Matth.* 7. 23. their damnation is ultimately resolved into Two Acts; 1. The Negative, *I never knew you.* 2. Their own, *being workers of Iniquity.* Which a meer negative Act of Gods could have no positive influence into; for out of a meer negative never did any thing positive arise; all this is but to them, whereto the said cause of Mens damnation is to be resolved.

Well, but you still urge, That here is a Positive Act of Gods, his *fore-writing* them to this *Condemnation.* Mr. *Cotton* observes, that the word κρίμα, signifies contention, as in that place to the *Corinths*, [*There is utterly a fault among you, in that you have*, κρίματα, *Contentions*] And that in like manner it should be here used of their opposition unto that faith, which upon that occasion he has exhorted true Believers, yet they should *contend earnestly for*, &c. And so that should come to this, that amongst the sinners of that Age, that were afore of old in Gods view, (when he was the ἀγωνόθετος, orderer of those Contentions) He had wrote down their Names, as the Men and persons that should so oppose the Faith; and so it is an Allusion from the manner of those games, which was *conscribere*, to set down in writing the Names of those that offer'd themselves to enter into the Lists. 1 Cor. 6. 7.

But Secondly, the strength of my answer rests upon this small word, εἰς τοῦτο, to this Condemnation, or sinful Contention; and it is to me a mighty word, to clear this matter in hand, that God did *forewrite* their individual Persons unto this or that particular way of sinning: Now consider, what that will amount to at the utmost, taking in what was aforesaid, but only unto this, how that all Men lying faln in Gods view, and of themselves prone to all sin, he might leave them to their own swinge and corruption, to one sin as well as another; but he shews himself a God in ordering or ranking their actual sinfulness, and particular ways of sinning; some to this Sin, some to that Sin, that all might not run into any; and so 'tis but meerly the disposing of Mens sinnings, which of themselves they would commit. When all the World were sinners, and there was no difference, and all and every Man would be as Devils, and run wildly, headily, and as Horses into the battel, into all manner of wickedness, the great God in his infinite wisdom and goodness, leaves one

Man

Man to ſuch a particular ſin, as thoſe here to this contention; an other Man unto that, and not all to perpetrate every one, which of themſelves they would do: As he turned the Heart of the *Egyptians* to hate his people, and reſtrained them from other ſins, as he did *Abimelech*, *I kept thee from that Act of Adultery:* But then he ſuffers them to take a Liberty to ſuch, or ſuch particular corruptions, and wickedneſs: So as indeed this fore-writing theſe Men to this contention, rather than other ſins, was no more than leaving them electively, to that, and not to another, and leaving *them* to that way of ſinning, and *not other Men* of the ſame Age, and in the ſame circumſtances with them; which particular way of ſinning is purely their own way, and their own doings, without his Decree having any influence upon them, but ſetting them in ſuch, and ſuch circumſtances: And this ordering thus ſome Men to this ſin, ſome Men to that, though it be from Gods will, to order and leave them, thereto, yet the fact it ſelf is not from God, and yet is juſtly ſtiled *a forewriting* appointing it ſo and ſo, and deſerves the Name, becauſe it is electively, and deſignedly, and truly done by him; and yet herein this appointment of his has no more outward influence, than of a Man that would draw water into ſuch, and ſuch a Chanel, he adds nothing to the propenſion of the waters, they run of themſelves; and thus God is ſaid to have turned the *Egyptians* Hearts, to hate his people, and to turn the Hearts of Kings as rivers of Waters.

2. This *fore-writing* to ſuch great ſinnings, is but by the way of puniſhment of other ſins which they firſt commit, as *Rom.* 1. *Therefore God gave them up.* That theſe men, *Rev.* 13. *worſhipped the Beaſt*, this account is given, 2 *Theſſ.* 2. 10, 11. *Becauſe they received not the love of the Truth, that they might be ſaved. And for this cauſe God ſhall ſend them ſtrong deluſions, that they ſhould believe a lye: that they all might be damned*, &c. And ſo he wrote down theſe men to this contention and apoſtacy, upon the foreſight of their ſinning.

3. Let me add this to juſtifie God, that this fore-writing of men to ſeveral particular ways of ſinning, when as they are all prone to all, or any, and every man would be as wicked as the Devil, to whom no ſin comes amiſs; to act or ſet that man to this, is ſo far from being that harſh act of abſolute Reprobation, ſo exclaimed upon, that it is goodneſs and mercy to the generality of mankind. For, 1. it is done with a reſtraining them from other ſins, which elſe would make this world an Hell. I may expreſs it by this Compariſon: Suppoſe a thouſand barrels, full of either precious or poyſonous liquor, that had each of them a thouſand holes to let that liquor run out at, for a man that is the diſpoſer of them, to ſtop with Pegs the moſt of thoſe holes, in every ſuch barrel, and to let out here and there as he pleaſeth; ſome he lets run at the top, and there comes out weaker kind of poyſon, others at the bottom, whence the moſt deadly flows; and he did all theſe in a Wiſdom and diſcretion, and by an appointment with himſelf: Will any one ſay, that this Man is the Cauſe of thoſe Effluxes of Poiſon, which he barely lets out, and yet he is the appointer of them?

Laſtly, Hereby God ſhews an infinite wiſdom, in the variety of thoſe his appointments, ſo ſhewing every Man what is in his own Heart, whilſt he lets it out in others; and in this manner, appointing all manner of ſinners to be extant in the World, as in *Rom.* 1. as he doth all ſizes of Grace in his own, and all by appointment.

OF ELECTION.

BOOK IV.

The mighty and powerful Grace which God diſpenſes to his Elect, in effectually calling them, in preſerving them from temptations and ſin, in ſtrengthning and inabling them to perſevere unto the end, and in bringing them at laſt ſecurely to an Eternal Glory: By all which, the greatneſs of Election Grace is more fully cleared and proved.

I PETER V. 10.

But the God of all Grace, who hath called us into his eternal Glory by Jeſus Chriſt, after that you have ſuffered a while, make you, or, [*will make you*] *perfect, ſtabliſh, ſtrengthen, ſettle you.*

CHAP. I.

The Explication of the words. What it is for God to be a God of Grace? A Threefold Grace in God. His purpoſing Grace. That which he diſpenſes to his Elect. And the Riches of Grace that are in his Nature. What the Grace of his purpoſes is.

OUR Apoſtle *Peter* had himſelf greatly *ſuffered for a while: Satan ſought to winnow*, and ſo *devour* him, *but the God of all Grace* did *by Chriſt*, and his fore-warning of him, and through his Prayer for him, graciouſly *reſtore, ſtrengthen, ſettle, ſtabliſh* him, as the Story of the Evan-

Book IV.

Evangeliſts and the *Acts* record. So all this was exemplified firſt in himſelf; and he, who himſelf hath been exerciſed in temptations and ſufferings, is the ableſt fore-warner and inſtructer of others. You know our Saviour did thereupon take occaſion to command him, that *when* he ſhould be *converted* or *reſtored*, he ſhould *ſtrengthen his Brethren*, *Luke* 22. 31. And this our holy Apoſtle, you ſee, is carefully mindful of, and that to the utmoſt; and hath left it behind him, for all his *brethren* to the end of the *world*, the greateſt Conſolatory againſt Satan, and all Temptations, that hath in ſo few words fallen from any Apoſtles Pen.

And when I more ſeriouſly compare things together, I am ſtrongly induced to think and believe, that *Peter*, in uttering theſe words of Exhortation and Comfort in the *8th*, *9th*, and *10th verſes*, had thoſe very paſſages of Chriſt to himſelf, in his eye and view, And be your ſelves the Judges. Luke 22. 31. *And the Lord ſaid*, Simon, Simon, *behold*, *Satan hath deſired to have you, that he may ſift you as wheat.* And obſerve the Parallel.

1. *Satan hath ſought*] That is, obtained leave of God, by ſeeking, *Thee* (Peter) *to winnow thee*; and ſhake forth all grace out of thee: Thus Chriſt to *Peter*. Correſpondently *Peter* here to us. [Satan] *your Adverſary*, goes [*ſeeking*] *whom* of you *he may* (have leave to) *devour*: And as Chriſt gave *Peter* fore-warning there, ſo *Peter* here his Brethren.

2. Chriſt *prayed* that his [*faith ſail not*;] That was the matter of Chriſt's Prayer for him on that occaſion. Faith's not failing, is Satan's foiling: Anſwerably the ſubject matter of our Apoſtle alſo in his Exhortation here is, *whom reſiſt ſtedfaſt in the faith:* As that which is the moſt effectual remedy and ſhield of reſiſtance of all other. It is not [*in the faith*] as underſtanding the Doctrine of Faith only, as ſome would ſeem to reſtrain it, becauſe of the Article τῇ πίστει, but [in the Grace of Faith] as *Calvin* more genuinely: And the *Grace of Faith* is ſo eminent in it ſelf, and hath ſo great an hand, and bears ſo great a ſtreſs in this buſineſs of Temptations, that it deſerved here the honour of this Article.

Eph. 6. 16.

3. *Strengthen thy Brethren*] There are but two words, yet both are here *in terminis*. *Knowing that the ſame Afflictions* are *accompliſhed* in [*your Brethren*] in *the world*; ſo *verſe* 9. There's the *one:* And then *verſe* 10. *After ye have ſuffered God will* [*STRENGTHEN*] *you*; there's the *other*. So publiſheth he the Comfort and Concernment thereof to all his Brethren in the world; and contents not himſelf to utter it barely in the very ſame word of *ſtrengthening*, but further ſurroundeth *that* for the more abundant Conſolation, with a multiplication of words to the ſame intent, He ſhall *reſtore you*, (ſee *Gal.* 6. 1.) καταρτίσει) that is, when you are faln, *ſet you in joynt again*, which was *Peter*'s very caſe; *Stabliſh*, [*ſtrengthen*] *ſettle you.*

4. Laſtly, (which is not to be neglected) Chriſt in ſtrengthning *Peter*'s Faith againſt Satan, ſets a [*But*] *I have prayed*, as in direct oppoſition unto all that Satan could do: And *Peter*, when he had ſet forth Satan as our profeſſed Adverſary in the greateſt dreadfulneſs, he then in like manner of oppoſition, brings in his intended Conſolatory with a [But God] *the God of all Grace by Jeſus Chriſt*, &c. ſet in full aray and counter againſt him on our behalf, as our *Undertaker*, Guardian, and the *ſtrength of our hearts* for ever.——— This for an Introductory Preface, and (it may be) not a little conducing to diſcover the main Scope of the words.

Theſe words are *The Publick Faith of Heaven*, that is, of *God* and *Chriſt*, *given for the ſafe Conduct of all the Called of God*, *through all Temptations and Aſſaults in this world*, *unto Glory.*

Two things more at preſent requiſite to our underſtanding this to be his Scope.

1. That under the Phraſe of *Afflictions* in the ninth *verſe*, and *Sufferings* in the tenth, not *outward Perſecutions* only or chiefly are intended to be comforted againſt, but all *inward Aſſaults*, either from our *own Luſts* or *Satan*, and ſo *all Temptations* whatſoever: This the coherence, intent and extent of this Conſolatory Exhortation ſhews; *Be ſober and watch*, ſo the 8th *verſe*;

verſe; this reſpecteth Luſts: *Whom reſiſt*, this relates to *inward Temptations* of *Satan's* unto ſin; *Knowing the ſame Afflictions* or Conflicts do befall *your Brethren.* And then his ſetting afore the Eye of our Faith *God*, as the *God of all grace*, for our relief and help argues it. For his [*grace*] principally and more ſpecially ſtands to help us againſt *inward ſins* and *temptations to ſin*, &c. And then that extent of it, the [*All*] of his Grace reacheth, not only unto all ſorts of outward miſeries, but unto *all ſins*; which are our greateſt miſeries, which do need his *Allſufficient grace* above all other; and which *grace* in God chiefly reſpects: And therefore this is extenſive unto all Evils that Grace may be ſuppoſed a remedy unto. Theſe therefore are the Afflictions principally intended, wherein alſo thoſe very Sufferings of *Peter* mentioned, did alſo lye. Chap. 1.

Neither is the word Suffering averſe to be taken in ſuch a ſenſe,

1. *For Temptations from Satan*] For of Chriſt the Head it is ſaid, *He ſuffered in that he was tempted*, Hebr. 2. 18. where Temptations are plainly termed Sufferings. Nor yet 2. unuſual to be underſtood *of ſins* themſelves in 1 *Cor.* 10. 13. *God will not ſuffer you to be tempted above what you are able to bear:* this is ſpoken of ſinnings; and the word [*to bear*] imports them to be *ſufferings*; and indeed they are of all the greateſt to them that are truly holy, and to ſuch he there ſpeaketh. And when it is ſaid, Chriſt *was tempted in all things like as we are, though without ſin*, as the Iſſue of the Temptation, yet he was tempted *unto ſin* by Satan; which is the difference put between his temptations and ours, *Hebr.* 4. 15. and was no ſmall part of his Sufferings.

The ſecond thing is, that *the words do hold forth a promiſe* that God will ſtrengthen and eſtabliſh &c. Beſides that many original Copies read the words in the Indicative, καταρτίσει, he *will perfect*, and not καταρτίσαι, the Optative, by way of wiſhing it, or praying for it. And however, if they ſhould have been intended as a Prayer, as they fell from *Peter's* heart, yet ſtill that Prayer ſuppoſeth, and muſt contain *a Promiſe* which God is ingaged in to perform, for ſo all Prayers are ſuppoſed to do: This being a ſure Rule, that as we are to *turn Promiſes* into Prayers, ſo we may *extract Promiſes* out of all thoſe Prayers which we find in Scripture, for Promiſes are the foundation of them; and ſo it comes all to one: We will take therefore the words *Promiſe-wiſe*, as *Gerard* and others do, to this ſenſe, that *after ye have ſuffered a while, God will or ſhall perfect, ſtrengthen, ſtabliſh you.* To confirm which reading and intent, there are more reaſons to follow, when that Clauſe comes particularly to be ſpoken to.

[*The Diviſion of the Words.*]

The words being thus underſtood, the parts thereof are Two:

1. *The great Engagement:* The Engagement of *God* and *Chriſt* to relieve and carry all that are truly called, in and through all Temptations and Sufferings.

2. The *Promiſe of performance*, or the Execution of it.

I. In the *Engagement.*

1. The Perſons, *God* and *Chriſt.*

2. The *Pledge* or *Gage* already given by both to aſſure the performance; *Who hath called us into his eternal Glory:* No leſs, not into the ſtate *of Grace* meerly, as *Rom.* 5. 2. but *of glory*; that is, The undoubted right to it from the firſt ſtep we ſet into our being called.

II. In the *Promiſe* to perform it.

1. That God will be ſure, as he is *a God of grace*, to ſtrengthen and uphold.

2. The Limitation or Manner of performance, *After you have ſuffered a while*, &c. And,

3. All theſe are propounded to Believers, in order to produce [*ſtedfaſtneſs in faith*] which he had pre-exhorted to in *verſ.* 8. and unto which theſe words, and every word of them, do viſibly look and refer, as a compleat adequate

Book IV. ground ſet forth unto their Faith; and which, if we believe, we have abundant matter of ſtedfaſtneſs and ſecurity.

I begin with the *Engagement* of the two Perſons, 1. *God*, 2. *Chriſt*, which was the firſt part of the Diviſion; and accordingly the firſt words that preſent themſelves, are the firſt of theſe Perſons, *But the God of all Grace.*

Neither ſhall I inſiſt on theſe words, nor any of the other, any farther than as they directly tend to, and iſſue in the proof of my main Subject, which I have propoſed at firſt as the ſum of all the words; and to ſerve unto that purpoſe, I do undertake for each and every word.

1. [*But God.*] You may obſerve in what a terrible manner he had ſet forth *our Adverſary* the Devil, in all things that may render him dreadful to us; An *Adverſary* for malice, a *Lyon* for ſtrength, a *roaring Lion* for dread; (*The Lyon roars, who will not tremble?*) *walking about, ſeeking*, ſuch is his diligence, *whom he may devour*, being able by one Temptation to drink up (as the word καταπίῃ) at one draught, any Soul ſuddenly, and at once as it were, making no bones of it, as he did *Judas*, and held him faſt in his belly, as a Lion his prey, ſo as never to get out again; ——and farther, (which of it ſelf would encreaſe the trouble) he tells them that *all* and *every* Saint were in danger at leaſt of being tempted ſorely by him; if not *continually*, yet at ſome time or other every Saint, both *great* and *ſmall*, the whole *Brotherhood* (as the word is) were ordained to *ſuffer* by his hand, ſo *verſ.* 9. And when he had done this, then in full oppoſition unto all comes in [*But God*] as a *Carer* and Undertaker for us; ſo he is ſtiled, *verſ.* 7. *But God, the God &c.* ſo ſetting him in full *Butt*, as we ſay, againſt the Devil and the fears of our own Hearts, as our *Preſerver*, *Vindex*, and *Undertaker*, (as *Job*) and great *Carefather* for us, as *Peter* here, *verſ.* 7. So then take all theſe *Verſes*, and joyn them together, that is from the *6th* to the *10th verſe*, as meeting in this one great ſcope, and you may behold (and it is a pleaſant ſight to ſee) the Devil, our Averſary beſieged, and every way ſurrounded; that if he but offer to meddle with us, God is preſented ready to riſe up on *every ſide*, againſt him, (as the *Pſalmiſt* ſpeaks, *Pſal.* 124. 1.) There is God, *the mighty God*, that *careth for us*, on the foreſide, afore him; then, *but God, the God of all Grace*, on the other ſide, behind him: And what ſhould we now fear?

If it were not for this [*But God*] what ſtrange doings from mens luſts, yea in Saints hearts, yea and from Satan, would there be in the world? Parallel unto this is that of another Apoſtle, *The Spirit that is in us* (Saints) *luſteth after envy* and revenge, *&c.* And whether would theſe carry us? *BUT God giveth more Grace*] to help us againſt theſe, *James* 4.

O that this [*But God*] were but always in remembrance with us, when the *iniquity of our heels*, and ſtrong and various temptations do *encompaſs* us about round, to oppoſe this through Faith againſt them, as the Apoſtle here. The like coming in of a *But God* you have again and again in the New Teſtament, *Eph.* 2. 4. 1 *Cor.* 10. 13. In the Old, *Pſal.* 73. 26. ——And *if God be for us, who ſhall be againſt us? Rom.* 8. 31.

2. [*The God of Grace*] *If God be for us, &c.* But if moreover God, as the *God of Grace* be for us, who then can be againſt us? You may obſerve how proper and ſuitable the ſingling forth and mention of this Attribute of God's is, [*A God of Grace*] when you have to do with Satan in point of perſonal Temptations, *&c.* when elſewhere, the Church at *Rome* had to do with him, in reſpect of Diviſions raiſed up amongſt them by him. The ſtile the Apoſtle giveth to *God*, for their relief againſt him and them is, [*The God of Peace*] in full oppoſition unto *Diviſions*; that is, a God who was able, and would one day therefore ſettle and compoſe them. *Rom.* 16. 17, 20. *The God of Peace ſhall bruiſe Satan under your feet ſhortly:* He ſpeaks it in relation unto Diviſions, as *verſ.* 17. But when our Apoſtle here would raiſe up our ſpirits againſt Temptations, which are perſonal from Satan, or Corruptions of what kind ſoever, he then, as appoſitely, ſtileth him *The God of Grace*; nothing

ſo

ſo proper, nothing ſo ſoveraign a remedy for theſe, as is his Grace, no not in God himſelf. 'Tis that which we need in that caſe, above all other. When *Paul* was under Temptation, and a *Meſſenger of Satan*, or the Angel Satan (you may read either) was ſent *to buffet him*, what was it that God did immediately ſuggeſt unto him for relief? *My Grace is ſufficient for thee*; that is; the *Grace* that is in *my Heart* towards thee, and the *Grace* that is the effect thereof working in *thy Heart*, and both are ready to aſſiſt thee, and is ſufficient for that preſent need; yea, all that could befall him: And this was an anſwer which God himſelf gave (for in anſwer to his *praying thrice*, it was that God made this return, *And God ſaid my Grace*, &c.) Chap. 1.

So then both Apoſtles, who had both run through temptations themſelves, knew none more pertinent ſupports to Faith than this; yea, God himſelf could ſpeak no greater comfort than this: 'Twas *HE* ſaid, *my Grace is ſufficient for Thee.*

3. You may further Obſerve, That though we find it every where elſe almoſt, The *Grace of God*, and that *God is Gracious* and *full of Bowels*, and the like; yet no where but in this place, this ſtile [*The God of Grace*] eſpecially no where [*of all Grace*] but there only Man needed it, when Temptations are ſpoken of, eſpecially when they come upon him: And the Holy Ghoſt reſerved it for this ſpecial occaſion. And it is not ſpoken only, to ſhew what God is in his *Nature* ſimply, but what he *is to his Children.* Even as elſewhere, when it is ſaid that *God is Love*, 1 *Joh.* 4. 8. it is not only intended what God *is in his Eſſence*, but ſpecially what he *is to his Children*, out of his Love, and from his Nature; and the like is not ſaid of any Attribute elſe. And what doth it ſignifie? Verily that God is *All Love*, nothing but Love, is made up (in his carriage towards them) as a God *all of love*, and ſo here the like. That God in point of Temptations, Sufferings, Tryals of his Children (yea and in all things elſe) deals *purely* upon the Terms and Principles of *Free-grace*, and will in the Iſſue ſhew he was no other, but *a God of Grace*, and of *All Grace* towards us; *All*, *whoſe ways are Mercy and Love* (not one excepted) *Pſal.* 25. 10.

What it is to have God to be *A GOD OF GRACE TO US?*

Now *Brethren*! Do you indeed know what this means, *The God of Grace*, or the Grace of God? or what it is to have *God to be a God of Grace* to your Souls? To know this in reality, as it is in God towards us; our Apoſtle makes it the Periphraſis, the very Character of a Man ſavingly converted, *If ſo be ye have taſted that God is Gracious*, 1 *Epiſt. Chap.* 2. 3.

My meaning is not to enumerate all Particulars, in reſpect of which, God is a *God of Grace* to us. It is not requiſite to the Subject I profeſs to handle, (which is my main ſcope) and indeed it would be infinite: For that would comprehend all the ways wherein God is Gracious, all the benefits beſtowed, all the Acts of Grace which God hath done or does for us; all the workings of Grace in us; the whole of what Chriſt did, which is ſtiled *the Grace of Chriſt*, by *which we are ſaved*; in a word, the whole Goſpel, and all contained therein, is therefore entitled, *The Grace of God.* I ſhall firſt reduce all unto three general Heads, which I ſhall in time, and in their order treat only of, and that in Generals. There is a *threefold Grace* in God; Act. 15. 11.

1. His *Purpoſing Grace* afore this World, and ſtill continued in his Heart.

2. *Diſpenſatory Grace* in the World, or his Gracious dealings with, and *giving* forth of Grace to us.

3. The *Riches of Grace* that are in his *Nature.*

The *Grace* of his *Nature*, moved him to form up all ſorts of *Purpoſes* of Grace within himſelf; and then he diſpenſeth Grace exactly according to thoſe his purpoſes: And then again, the *Riches of Grace in his Nature* are ſuch, and ſo vaſt, as they have wherewith to maintain and make good both theſe ——The Grace in his *Nature* is the *Fountain*, *the Spring*; The Grace of his

Book IV. his *Purpoſes* is the Well-head; and the *Grace* in his Dealings and *Diſpenſations* are the *Streams*. When I come to the next Head, his being *The God of all Grace*, I ſhall then ſpeak to the firſt and latter of theſe; but in treating of this his being *a God of Grace*, I ſhall ſpeak of the *Grace in his Heart*, or *his purpoſes of Grace* towards us, which are by the *Pſalmiſt*, and the Prophet, termed his *Thoughts of Peace* and *Mercy*, which in his Heart he hath taken up *towards us*, or which he *thinks* towards us, as the Prophets word is———Nor yet ſhall I ſpeak of all of theſe his *thoughts* neither; for as the *Pſalmiſt* ſays, *Thy thoughts, O God, which are to us-ward, cannot be reckoned up in order*, *Pſal.* 40. 5. But I ſhall inſiſt but upon ſuch Particulars only, as directly ſerve to the Point afore us, of his carrying us through all Temptations unto Glory.

Pſal. 40. 5.

Jer. 29. 11.

And to ſpeak of this his *purpoſing Grace firſt*, the Text it ſelf invites, yea requires us: For it manifeſtly ſpeaks of *that Grace* which God *had* in his *Heart* to us *afore he calls us*, and out of which he calls us, and which moved him thereunto, as that parallel place in 2 *Tim.* 1. 9. more expreſly ſhews; *Who hath called us with an Holy Calling, not according to our works, but according to his own purpoſe and Grace, which was given us in Chriſt Jeſus before the World began:* We are apparently then ſent to conſider *that purpoſing Grace*, which was given us in Chriſt afore the World was; For as here, ſo there it is declared to be that *Grace*, out of which we are called, with an Holy Calling, and is rightly ſtiled *his Purpoſing Grace*: For *according to his purpoſe and Grace*, &c. And that of the Apoſtle, *Rom.* 8. concords with both, *The Called according to his purpoſe.* Begin we with that then.

1. The *firſt Act* of which Grace towards us, and by which indeed it is that he *firſt* becomes a *God of Grace* to us, is ſeen in the *chooſing* and *ſingling* forth the *perſons* of thoſe he *purpoſes to be a God of Grace unto*; who are to be the *Objects* or *Subjects*, or rather *the Creatures of Free-grace*, as I may ſo ſtile them: *Election* of the Perſons therefore is ſtiled the *Election of Grace*, *Rom.* 11. 9. and this is the fundamental Grace and Act of all other Graces which are all built upon it: *The Foundation of the Lord remains ſure* [*The Lord knows who are his*] And this the [*us*] not *others*, in the Text imports, *who hath called US*; out of his being firſt a God of Grace to *us*, which word, when I ſhall in its order come to treat of, I ſhall then enlarg upon this diſcriminating Grace.

2. To *be a God of Grace* to you, is to *love you* (your perſons) *meerly becauſe he loves you*: I ſay meerly becauſe he loves you. The very word Grace imports ſo much, without any addition. Grace is the *Freeneſs of Love*: The import of it is a ſuper-addition of freeneſs both to Mercy and Love, *Rom.* 3.24. *Juſtified freely by his Grace. Hoſ.* 14. *Receive us graciouſly*, ſaid the Church in her Prayer, *Verſ.* 2. In anſwer to which, ſays God, *I will love them freely.* This is Grace: which freeneſs of Grace, becauſe it was firſt put forth, and was primarily ſeen in that *firſt act* of *the choice of the perſons, afore they had done good or evil*, to invite him thereunto, therefore 'tis that it is termed *The Election of Grace*; That is, 'twas ſuch a choice of perſons as Grace meerly ſwaied, it chooſing according to its own *Genius*, frank inclination, nobleneſs and free diſpoſition: And *what that* was, follows, *Verſ.* 6. *And if by Grace, then it is no more of Works*; (diſtinguiſh you of works as you pleaſe, it excludes them all:) *Grace affected* therein to be ſo abſolute, Entire, and alone, to and within it ſelf, as it riſeth up againſt all Works, and their intermingling any reſpects of themſelves therewith, as thoſe which ſhould any way ſway or move it in this its Reſoluteneſs about perſons, and as thoſe that would Stain that Sole Glory that it affected therein; yea, as being oppoſite to the *very being* of it, *otherwiſe Grace is no more Grace*, ſays he. And he ſpeaks all this of *Electing Grace*, as the Coherence ſpecified ſhews.

Now this ſecond Aſſertion, I ſtated it thus [He *loved us meerly becauſe he loved us*] And Lo, this we have *in terminis*, *Deut.* 7. 7, 8. *The Lord did not ſet his love upon you, nor chooſe you becauſe ye were more in Number: But becauſe the Lord loved you.* Where you have two things; the *Act* and the *Ground of that Act*; 1. The *Act* is his loving them, *cleaving* to them in love

love (as the original hath it) *Verſ.* 7.———For in his ſaying, *The Lord did not ſet his love upon you* for *your Number*; there is the moſt pregnant Suppoſition and vehement Affirmation that he had ſet his love upon them, upon ſome other reſpect and ground: And that Negative [*not*] relates but to the removal of what was not the cauſe of that love. 2. *The ground* or motive to that act is ſet out not barely Negatively (as was ſaid) *not for your Number*; (And by the ſame reaſon, not for any other qualifications in them, as of *Righteouſneſs* or the like, which he after alſo doth as expreſly name and exclude, *Deut.* 9.5,6. *Not for thy Righteouſneſs, or the uprightneſs of thy Heart*, &c. For what then? Chap. 1.

The Poſitive Ground is, *But becauſe he loved you*, which indeed is but what he ſuppoſeth, and had affirmed ſufficiently afore in *Verſ.* 7. and yet comes in again with an indignation, purely to ſhew that this was the only *ground* or *reaſon* it ſelf of that Act of his having ſet his love upon them, [*BECAUSE HE LOVED* &c.] and 'tis ushered in, and amplified with a *But*, as in oppoſition unto, and with an excluſion of all other things in the Elect themſelves, that might have any ſuppoſition of being motives to him thereunto: So then, there being but that ſuppoſed Inſinuation in the 7th *Verſe*, *The Lord did ſet his love upon you*, unto theſe firſt words of the 8th, *But becauſe he loved you*; that is, put the *Act* and *This* as the *ground* together, and the Iſſue and Reſult is, as if he had ſaid, *The Lord loved you becauſe he loved you*, and for no reaſon elſe as *in you*, but for this alone *in himſelf*, and in his Heart taken up towards you; and ſo loved you *meerly becauſe he loved you*: That's his reaſon; which were the words of this third Aſſertion at firſt. And though it be ſpoken of the Election of them in time unto that good Land, as in the Type, yet as ſhadowing forth his Election to Glory, as the ſubſtance of both.

3. For God to *be a God of Grace* to you, is *to reſolve to love you, and that for ever*; To be *unchangable* in his love, and never to have his Heart taken off you.

There are two words in the Text, (for upon the Text I would found each and every of theſe Heads and all along.)

1. That he is ſuch a God of Grace to us, as in Calling, he *Calleth us into his Eternal Glory*, no leſs, at the very firſt entrance: He doth not ſay, he hath called us *into Grace* only, or *unto his Favour*, but *into Glory* and *Eternal* Glory; that is, by calling he eſtates us into the whole and full right thereof for ever. The meaning whereof, what is it? But that he calls us out of ſuch a Grace and Love, as he did, and doth reſolve to be a God of Grace to us for everlaſting; and therefore *calls us paſt recalling*, even into *Eternal Glory*. Rom. 11. 29. A *God of all Grace indeed!*

The Second word is under-ground, and not rendred by our interpreters: For having ſaid this firſt, that he is *A God of all Grace* who hath called us into Eternal Glory, then proceeding on, αὐτὸς, *He*, ſays he, the *ſame God*, *will Perfect you* &c. (which αὐτὸς there placed) (repeats and draws in that former clauſe into it ſelf, and carries it on to the reſt) And ſo is, as if he had ſaid *He*, This *ſame God of Grace*, whom I have thus ſet out, and who hath called you, *He* will preſerve you by ſetling, &c. and ſo bring you infallibly unto that Glory. So then the mind of it is, that *firſt and laſt*, and *all along*, he is *a God of* Grace *in all*: He was a God of all Grace to you in loving you *afore calling*, and out of that Grace it was *he called you*, and he continues the ſame *after calling*, to reſtore and ſettle you, *ſemper idem*, always the ſame, from Eternity to Eternity I *am God*, *I change not*, (of which more afterwards upon *James* 1.) He ſpeaks it of his love to his people, *Therefore ye are not conſumed*; and the ground of this continuance and ſtedfaſtneſs of his love, is meerly becauſe he is a God of Grace to them; *Whom he loved, he loved unto the End*, *John* 13. 1. Grace cauſeth him firſt to fall in love, and that fixeth his Heart: His Heart is ſaid to *cleave in love*, *Deut.* 7.7. (the word the ſame that is uſed of *Shechem* to Dinah, *Gen.* 34. 3.) But hear Free-grace it ſelf ſpeak in its own free and proper Language and Native Tongue, *I will be Gracious to whom I will be Gracious.* ('Twas ſpoken to God by *Moſes*

BOOK IV.

Moſes firſt, God thereby expreſſing his having choſen him, *Exod.* 33. 19. and then applied by the Apoſtle to all the *choſen of God*, *Rom.* 9. 15.) 'Tis ſpoken like Grace it ſelf, which is moved by and from nothing but himſelf, and which hath no other reaſon but it ſelf within him: He loves becauſe he loves; ſo at firſt, *Deut.* 7. And he will love becauſe he will love——*Stat pro ratione voluntas*; That's all his reaſon. There is will upon will; I will and I will: Grace is the moſt reſolved, (I had almoſt ſaid) wilful Principle in the heart of God. If in other purpoſes of his, you find his Reſolution fixed, as *Iſa.* 14. 27. *The Lord of Hoſts hath purpoſed it, and who ſhall diſannul it?* much more in this matter: And the reaſon is evident; for Acts of Grace are not barely Acts of his Will, but of *his good Will*, and of the *good pleaſure of his will*, *Eph.* 1. 5. In which he is *delighted*, *Deut.* 10. 15. And *rejoyceth with his whole heart, and his whole ſoul*, *Jer.* 32. 41. The property of Grace is to love becauſe it will, therefore to love whilſt he hath a Will, or love to love withal.

4. This Grace, thus fixed in God's Will, is the moſt ſoveraign and predominant Principle in the heart of God, to over-rule all other things he willeth, ſo as effectually to carry on his Reſolutions of Free-grace. Grace, as 'tis the moſt reſolute, ſo the moſt abſolute Principle in the heart of God; unto it belongeth the Dominion: What means elſe *The Throne of Grace? Hebr.* 4. 16. And why elſe is it ſaid, *to reign unto eternal life? Rom.* 5. *ult.* You find this round about the Text, in the words afore, *verſ.* 6, 7. *Humble your ſelves under* (or ſubmit to) *his mighty hand*, (that is, his Soveraign Power,) *that will exalt you in due time*; ſo *verſe* 6. After which follows, *Who is a God that careth for you*, verſe 7. All which is carried down to this Head of his, being *a God of all Grace*. Then in the next words to thoſe, *The God of all Grace will ſtabliſh you, &c.* it follows, *verſe* 11. *To him be glory and dominion for ever*; that is, to him, as a God of all Grace, who profeſſedly deals thus graciouſly with his People. The effect of both is, That he being *a God of all Grace*, to whom the *Dominion* belongs; Therefore give your ſelves up to him, as ſuch a God, whoſe Grace in caring for you and exalting of you, hath the Soveraignty.

And this Soveraignty of his Grace is given to it, not only in reſpect of all things out of God, that ſhould be ſuppoſed to ſtand in the way to its Reſolutions, but is attributed unto it, as in a compariſon to all other the Attributes in God himſelf, all which come in and give up their intereſt, as to the accompliſhing Free-graces deſigns, which were the ſupream and top Deſigns that were to be found in the heart of God. Thus in the firſt and ſecond Chapter to the *Epheſians*, where he mentions other Attributes, as having a hand in our ſalvation, he magnifies *the wiſdom of God* diſcovered therein, *verſe* 8. as alſo *the exceeding greatneſs of his power* therein, *verſe* 19. yet he ſets the Crown on Free-grace its head, *All to the praiſe and glory of his Grace*; ſo *verſe* 6. And in reaſon, that muſt be acknowledged to have the Dominion, that hath the principal Glory, as that, for the glory of which, all was at firſt deſigned. Now the whole of all Spiritual Bleſſings, (particularly Election, Predeſtination, Redemption, *&c. Eph.* 1. 4, 5 6.) are all ſaid to be *to the praiſe of the glory of his Grace*, *verſ.* 6. Yea, thoſe other Attributes employed in this work, although they are to have their proper glory out of our Salvation, yet in the work of our Salvation, they have but as it were an acting under Free grace to effect what it deſigns: They put in their joint ſtock indeed, but are content that their glory ſhould come in to them, ſo far as they ſubſerve this glorious Grace in its contrivements.

If any hereupon ſhall Query, Is this the Prerogative of Grace which you mean, that it ſaves men, continue they what they will, and ſo ſaves them meerly out of an abſolute Soveraignty, becauſe it will ſave them?

Anſw. 1. God forbid. We defie ſuch a Soveraignty ſo underſtood, as if it ſaved any man without rule, much leſs againſt rule. The very Text that ſpeaks as high of Grace as any other Scripture, yet when it ſtyles him *The God of all Grace*, as in relation to our Salvation, adds, *who hath called us*,

as

as without which all the Grace in God would not be able to ſave a man; and that Calling is to be an holy Calling too, *Who hath ſaved us, and called us with an holy Calling, according to his Grace: Without holineſs no man ſhall ſee the face of God.* The reaſon of this is, that this Dominion and Monarchy of Grace hath Fundamental Laws (as all well regulated Monarchies have.) Let this Foundation of the Lord be never ſo ſure, that *The Lord knows who are his*; yet 'tis added, *Let him that calls on the Name of the Lord depart from iniquity*, 2 *Tim.* 1. 19. or, he cannot be ſaved. Chap. 1.

Anſw. 2. If by Prerogative and Soveraignty be meant an effectual, infallible, over bearing, over-powering all in our hearts, and all things elſe for the bringing about of our Salvation, and enabling us to keep thoſe Rules that are ſet us as eſſentially requiſite to Salvation, then by ſuch a Soveraignty and Prerogative we detract not to affirm, that it is attributed to Grace. And there is nothing that may be ſuppoſed to ſtand in its way, or in oppoſition to this, but, forſooth, man's Freewill; as if God had made a Creature, which himſelf, and all in him, could not rule; and that ſuch a Soveraignty is in his Grace, as that it engageth all in God, and draws all in him, unto its Aſſiſtance; this we are not aſhamed to affirm. And look as Grace complies with all thoſe other Attributes, as with his Holineſs, Wiſdom, &c. in ſetting ſuch Rules, ſo withal it draws thoſe other Attributes into an Engagement, to undertake to aſſiſt it for the keeping us, and our otherwiſe perverſe Wills, within the compaſs of ſuch Rules, and to overcome all oppoſition to the contrary. And herein it is that Grace its Prerogative is ſeen. In the ſtrength of which it is that *Jer.* 32. 40. God maketh an everlaſting and ſo abſolute a Covenant with us, *That I will not turn away from them to do them good*. But what, is this ſpoken in ſo abſolute a manner, that let them continue to do what they ſhall or would do, however, he will continue to do them good for ever? No: *But I will put my fear in their hearts that they ſhall not depart from me*, and he adds, *for ever.* The reſult whereof is plainly this, That unleſs they have the fear of God preſerved ſo in their hearts, as not to depart from him, God himſelf muſt turn away from them, and from doing them good: And ſo 'tis manifeſt that God conſidered that as one of his own Rules he could never diſpenſe withal, and this whilſt he uttered that everlaſting Promiſe: For he cautioneth it there with a But (for with a But it comes in) [*But*] *I will put my fear in their hearts, and they ſhall not depart from me for ever*: The reſolve of all which is to this effect, that That very ſame Grace, which at firſt had ſo fixed him as to ſay, I am reſolved *I will not turn away from them*, the ſame Grace undertook to cauſe them to obſerve and keep to this Rule; and unto that end engageth all that is in God (for elſewhere it is ſaid, He doth this with his *whole heart*) to put his fear in their hearts, that they ſhall not depart (that is, wickedly depart) from him. Now unleſs it were for this his undertaking to work thus in them, God by the mouth of the ſame *Jeremy* profeſſedly declares, He would never ſave them. Thus *Chap.* 3. 19. *How ſhall I put thee among the Children:* ſo wicked Wretches as he had deſcribed them in *verſ.* 4, 5. *Wilt thou not from this time cry unto me, my Father, Thou art the guide of my youth? Behold, thou haſt ſpoken and done evil things as thou couldeſt.* God demurs as it were upon the matter; What ſhall I then do to put thee among my Children? Thy preſent wickedneſs is utterly incompatible with my Rule, therefore how ſhall I do it? But Free-grace ſteps forth, and anſwers it, And I ſaid, Thou ſhalt call me Father, and ſhalt not turn away from me; and then God ſays, I will work on them at laſt. The effect of which Reſolve of his is, I will cauſe him to keep my Rule, and ſo bring him within the compaſs of the benefit of it.

5. This Grace, this purpoſing Grace in God's heart, had the ordering and diſpoſitive power of all left to it, that is, of what ſhould prove oppoſite, to ſee to it that it ſhould not hinder. Or, ſecondly, The diſpoſing of all neceſſarily conducing to the Salvation of thoſe God loved.

And

BOOK IV.

And in the general, there is this reaſon by way of deduction from the former, that if it had the Scepter, the Throne (as was ſhewn) then the diſpoſing power of all, the Legiſlative or Diſpoſitive power always follows the Dominion.

But particularly in reaſon, If Grace had all the power given up to it, then to be ſure, it would continue and forelay all things ſo (as to this point of Perſeverance) as to make ſure work, *That the purpoſe of God, according to Election* (which indeed is no other than Free-graces purpoſe in God's heart) *might ſtand*, as *Rom.* 9. 11. and not be defeated, fruſtrated, or over-thrown, or as elſewhere, It would lay ſuch a foundation, as might not ſtand only, but *ſtand ſure*, as 2 *Tim.* 2. 19. Certainly Free-grace that ſate in the Throne, among all the other Attributes of God, would ſee to this: It had all that God ſhould purpoſe to do before it; all in its hands to diſpoſe of: And the heart of God being, through his Grace, ſo full of thoſe two great Intereſts mentioned, 1. Of ſuch a love to thoſe whom he was pleaſed to love: 2. The other of exalting the Glory of that his Love in their Salvation. Certainly, it would contrive all that ſhould befall us ſo, as ſhould advance theſe two Intereſts moſt. God was now to ſet down his Will, and gave to Free-grace the Commiſſion to draw up all the Writings, Conveyances and Deeds, with this Charge, to be ſure to make all ſure. And all this, though *after the manner of men*, ſet out by me, you will find up and down in the Scriptures ſingly and apart. I ſhall ſingle forth one place or two, which ſpeak home, *in terminis*, to the ſubſtance of the words I have now delivered this fifth Aſſertion in.

In 2 *Sam.* 23. 5. when *David* came to dye, and then had the proſpect of all God's foregone dealings throughout his whole life, what doth he reſolve the whole mannage of his Salvation, he now expected, into? *God hath made an everlaſting Covenant with me*, ordered in all things and ſure, *for this is all my ſalvation.* I quote it, as being a full and adequate proof to every word of this fifth Head.

1. This Covenant was the Covenant of Grace, as you ordinarily ſtile it, and it carries that name from all the other Attributes. For indeed, Free-grace made that Covenant, and contrived it, and brought God himſelf under the bond of it. To confirm which, compare *Iſa.* 55. 3. *An everlaſting Covenant: The ſure mercies of* David: ('This paſſage in *Iſaiah* eminently alludes to this ſpeech of *David* at his Death.) 'Tis Mercy's Covenant then you ſee; and to ſay, 'Tis Mercy's Covenant, is all one as to ſay, Free-grace's Covenant: And obſerve, 'tis called *ſure mercy*; and ſure Mercy will be ſure to make a ſure Covenant.

2. This Grace (the great Covenant-maker there) having all in God to concur with it ſelf, and all that ſhould come from God at its diſpoſure, it is ſaid to have ordered matters, ſo as to effect and bring about its purpoſe. The three Verſions render the word *made ready* and prepared; and what is Predeſtination but *Præparatio beneficiorum Dei*, as *Auſtin* of old hath it?

And thirdly, Ordered *ALL THINGS*, not a few Paſſages or Events only, but All that ſhould concern *David*, or befall him, even all and every one: Which Deſignment, *David* in *Pſal.* 59. 10. calls [*His Mercy*] properly and perſonally ſet out for him.

4. And all and each unto what End or Iſſue, but unto *David*'s Salvation? *This is all my ſalvation.*

5. And All things ordered ſo firmly, as to make ſure work to arrive at that, and bring *David* to that End, and Iſſue, and Period at the laſt. And this *David* had ſo clearly diſcerned throughout the whole courſe of his life, in the Chain and Series of things that befell him, as at his Death, upon the view of all, he ſaw by experience, beſides his faith on the Promiſes, that the whole had been, and muſt needs be a plotted contrived Deſign by God, that it could be no other; and thereupon it is, that now he ſet his Seal and Teſtimony to this at Death. *I have found it ſo* upon the view of all the Paſſages of my life.

And

Chap. 1.

And in like tenour of ſpeech to this, God ſpeaks in general of all his works, *Known unto God are all his works from the beginning*; yea Eternity, *Acts* 15. 18. (which ſpeech yet is ſpoken by the Apoſtle *James*, with a particular aim and relation unto his Decrees, about the Salvation of the Gentiles, and Caſting off the Jews, as the *Verſes* before and after ſhew:) As likewiſe that Speech, that he *diſpoſeth the whole World*, *Job.* 34. 13. (a word neer of kin to this of *ordering* all things, uſed by *David* in his caſe) but in a more ſpecial manner. He uſeth this word, or what is equivalent to it, in other Scriptures; *viz.* That he *hath ſet in order* and *appointed* his own People, and what belongs to them, or concerns them.

You have this *in Terminis*, *Iſa.* 44. 7. *And who, as I ſhall call, and declare it, and ſet it in order for me*, (and that he ſpeaks of all his works;) but it follows, *ſince*, or *ſeeing that 'twas I that appointed the antient people, and the things that are coming, and ſhall come?* God here takes on him, to himſelf alone, the declaring things to come, upon this invincible reaſon that he had the ſetting in order of all things in his eternal purpoſes, and the calling of things that are not or were not into being; and therefore he alone can foretell them, none having been his Counſellor: For when he ſays, who ſhall ſet in order for me? It implies that himſelf did, and none for him, or beſides him. And that word, *ſetting in order*, imports his having all afore him, even as now our Compoſitors or Printers have their Letters which they place, and cauſe to ſtand fixed every tittle in order to impreſſion; and ſo things in his Counſels ſtand fixed, and ready to be brought into Exiſtence, and are all ſo ſetly placed, as nothing can be added thereunto; and therefore, no wonder, ſays God, I can declare things to come.

But then Secondly, for a viſible Evidence of this, he produceth this one ſingular eminent inſtance for all the reſt, what he had declared and ordered concerning his own people, *Since I appointed the Antient people, and the things that are coming, and ſhall come.* The Antient People in the Hebrew, is, The People of Antiquity, or of Eternity; that is, in the time paſt, as the word is uſed in *Iſa.* 44. 15. 17. and imports, how from everlaſting, afore the World, He had ſingled them forth, and appointed them, and accordingly had ſet in order all things about them, as it there follows; and in reſpect unto this alſo it is, that in the *Verſe* he had ſaid, *I am the firſt.*

And herein lies Gods Argument, or the Evidence I ſpeak of; lo! I have ordered by appointment, and decree from everlaſting, all things about this my ſo antient People, and accordingly have in my Scriptures, which you all may read, things about them, which have come to paſs many of them already, and many other I have appointed too, which ſhall aſſuredly come to paſs; and therefore all the World may be convinced that I have ſet in order all other things, and only can declare them aforehand.

I underſtand the word tranſlated *ſince*, not for a note of time, as if he had meant *ſince the Time* &c. but as a *note of Evidence*, or *Inference* alledged, or of appeal unto; that is, *ſince that*, or *ſeeing that* I have done thus and thus about my Antient People; you may be aſſured, ſays God, that I have ordered all other things elſe, and only can declare them.

And for the Confirmation of this, concerning my own People, I referr you, ſays God, to all that I have written in all my Scriptures hitherto, (and for whoſe ſake it was I wrote them) from *Moſes to Iſaiah's* times, whereof a word hath not faln to the ground; yea, and I began to declare ſundry things about them when there was not one Man of them born, but *Abraham* himſelf, to whom I firſt declared it, *Gen.* 13. 16. and 15. 5. ſo as all the World may thereby ſee, that I alone have diſpoſed and ordered all things elſe, having exerciſed my Grace and Wiſdom ſo exactly herein towards theſe my Choſen Ones, and the Firſt fruits of my Creation. I ſhall caſt in another Paſſage of *Davids* in *Pſal.* 61. He having declared in his Own behalf, the purpoſe of God towards him for Everlaſting Salvation; *he* (ſpeaking of himſelf) *ſhall abide before God for Ever*, *Verſ.* 7. he withal conſidering what he was to run through in this Life, and what it might require to keep him unto the End, and ſo for Ever, doth preſently thereupon, in way of Prayer, ſubjoyn, *Oh!*

Book IV.

prepare *Mercy and truth, which may* preſerve me. As if he had ſaid, I have yet a long journey to go, and through many hazards, and thy Promiſe is, *I ſhall abide afore for ever:* Lord thou haſt need lay up and aforehand, *prepare* an abundance of *Mercy and truth to preſerve me* for time to come. I have cited this, and that other paſſage of David's, rather than any other Scriptures (which abound as to the effect of this Aſſertion) to gain the advantage and light which this word [*ordering*] firſt uſed by *David*, gives to this great Point in hand, and yet is indeed no other than in the plain-ſong of it, and in fuller terms more largely, you find in the Apoſtle, *Rom.* 8. 28, 29, 30. *And we know that all things work together for good to them that love God, to them who are the called according to his purpoſe. For whom he did foreknow, he alſo did predeſtinate to be conformed to the Image of his Son,* that *he might be the firſt-born among many brethren. Moreover, whom he did predeſtinate, them he alſo called; and whom he called, them he alſo juſtified; and whom he juſtified, them he alſo glorified.* And the real iſſue of all is this, that if God did thus appoint them afore the World was, unto Salvation, as *Eph.* 1. 3. 2. *Theſſ.* 2. 13. then alſo he ordered and diſpoſed *All* that ſhould fall out to them, or from themſelves in this World, ſo as they ſhould no way diſannul their Salvation, but work together for it: *So as neither life nor death,* &c. you know the Triumph in the Concluſion of that *Rom.* 8. that as 'tis ſaid of the Law, that coming four hundred years after the promiſe, *Galat.* 3. 17. it can never make the Promiſe of none effect: So here.

6. Now ſixthly, If all things were thus ordered aforehand to the Salvation of them, then *ſpecially all their Temptations, Sufferings, Diſtreſſes, Sins, are* ſo either prevented or precluded, (as *Pſal.* 59. 10. *The God of my Mercy ſhall prevent me*) or ſo diſpoſed, over-ruled, and ſucceeded with Repentances, Reducements, and Eluctancies out of them, and all ſo forelaid together with the Temptations, that there is a *ſureneſs* (which is *David's* word) yea an *impoſſibility* (which is Chriſt's) that they ſhould miſcarry by all or any of theſe. And unto this his ſpecial *ordering* of *TEMPTATIONS*, our Apoſtle in theſe words of the Text, and in what is round about it, hath a ſpecial and particular Eye and aim; and as in the whole, ſo in ſeveral words points at it.

He firſt particularly and expreſly ſets out Temptations, *&c.* as the object matter about which His Diſcourſe was intended under the name of *ſufferings* from Satan, as hath bene ſhewn.

2, He then had preſented God as aforehand, *Verſ.* 6. to be a *God that careth for us* in reference unto thoſe Temptations; as one whoſe vigilant and fore-knowing care is taken up, and buſied both over us and thoſe our ſufferings: And it is the property of Care you all know, in one that is wiſe and able, to foreſee, and order a prevention or relief, and it is accordingly often ſynonimouſly expreſt by forecaſt to forelay and provide againſt

3. To this Scope alſo it is, that he draws our Eyes upon, and would have us look at God in all theſe things that ſo fall out, as upon a ſoveraign God, that hath a *mighty hand* in bringing them upon us (with which accords that in *Acts* 4. 28. concerning Chriſt our Pattern; to *do whatſoever* [*they have*] *and thy Counſel determined before to be done*) and then in delivering us from under them, and who hath a prerogative, a power to order them, ſubdue them *&c.* And withal, a God of all Grace, which Grace makes him willing to exerciſe and uſe that Soveraignty towards us, and this in relation unto all that may depreſs us, or caſt us down, as thoſe words, *Verſ.* 5. clearly ſhew; *humble your ſelves under the mighty hand of God, that he may exalt you, &c.* Such a *prerogative hand* it is, as he is ſaid to have brought *Iſrael* with out of *Egypt*, and deſtroyd the *Egyptians*; whereof the ſame, and like phraſe is uſed, *Exod.* 14. 31. *Chap.* 32. 11. *Deut.* 3. 24. and by which Chriſt was incarnate, and the bleſſed virgin conceived, *Luke.* 1. 49. 51.

4. And farther, he declares, how in thoſe ſufferings and depreſsments, that his Prerogative hath a deſign upon you to exalt you the more in the Iſſue. *Humble your ſelves, that he may exalt you;* with which that of *David* accords, *Thou haſt lifted me up, and caſt me down, Pſal.* 102. 10.

Yea

Yea Fifthly, And hath in his Eye a time, a due time to exalt you again; in that he may exalt *you in due time*, in a set-time to have Mercy; so as it follows in the 13th *Vers.* of that *Psalm.* Chap. 1.

6. He again tells us, God hath set both the time how long, and the measure how much, after ye have suffered, ὀλίγον, which is translated *a little while*, as for time only, but signifies both a little space, for the time; and 2. but a little deal, for the measure: Yea, and he has so designed this, that you shall not be exalted afore, but after that ye have suffered first: All these having been thus ordered by him, out of his Prerogative or Soveraign Power, and out of his care moderating them.

And then Seventhly, He declares his Design to be to *perfect* and *stablish*, &c. after all these sufferings; not reduce you only, or bring you forth of them, but bring you to a perfection thereby: What can be more manifest than that this design is driven in all these?

But lastly, If you require the word *Appointed* to be given, as used hereof, you may discern and find it in the word *Accomplisht*; *Knowing the same Afflictions are accomplished in your Brethren in the world.* And an *Accomplishment*, we know, is but the fulfilling of what was afore designed, of which afterwards. Gerard on that word.

So as the Text confirms every tittle of the Assertion, and so sufficiently, as I shall not need call in the help of any other Scripture.

The main Conclusion by way of Inference from hence is, That if things be thus, then there is an absolute sureness unto an impossiblity of a miscarriage, which, as I said, Christ himself pronounced concerning the Elect in the very case of hazard from Temptations. One *Impossible* is used of Gods Promise and Oath pawned to his Covenant of Grace, and his Decrees thereof. *Heb.* 6. 18. And the other, or rather the same, is used by Christ his Counsellor in the very case in hand, namely, of Temptations, such *as if it were possible the Elect should be deceived.* And well he might; for God hath ordered and taken care of all, out of a preprogative and Grace: God foresees the objection and hath the answer ready. He permits the wound, the poison; and hath the Antidote, the Salve ready: This you have *in terminis*, *Isa.* 57. 17. 18. *For the iniquity of his Covetousness was I wroth and smote him, I hid me and was wroth*, and *he went on frowardly in the way of his Heart: I have seen his ways and will heal him, I will lead him also, and restore comforts* &c. Tis the worst extremity supposable. He suffers, and moderates the Temptation; and appoints the issue, the escape, the out-let of it; this is also *in terminis*, 1 *Cor.* 10. 13. *There hath no Temptation taken you but such as is common to Man; but God is faithful, who will not suffer you to be tempted above that ye are able, but will with the Temptation also make a way to escape, that ye may be able to bear it.*

If a great and gracious Prince being to send his Son on an Embassy into a farr Country, where there are many dangers and hazards to run through from Thieves and Enemies; but with all if he did punctually foreknow all the Counsels of Enemies, their motions (as God speaks of *Sennacherib*) I know *thy abode* &c. at what passages they will lurk and lie in wait (as God did of the King of *Syria*, 2. *Kings* 2. 8. &c. at such and such a place (as there) and then withall should send an invisible Guard (that is invisible as to the Enemies) stronger than they, secretly to accompany them, as he did to the Prophet *Elisha*, either to bring them off when in extremity, or to give them secret warnings to beware at such a time, as in that case, 1 *Kings* 6. 10. the Prophet from God did the King; or in case they would be too hard for them, then either not to suffer them to assault at all, or to befool them, as the Prophet in the same Chapter did that great Host in the way, at *Dothan*, *Vers.* 14, 15, 19. &c. In this case if all be thus certainly forelaid, although they may hardly escape sometime, yet they will certainly come to their journeys end, be it never so long.

BOOK IV. Now this is the very Case here, 1 *Pet.* 1. 5. *We are kept as with a guard of Souldiers unto Salvation*, says the Apostle there; and God knows how to preserve the righteous, as in 2 *Pet.* 2. and suffers not the temptation to assault, unless there be need, as in 1 *Pet.* 1. 6. *Wherein ye greatly rejoyce, though now for a season (if need be) ye are in heavinesse through manifold temptations*: and only to the end to glorifie his Grace in the Issue, as *verse* 7. it follows; *That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise, and honour, and glory, at the appearing of Jesus Christ.* And God hath infinite and strange ways to keep and preserve them from sin, and to deliver out of Temptation. *Sarah*, when in bed with *Abimelech*, as some have thought, *I restrained thee*, says God to *Abimelech*. So *Joseph*'s Brethren were withheld from killing him; and *David* was kept from cruelty and rage by *Abigails* wisdom. 1 *Sam.* 25. 22. compared with *vers.* 32, 33, 34. *David* said to *Abigail*, *Blessed be the Lord God of* Israel, *which sent thee this day to meet me; and blessed be thy advice; and blessed be thou which hast kept me this day from coming to shed blood, and from avenging my self with my own hand; for in very deed, as the Lord God of* Israel *liveth, which hath kept me back from hurting thee, except thou hadst hasted and come to meet me, surely there had not been left to* Nabal, *by the morning light, any that pisseth against the wall.* In this case, though the righteous may be *scarcely saved*, as the same *Peter* speaks, yet they are surely saved: For all that hinders is ordered and contrived; ——or to give another Instance.

The Authors and Contrivers of *Romances*, or feigned Stories; they usually design with themselves to exalt and magnifie such and such persons, whom they make great and glorious in the end, or conclusion and issue, but do tell you stories about them first, and all along of the greatest hazards, encounters, perils, difficulties and extremities by the way, which they run through; and those often such, as he that reads stands wondering, how and by what means they shall be delivered out of them: But still the Author of them hath aforehand invented ways by which deliverances, rationally supposable, should still be wrought unto a glory: And this is a Rule and Law observed by such, in framing such Stories, that they will be sure never to set down such or such perils, or put them into writing, if they had not aforehand the thoughts and Idea's of rational ways of delivering them out of them, and themselves being the Fictioners and Framers of all those Stories, both of the one and the other, have all afore them of what they do invent to set down, as their pleasure is; they can and may aforehand order and frame a thousand distresses, and still as many strange deliverances, as they will, yet so as to be sure to make a pleasant and joyful close at last.

Now the Great and Soveraign God had the sole power and soveraignty of ordering and disposing of all about his People of Antiquity, afore the world was, or themselves were: And to be sure, he could unto a reality of effect, contrive, and with an infallibility dispose of the various Conditions, and the Issues and Events of them, and of all things about them, with such an interchangeable mixture dispersed amongst them, as his Wisdom saw meet: And his Grace designing Glory at last invincibly to be the Goal or Price to be attained, his Wisdom and Grace can and will order all, so as to be sure of that Event; and he doth, and could do this, and effectually carry it on with more facility and easinesse, than ever the greatest Wits can or have done their Projections and Intentions, concerning those Issues of their Fancies, as they set themselves to magnifie and exalt them. Our very thoughts and purposes are far less the Creatures and Figments of our minds, (which yet they are stiled, *Hebr.* 4. 12, 13. compared with *Gen.* 6. 5.) than all things that really are come to pass and exist, and are brought into being, (as the Apostles word is) which he calls into being, *Rom.* 4. and that in their Existencies, than are or were the Creatures of his Infinite Power, Wisdom, and Soveraignty, for whose pleasure they were *created*, *Rev.* 5. *ult.* and he can and doth bring all his resolved thoughts and contrivances that come into his mind, his will and purpose, more easily to pass, than the greatest Understanding can invent, or having invented,

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can ſet down in writing the Imaginations and Fictions of his Brain; yea, and God can and doth ſo order them, as to be ſure to bring it to paſs, *For who hath reſiſted his will?* And 'tis as certain (for 'tis the grand Proviſo and work committed to Free-grace to ſee to it in this diſpoſement) That no Temptation ſhould be brought upon any of his, which he had not in his purpoſe a ſure and effectual way to bring them out of. Chap. 1.

You have had a brief Doctrinal Scheme, what it is for God to be a *God of Grace* in his purpoſes about us, ſpecially in his fore-ordering ſins, Temptations, and then Reducements and Deliverances forth of them, or preventings of them hitherto delivered, but as in an Aſſertory way.

And the two or three latter of thoſe Aſſertions were (as you have ſeen) founded chiefly upon that Speech of *David*'s on his Death-bed, uttered to God; *Thou haſt made a Covenant with me, order'd in all things, and ſure &c.*

In which you have heard of *David*'s faith about this great point in hand; [*This is all my ſalvation*] (ſaid he) and ſo cloſeth up his eyes. It may not be amiſs to take in *David*'s Experiments alſo, upon the view of which it was that he uttered this at his death. And for a further encouragement unto this, let us have recourſe unto another Speech of his a little afore his death (for 'twas upon the occaſion of one of the laſt acts he did, that he ſpake it) wherein he indeed refers us to the whole ſtory of his Life, as a moſt magnifick Exemplification of the truth of the performance of that Covenant: And hereupon, as we uſe to ſubjoyn Examples unto Rules, in teaching Arts, which add no ſmall illuſtration to thoſe Rules, ſo I ſhall produce and joyn unto thoſe two latter Aſſertions or Maxims before given about Covenant Grace, *David his Trials and Emergings* out of them throughout his whole life; in which will riſe up and appear an ocular demonſtration of what hath been but aſſertorily delivered, ſpecially in thoſe two laſt; and in the whole, of the main Concluſion which was from them laſt inferred.

The paſſage is in 1 *Kings* 1. 29. *And the King ſware, and ſaid, as the Lord liveth that hath redeemed my Soul out of all diſtreſs, &c.* Wherein, in this laſt publick Scene of his Life, which was the crowning of his Succeſſor, his Son *Solomon*, he ſums up the whole in a general Proteſtation or Oath made, both unto God and for God, the Matter of which in effect is this, That look as God had promiſed him in that Covenant of Grace, that even ſo he had exactly performed for him, in every point and tittle, and therefore would perform that remaining part of his Promiſe, concerning his Son *Solomon*, yet left behind to be fulfilled.

Concerning which, take it as it is an Oath for God, and about his faithfulneſs to him, I ſhall afterwards enlarge in the Cloſe of this Head; but in the mean time, it fairly leads us into the examination and view of the paſſages of *David*'s whole life, that are recorded (for he refers us, as you ſee, thereunto) in the Narrative of which, you will perceive and diſcern all things about him, had been indeed ordered and made ſure, in the manner we have been diſcourſing.

Now in the Story of *David*'s life, his ordering Grace appeared both,

1. In his being preſerved in the midſt of all *outward diſtreſſes* and *hazards* to his Perſon, which were and had been Temptations to him to try his Faith.

And ſecondly, In his Sins, which were his greateſt Trials, together with Repentances and Returnings out of them,

The firſt had been from Satan and his own heart; the other from God; and yet all ſo ordered, as he was ſafely and ſurely carried through unto Salvation in the iſſue. 1 Chron. 21. 1.

I joyn both theſe Two together: For his very outward diſtreſſes and deliverances from dangers were a Type, and Pawn, and Pledge to him of his being kept unto Salvation, which the promiſe of the Kingdom ſhadowed out, and yet beſides, were in themſelves alſo great Trials of his Faith, as to the point of Salvation; and both involved in that Covenant of his which hath been inſiſted upon.

1. In

BOOK IV.

1. In his being preserved and brought unto the Kingdom: What a multitude, and variety of Hazards, Dangers, Distresses did he run through? 'twere infinite to reckon up all, much more to enlarge on each; and as strange Deliverances had he: He sums up all, *Psal.* 18. from *Saul, and all other enemies*; as in the title of that *Psalm*. Afore his flight from Court, in the first Chapter of *Samuel*; and then after his flight, from other enemies besides Saul; as from *Doeg* that informed Saul; from the King of the *Philistines*, whose Champion *Goliah* he had killed: And the Courtiers informed the King, 'twas he of whom that triumph for it, was made, 1 *Sam.* 21. 11. *And the servants of* Achish *said unto him, is not this* David *the King of the Land? Did they not sing one to another of him in Dances, saying*, Saul *hath slain his thousands, and* David *his ten thousands*? Which is as much in effect, as if they had said, This is he that killed *Goliah*: Then from the people also, that ever and anon ran and told *Saul* where he was quartered, 1 *Sam.* 26. 1, and when some among them would, to gratifie *Saul*, have given him up, yea from his own Party, that followed him at *Ziglag*, 1 *Sam.* 30. 1. who speak of stoning him, *Vers.* 1.

But above all from *Saul*, from whom he was in jeoperdy every Moment, and had been so oft in danger, and so often had escaped, that his carnal reason concluded at length, *I shall one day perish by the hand of Saul*, 1 *Sam.* 27. 1. The Pitcher will be broken at last; and these all were purposely designed by God, who would have it so, whereof this is one sufficient evidence: For when he had got into a safe Hold, with his Father and Mother with him, and with the favour of the King of *Moab*, in whose Dominion he was, he was commanded out of it by God, and his Prophet *Gad*, sent on purpose for that End, bidding him come into the Land of *Judah*, yea and confined him to that Territory, where he was in *Saul's* Power and Dominion perfectly: God would have it thus; and him to be within the Power of this Lion, who hunted him as a Flea, and a Partridge: As if he had been too safe, and would have been too quiet and secure in *Moab*, for God to shew forth his Grace towards him: But God would have him in continual danger, to enact his Grace in Deliverances of him; *yet have I set my King*, &c. *Psal.* 2. 6.

Then after he was King;

1. *Absolom: The Conspiracy* ('tis said) *was strong, and the People encreased continually with* Absolom, 2 *Sam.* 20. 2.

2. Then *Sheba*: 2 Sam. 20. 2. *Every Man of* Israel *went up from after* David, *and followed* Sheba: 'Twas as great a defection (of the Ten whole Tribes sheere) for the time present, as that fatal one from *Rehoboam* afterwards: But God brought in the Tide again to *David*.

3. Then at last *Adonijah* was made King, against *David's* mind, and against his Promise, and Gods also; which was for *Solomon*: *And all the Kingdom was for it, and against* David *in it*, 1 Kings 2. 15. Yet God delivered *David* out of this, and all his distresses; there was none he was not delivered out of: And why? For all these dangers, and the deliverances were part of Gods sure Covenant, as the pawns, and pledges of it: and so were one and the same time forelaid, even from Eternity; and there was no distress designed then, but there was also a deliverance out of itforeset; and so all was ordered, and made sure.

II. In the personal preservation of him unto Salvation: What are the dangers, and hazards about that, but sins; and if ever any Man put free Grace to it, in that respect, 'twas *David*: I may say of it, he did make bold to try whether the sure *Mercies of David* would hold, or no: Hold tackling, or no: He put them to it: Yet all was ordered, and his reducements out of them therewith; and not barely to bring him off within the compass of the Rules of Salvation, but with an addition of a Glorious issue, and advantage; yea, and of Triumphs unto Free-grace.

His eminent sins were his Murther, and Adultery, and Numbering the People.

1. His Adultery, and then Murther of *Uriah*, as bad, as bad could be: But God not only ordered the means to bring him out of it, ſent *Nathan* the Prophet to him, but his repentance alſo upon his Miniſtry: The accompliſhment whereof you have in *Pſal.* 51. I ſay, God not only forelaid theſe, that his Salvation might not be prejudiced, but brought him off with an Overplus advantage: for what were the eminent Mercies of *David's* Life? Chap. 1.

His Son *Solomon*; (for that any other of his Children had Grace, we read not) how ever he was *Jedidiah*, the eminently beloved of God, and to whom the Promiſe of his Houſe was made: Now behold, and ſtand aſtoniſht! If *Uriah* had not been kill'd, he had not married *Batſheba*; and by her, in lawfull marriage, it was he had *Solomon*: Yea, and his Repentance was ſo accepted by God, that (ſtand aſtoniſh't at it) he had *Solomon* for a reward; (ſee *Pſal.* 127. the title, compared with *Verſ.* 3.) to be ſure not of his Sins, but of his Repentance that was fore-ordered to follow his Sin.

2. A ſecond Sin was his Numbering the People, and provoked thereunto by Satan: And how many more we know not. This was ordered, and his Repentance; and the iſſue of it as glorious as the other. One of the moſt famous things, or promiſes ſpoken of, was God's choice of a place, whither they ſhould bring their Sacrifices, where the Temple was to ſtand, and where God was to meet his people worſhipping of him; the higheſt Type of Chriſt: And where that place ſhould be, was reſerved as a great ſecret for four hundred years: Loe, and behold how God ordered it; *David* comes to profeſs a publique Repentance, with the Elders; the Angel directs him by *God* to go, and ſet up an Altar in the Threſhing-floor of *Arawnah*, 1 *Chron.* 21. 18. and *David* Sacrificed there, *Verſ.* 28. though the Ark was at *Gibeon Verſ.* 29. But what was the iſſue of this? read *Chap.* 22. 1. *Then* David *ſaid, this is the Houſe of the Lord God; and this is the Altar of the Burnt-offering for* Iſrael. And it was ſo revealed to him; and from that time it was he began to prepare materials for the Temple; *Verſ.* 2. &c. *And* David *commanded to gather together the ſtrangers that were in the Land of* Iſrael; *and he ſet Maſons to hew wrought Stones to build the Houſe of God; and* David *prepared Iron in abundance, &c.* And compare with theſe 2 *Chron.* 3. 1. *Then* Solomon *began to build the Houſe of the Lord at* Jeruſalem *in mount* Moriah, *where the Lord appeared unto* David *his Father, in the place that* David *had prepared in the Threſhing-floor of* Ornan *the Jebuſite.* Were not theſe ordered Mercies? Sure Mercies? and yet the iſſues of his greateſt ſins; by which you may judge of all the reſt of the Paſſages of his Life.

Well; you heard what about the Covenant of Grace it ſelf he had declared at his Death, which was his Foundation, and hath been of our diſcourſe: Let us now ſee in another place how at his death, having the view of his whole life, both of his diſtreſſes, and deliverances, both in reſpect of dangers, and ſins, (which are our greateſt dangers) he ſums up the experience of all, 1 *Kings* 1. *Ver.* 29. *And the king ſware, and ſaid, as the Lord liveth that hath redeemed my Soul out of all diſtreſs: David* was now to dye, and this was his laſt act, and one of his laſt Speeches, whilſt he wrote the Pſalms in his life-time: He had again, and again ſaid, *many are the troubles of the righteous; but the Lord delivereth them out of All*: But he ſeals it by experience at his death. And it is as if ſaid, If you ask me what a God he hath been to me? He hath been a God hath redeemed me out of all diſtreſs: He hath left me in the arrear of none; not one. At their deaths Saints have uſed to entitle God by what they have eminently found him to be; and under the Title and Notion thereof, have recommended that God to their Friends to ſerve: And *David* here entitleth God by this; and *Jacob* at his death had done the like, *Gen.* 43. 16. Yea, and as Dr. *Preſton* had wont to ſay, That he often tryed God, but now he would truſt him; *David* here goes further, he ſwears for God; He takes his Oath upon it for him: *And the King ſware, and ſaid, as the Lord liveth that redeemed me; &c.* You have had confirmation enough of this Head; both, from the Covenant to *David*, and from *David's* Example, and from his own Teſtimony, both of Faith, and Experience at his death, given in by one of the moſt tryed Saints in the World; Even this, that God

So Dr. *Preſton* did to ſome of his Friends.

Book IV. God orders, and contrives all Diſtreſſes, Temptations, Sins, afore-hand; together with ſuch Iſſues of them as ſhall make Salvation ſure.

Uſe. For You that be old Diſciples of Chriſt, let me ſpeak to you firſt: (The Apoſtle calls them ſo with Honour, *Act.* 21. 16.) there are ſome of ſuch among you: You have heard all that hath been ſaid, and you have profeſſed the Truth a long time, it may be thirty, it may be forty years; Come hither, let me ſpeak freely to you: You muſt ſubſcribe that God is true in this his dealing and promiſe, or ſtudy your Caſe that you may ſubſcribe it; I uſe that phraſe *Subſcribe to the Lord*, for you have it, *Iſa.* 44. 5. One that was a dying ſaid, *Is there not ſuch a promiſe*? ſpecifying a ſpecial Promiſe had taken his Heart; pray turn to it, *Bear witneſs*, ſaid he, *that this Promiſe is true; God is faithfull, and hath fulfilled this Promiſe to me.* The like do you, according to your experiences of his having ordered all, and carried you through hitherto, as hath been related; that as David ſays, *Pſal.* 92. 14. *The righteous ſhall bring forth fruit in his Old Age*, to *ſhew that the Lord is upright*; that is, that he is a God of all Grace, who having Called me ſo many years ago, hath carried me through all my Temptations, and through my Sins, and hath kept and brough me hitherto. I do not enquire, what your ſins have been: But ſome may have run into ſin more than others, and perhaps ſcandalous ones; But I demand of you, hath not God ſtill reduced, ſetled, ſtabliſht you more in the end? as *David* alſo ſays, *Pſal.* 71. 18. 19. *Now alſo when I am old, and gray-headed, O God forſake me not; untill I have ſhewed thy ſtrength unto this Generation, and thy power to every one that is to come. Thy righteouſneſs alſo, O God, is very high, who haſt done great things: O God, who is like unto thee*? God exalts pardoning Grace to ſome more, and ſanctifying Grace to others; he is the God of Grace. Thoſe ſhips that have been in long Voyages at Sea, three or four years out, have gone through hot Climates and Cold, paſt the Equinoctial again and again, and have run through many a difficulty, and great ſtorms, and yet have been kept alive at Sea (as they ſpeak) when theſe ſhall meet one another at Sea neer the Haven, how will they Congratulate? And Old Diſciples ſhould do ſo, that God hath kept Grace alive in their Souls. And I would ask you how many thouſand Ships have you ſeen caſt away before your eyes? How many that have made *Shipwrack of Faith, and a good Conſcience*, as the Apoſtle ſpeaks? This and that Profeſſor, that has run into this and that errour damnable, or falſe opinions and teachings, though all of ſmaller moment; others that have ſtruck upon Quickſands of Worldly preferments, and many ſplit upon Rocks, and yet you have been kept: This ſhould move you to bleſs this your God, *The God of Grace*, the more. Come, let me knock at your Hearts; Are none of you Old Profeſſors, like old hollow Oaks, who ſtand in the Wood among Profeſſors ſtill, and keep their ſtand of Profeſſion ſtill, and go to Ordinances, &c. but the *Rain they drink in*, as the Apoſtles word is, ſerves to no other end but to rot them——*Theſe are nigh unto curſing*: Or, have you green Fruits ſtill growing on you, as quickly and lively Affections to God and Chriſt, and Faith and Love, as at the firſt, and more abounding? O! Bleſs God you are ſo neer the Haven; and lift up your Hearts, your Redemption draws neer: And withall raiſe your Confidence, that That God of Grace who hath called you into his eternal Glory, will keep you for it, and poſſeſs you of it ſhortly.

CHAP.

Chap. 2.

CHAP. II.

That God is THE GOD OF ALL GRACE *diſpenſatorily. He gives ſupplies of Grace proportionably to the Needs, Diſtreſſes, and Temptations unto which his Elect are obnoxious in the courſe of their lives here on Earth. He is the God of all Grace eſſentially; In that his Nature contains Infinite Riches of Grace.*

HE is *the God of all Grace* diſpenſatorily, or by way of performance, and execution, and gracious diſpenſations of all ſorts: This differs from that other laſt diſpatch'd. There was ſhewn how God had decreed, permiſſively at leaſt, all ſorts of needs, and wants, ſins that may poſſibly befall Saints, Miſeries of all kinds, on purpoſe, and with a purpoſe to ſhew himſelf a *God of all Grace*, in giving ſupplies and reliefs thereunto: But in this Head is to be ſhewn, that there is in God that Grace, which *in actu exercito* will ſupply the needs, and *de facto* doth it: He is a God of all Grace executively, and in reſpect of the Effects: He hath decreed, and is ingaged to be the effecter and giver forth of an All of gracious Reliefs and Supports; Supplies of all ſorts of wants, needs, temptations, ſufferings his Elect can be ſuppoſed capable of.

I ſhall diſpatch this Head by three things;

1. By proof out of the Text, that ſo it is intended.
2. An Explication.
3. A Confirmation of your Faith added to theſe proofs.

I. For the firſt: That this ſenſe is intended in the Text, I take my Obſervation from the fifth *verſe*, where 'tis ſaid, *God gives grace to the humble*; and it leads on to the matter of this Text. That word *giveth grace*, ſpeaks *the performance*, a diſpenſing, or beſtowing of grace, by way of gracious effects. In his fellow Apoſtle *James*, *Chap.* 4. 6. there you find it, *He giveth more grace*; quoting the ſame words of Scripture which the Apoſtle *Peter* doth, *God reſiſteth the proud, but giveth grace to the humble:* And obſerve the occaſion of it in *James*; it is ſpoken in relation to ſubduing his *peoples luſts*, particularly *luſting after envy:* So in the 1, 2, 3, 4, and 5*th verſes*. And truly that's *grace indeed*; that when luſt grows high, the grace in God ſhould provoke him to give the *more grace*, whereby to deſtroy it; unto them that humble themſelves for thoſe luſts, *he gives more grace to the humble*. And therefore, when here in the Text, he goeth on to give this promiſe of *perfecting*, *ſtabliſhing*, *ſtrengthning*, it is in further proſecution of what he had begun with, and relates unto God's *giving grace* in the fith *verſe*. And ſo by this coherence, his being ſtiled *the God of all grace*, is to be underſtood, as in relation unto all ſorts of *gracious effects*, that flow from him as *the God of all grace*.

That other ſtile of his, when he is ſaid to be *the God of all comfort*, as in 2 *Cor.* 1. 3. helps likewiſe to clear the ſenſe of this here, how he is called *the God of all grace*, in the like manner: Now that is ſpoken in relation to effects of Comforting, and *what he doth*; (as in the *Pſalms* 'tis ſaid, *He is good, and doth good:*) and ſo it follows, *Who comforteth us in all our Tribulations*, *verſ.* 4. And as we may ſay of that Attribute of Goodneſs, That he is a God of all comforts *diſpenſatorily*, the like we ſay of this. And again,

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you have it *Chap.* 7. 6. of that Epiſtle, *God that comforteth thoſe that are caſt down:* It is an Attribute, *ab effectu*, as that when he is ſaid to be, *A God hearing prayer*, and a *God of pardons*, *Neh.* 9. 17. (ſo in the Hebrew) from what he doth, *He is a God pardoning iniquity*, &c.

Although this is to be added, That when in 2 *Cor.* 1. 3. he is called the God of *all comforts*, this may take in his being *the God of comforts objectivè*, as to us; *i. e.* That our Souls may find in God, as our chiefeſt good, all ſorts of Comforts, and in him alone. And that as God is *ſubjectivè* in himſelf, a God of all bleſſedneſs in himſelf, unto himſelf; ſo all that is comfortable in him, is for our comfort: But ſtill the direct and proper ſcope of that place in its coherence, reſpects what he is in *giving forth comforts* to his People. This parallel hath been alledged for the clearing the ſenſe of the Phraſe, *the God of all grace*, that it is in reſpect of *all gracious effects* which the *grace* in God doth afford.

Secondly; Let us next come to *the thing it ſelf:* Look as when it is ſaid, *He is the God of* [*all*] *comfort*, in that place afore, you eaſily underſtand that it is ſpoken *reſpectivè*, in relation unto all ſorts of diſtreſſes and diſcomforts, &c. which the Saints at any time have, and are capable of: And ſo *Paul* interprets himſelf in the fourth *verſe*, *Who comforteth us in* [*all*] *our tribulations.* And then the meaning of that title, *the God of all comforts*, is, that he hath *in apparatu*, in a readineſs, a particular ſpecial comfort to give forth to every diſcomfort, and that in due time, *de facto*, he doth it. And then in like manner, when he is ſaid here to be *the God of all grace*, it muſt be underſtood as ſpoken *reſpectivè* to every want, to every need the Saints may be ſuppoſed to be in; and that God hath a proportionable grace for the ſupply and relief of it.

Only in the third place I add this, as touching theſe two which I alledge as Parallels, *the God of all comforts*, and *the God of all grace*, that though that of his being *the God of all comforts*, ſerves, as I have alledged it, to clear the ſenſe of the Phraſe, *viz.* that he is *the God of all grace*, unto all ſorts of gracious effects; that yet (which tends to magnifie) this his ſtile of *all grace*, above and beyond that of *comforts*; (and yet that tends to our comfort too) is that theſe two are not adequate, or of the ſame commenſuration: But of the two, his being *the God of all grace*, is larger in reſpect of its gracious effects; for God's diſpenſations of grace, are larger than his diſpenſations of comfort in this world: He gives grace in caſes wherein he doth not give comfort; and ſo he is *the God of all grace*, in a far larger extent than of *all comforts*, though ſtill both are alike to be underſtood in reſpect to effects; yea, and often he gives moſt grace, when not comfort, (further than ſo as to uphold the Soul from ſinking.) He carries on ſome Souls as he did Chriſt at his Death for a while, unto the higheſt gracious Acts of Obedience, whilſt yet he vouchſafes no Comfort; witneſs that doleful Expreſſion of Chriſt, *My God, my God, why haſt thou forſaken me?* when yet he was in the higheſt performance of Obedience, *Obedience unto death*, as the Apoſtle agrandiſeth it. Thus in thy temptation God influences thee with grace, ſecretly aſſiſting and ſtrengthning, when he affords not comforting Grace, to thy own ſenſe. Carry this home with thee, thou who haſt ſo many years been *afflicted*, *toſſed with tempeſt*, *and not comforted.*

Fourthly; And take that other Epithete coupled with this already mentioned in the ſame place of the *Corinths*, namely, *The Father of Mercies* too; for that is parallel alſo with this, *the God of all grace*, as to the interpretation and ſenſe given in relation to the effects of Mercies; for *Mercies* there ſo called, are the Works of Mercy, the Effects of Mercy, and ſo often and uſually ſtiled in Scriptures. And it is not ſpoken in the *ſingular* only, *the Father of Mercy*, but of *Mercies*, which imports a multitude, and variety of them. Now *Grace* here, and *Mercy* there, are all one; and the *God of all grace*, is all one as to have ſaid, the *Father of Mercies*; that is, of all merciful Diſpenſation.

This for the proof of this ſenſe which I have given.

II. Next

Chap. 2.

II. Next for Explication of the thing it ſelf.

1. That when 'tis ſaid, there is all of diſpenſatory Grace to be given forth; the conſectary that followeth from thence is, that there is no temptation that doth, or can befall a Saint, that's under the dominion of Free-grace, but God hath a Grace prepared, to be applied in due time: It ſpeaks that he hath a Grace fitted, and ſuited, to give it forth, as need and occaſion ſhall require: There is no Sore in the Heart, but he hath a Plaiſter ready ſpread for it, to be laid on in due ſeaſon: He hath cut out his Grace into ſingle Plaiſters. The reaſon of this Conſectary is, that look as the word *Grace* in the thing it ſelf, is a Relative to need, and to temptation; ſo *all Grace* muſt needs be a Relative to all, or any needs whatſoever. If there were any want, which the Liege-ſubjects of Free-grace, (ſo I ſhall ſtill call them, as in relation to the dominion of Grace,) are capable of, and God had not a ſpecial Grace for it, he were not *the God of all Grace*: For than the miſery of theſe his Subjects of Free-grace, would be more extenſive, and larger than his Grace, which to be ſure ſhall never be ſaid of God, when God is ſaid to be Almighty, (which is by interpretation, *the God of all power*;) what's the import of that? That all matters of extremeſt difficulty, are poſſible to him; yea, *nothing too hard*, as *Jeremy* firſt, *Chap.* 32. 17, 27. And an Angel to the bleſſed Virgin afterwards, *Luke* 1. 37.

But you will ſay, God may be Almighty, and nothing is too hard for his power, when yet I may not be relieved; for God is ſaid to be *Omnipotent*, but not *Omnivolent*; and ſo he may be *the God of all Grace*, and yet I for ever be denied in my particular caſe. But I reply; when you ſhall ſay he is *the God of all Grace*, who is in himſelf alſo *the God of all Power*, put but all Grace unto all Power, and the reſult will be, that he hath a gracious will to put forth power; and put forth all his power; and it is at Graces diſpoſal: That he is the God of all Grace, makes him all-willing: And that he is the God of all Power, ſpeaks his ability to help according to his will, which Grace hath ingaged: Joyn, I ſay, but theſe together, according to that of the *Pſalmiſt*, *God hath ſpoken once, twice have I heard it, Power belongs to God: Alſo unto thee O Lord belongeth Mercy*, *Pſal.* 62. 11, 12. And thou that art a dependent upon, and Leig-ſubject of Free-grace, muſt needs be ſecure in all thy Temptations, for a gracious Iſſue: For if all Grace did not ſerve to help in all caſes that Grace ſerves for, Grace were not Grace: Joyn God of all pow-power, and God of all Grace, and what will not be done?

2. The ſecond thing; As he hath Grace for all needs, ſo he is a God of all Grace to give forth help as the need and occaſion ſhall require: For need is the time and ſeaſon for Grace to ſhew it ſelf, *Heb.* 4. 16. *Let us therefore come boldly unto the Throne of Grace, that we may obtain Mercy, and find Grace to help, in time of need.* And as *Solomon*, 1 Kings 8. 59. frames his Prayer, *That God would maintain the cauſe of his People* Iſrael *at all times, as the matter ſhall require:* This is full to my joyning the former, and this together; for he ſaith *at all times*, as well as in all *matters*: If God ſhould let ſlip any one due time and ſeaſon for help to any one need, he were not the God of all Grace. For it is one part, and a great part of being gracious, to relieve ones need, in time of greateſt need.

3. That God is a God of all Grace, in reſpect of diſpenſation, ſhews that God takes not this Title upon him, Potentially; that is, that he hath Grace in him which is able to help; But it ſpeaks that he is a God that, *de facto, in actu exercito* doth, and will manifeſt himſelf to be ſo, And that by Inſtances of all ſorts; he will actually give full proof of his Miniſtry, or Oeconomy of Grace: (That I may allude to that Speech of *Paul* to *Timothy*, 2 *Tim.* 4, 5.) That ſo at latter day, he may have the honour, not only of having been the God of all Grace Potentially, but the God of all Grace Actually, and in the performance of it: And this is ſeen in ſin, which is the worſt of all Temptations, and Miſeries: There is one Temptation, or ſin indeed that is excluded from this Grace; 1 *Cor.* 10. 13. *There hath no Temptation taken you, but ſuch as is Humane*; ſo in the Greek: The ſin againſt the Holy Ghoſt, is the De-

Book IV. vils ſin; a ſetled revenge againſt God; and ſo is diſtinguiſhed from all other ſins that are humane, or common to Men. As *Beza* upon 1 *John* 5. 16, 17, 18. hath obſerved: And the Apoſtle in giving that exception in that diſtinction, hath confirmed the general rule of all ſins elſe, that they are capable of pardon: And the place ſhews that all ſuch Humane Temptations may befall, and *de facto*, do befall ſome or other of the Elect. Chriſt expreſly ſaith of ſins, that *All manner of ſins ſhall be foregiven:* And then he adds that exception: And not ſins committed before calling only, but alſo after; for who ſhall limit it? And the reaſon of that ſpeech of Chriſt there, is the ſame that's here; that *God is the God of all Grace*; and therefore will ſhew all ſorts of Grace, in pardoning all ſorts of ſins. And as this holds true in pardoning Grace, ſo in ſupporting, and relieving Grace. Some will be apt to ſay, their Temptations have been ſuch, as never befell any that have been ſaved: Why truly as ſome perſons muſt be the chieſeſt of Sinners, and yet are in Heaven; ſo ſome muſt be miſerableſt for outward trials. I go further, if thou hadſt no inſtance of any that ever was under the like, and kneweſt no particular Promiſe, or Example for thy caſe; yet this one Manifeſto of Gods, that he is *the God of all Grace*, ſpeaks home to thy caſe fully, and ſufficiently: God ſaid but to *Paul*, *my Grace is ſufficient for thee*; and that was enough: If no Man or Angel could tell thee of any, yet this is in ſtead of all; that he is *the God of all Grace*; that would reach it.

III. I ſhall add Confirmations unto your Faith, to help you in the belief of this.

1. God, *who is the Fountain of all Grace*, hath given to all, and each Saint, all Graces, in their ſeveral degrees; yet all for the kind thats proper to make them Saints, to exerciſe towards himſelf and their Brethren; with command, to exerciſe them as opportunity and occaſion ſhall be offered: And draws forth in ſome one Saint or other all ſorts of Graces; though in ſome, one ſort of grace more, and other Graces in others: So as take the whole Body of them, we may call them *Saints of all Graces*, as to the exerciſes of all Graces amongſt them: Hence therefore it invincibly follows, that God, who is himſelf *the God of all Grace*, in his kind, and the *Father and Fountain of all Grace* that is in us, that he will be ſure to do, and perform this.

1. That he hath given each, and all ſorts of Graces to every Saint habitually, 2. *Pet.* 1. 3. informs; *He hath given us all things belonging to life, and godlineſs*: And 'tis ſpoken in imitation of God himſelf, of his Divine nature, That as he is the God of all Grace in his Nature, ſo we have all Grace in ours: And ſo it follows, Verſ. 4. *Being made partakers of the Divine Nature.*

2. He hath furniſht his Saints with all, and each Grace, to the end, that as occaſion is, they ſhould exerciſe, and put forth theſe Graces: And accordingly in the ſame Chap. *Verſ.* 5. He exhorts them to *add grace to grace*: And in 2 *Cor.* 8. 6 he exhorts *that as God had begun, ſo he would alſo finiſh in them the ſame Grace alſo*: He ſpeaks of a particular Grace of liberality, to the poor Saints; and means that they ſhould exerciſe that, and (by the ſame reaſon,) *every grace*, as occaſion, and a fit opportunitie, and juſt matter is offered to draw it out to others, as their need ſhall require.

3. Take the *whole Body of Saints*, and God doth give opportunity to draw forth every ſort of Grace among them, all ſorts of ways that Grace is extendible unto, from the loweſt ſort, to the higheſt: So there is no kind of Grace, no ſtrain, or vein of Grace, no diſpoſition of Grace, but God will give the experiment of the acting of it, in one Saint or other. Shall I give you an inſtance of one ſort of Gracious Diſpoſitions, and that of the higheſt ſort, which was put forth in one Saint, as an evidence not only of what Grace in any other might be raiſed up too; (for if any one had ſuch a high Elevation of his Grace, that none ever had; yet it being the acting of his Grace, the principle whereof is common to all, it will follow, that the ſame might be raiſed up in any other:) But alſo it is an evidence that any other Grace of lower ſort may be educed and acted in the Heart of ſome other; and in like manner every Grace in ſome one, or other, and that God will in ſuch a like manner cer-

certainly do it. The note, or ſtrain which I ſhall mention, being as the note *Ela* in Muſick; the higheſt that one Mans voice could reach to, it will readily be yielded, that all other degrees lower, may much more eaſily be reached by ſome, or other; and that they are, it will ſhew how farr the Divine Nature in us, that is, Love to God, will ſtretch and extend: Think with your ſelves, how high! Will it be ordinarily thought, and imagined, that to wiſh a Mans ſelf accurſed from Chriſt, ſhould ever have been found in the Heart of any Saint, which yet upon occaſion, and a fit ground preſented, hath been found in the Heart of one Saint, who yet profeſſed to Love Chriſt, and did Love Chriſt more than any other Saint we read of, to be accurſed from Chriſt, whoſe Injoyment he ſo long'd for, and ſo impetuouſly deſired to be diſſolved, *and to be with Chriſt*, and had been with him in the third Heavens; yet having before his Eyes, a meet occaſion, and opportunity, as he judg'd it, to put forth this act upon; God did draw it out of him, *Rom.* 1, 2, 3. The occaſion was the Glory of God (as he thought) in the Salvation of *Iſrael*, which would ariſe to God more than out of his own particular Salvation alone; in this juncture he wiſhed himſelf accurſed from Chriſt: And we may interpret his Heart in it by what was Chriſts, who was made a *Curſe for Man* that ſinned, which was his own fleſh; and in being made a curſe, was not ſeparated from acting Grace, and love to God; for his Grace towards God never wrought more than when on the Croſs; but it was a ſeparation from all preſent comfort: And thus it was in *Paul's* Heart, who was content to have all the comfort, he ſhould have had from Chriſt, debarred him for ever; but not the exerciſe of Grace; for this was of the higheſt: And that ſo he might for ever have glorified God in the higheſt manner; it being with the greateſt ſelf-denial that ever was. Chap. 2.

Now what do I inferr from hence, but 1. That there being ſo full and proper an occaſion, or ground for *Paul's* Grace to riſe up to this Elevation; and that God did draw it out accordingly; that therefore in like manner God will extract from out of the Hearts of the reſt of his Saints, (ſome or other,) all, and any other ſorts of graces, when the like meet Occaſions and Opportunities ſhall be, to draw them forth, to the end that he may give a full experiment of all grace in the exerciſes of them, upon All ſuch occaſions? The Second thing I inferr is, that on Gods part there can be in us no temptation, or need; no caſe ſo deſperate in any one that is called, but that there muſt be ſuppoſed that he hath in him a grace, and a Love to extend and apply it ſelf thereunto, and overcome it: Shall *Paul* riſe up in the way of the exerciſe of his grace, unto the higheſt ſtrain that is ſuppoſable, and exceed God in the exerciſe of the grace that is in him towards us? There is no caſe, but God can find in his Heart, a ſuitable grace for it; yea, he being *the God of all grace too*, if there were any caſe more extraordinary than other, he would greedily take the advantage thereof to chooſe, and not ſlip ſo great an opportunity of ſhewing his grace to the utmoſt, to ſuch a Soul; and then certainly for the glory of his grace will do it to all, or any other need, in ſome of his Saints, or other.

I might illuſtrate this by that which is the greateſt oppoſite unto grace in us, and that is ſelf-love in its raign and height: Do you know, or can you Imagine into what Shapes this *Proteus*, this Monſter, this Devil Self-love, will be turned into, as occaſions, and circumſtances, one is put into, may and do draw it forth in ſome or other; unto what heigths of wickedneſs, it may by occaſion, be broach'd forth into; what Infinite varieties of its workings there are of all ſorts? We may ſay, that every Mans Heart in this reſpect, is the ſeed of all ſin; and yet withal we may ſay, that every Mans Corruption is not drawn forth to all, and every ſort of evil: And yet likewiſe, that there is no ſort of ſin, or wickedneſs, or ſtrain of inordinate acting of ſelf-love, but hath been acted, and ſhewn it ſelf in ſome manner or other: So as take the whole Body of Mankind, and we may ſay, the Body of ſin among them hath had a compleatneſs, as a Body in the Community of them; And for this you may read the Scriptures: Look about you throughout the World, Stories of all Ages, and read your own Hearts; If God ſhould ſeal up to any Man, as he hath

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hath done to the Devils, that he will never be merciful unto them, even any Man that hath had the light of the Goſpel with any power upon his Heart, he would certainly flie in Gods face, fixt with an eternal revenge againſt him, as the Devils alſo do; and this is but the effect of ſelf-love, though the higheſt; which is all wickedneſs in the nature, in the principle of it, and diſpenſatorily, (if I may alluſively uſe this word, in this matter,) is all wickedneſs in the exerciſe of it, in the Body of Mankind. And certainly ſelf-love cannot be drawn out to more varieties of ſinfulneſs, and higher Actings of it, than the Divine Nature may be in the Saints, in contrary diſpoſitions of Ingenuity to God: And therefore, as all Sins, ſo all graces have acted in ſome Saints or other towards God, and their Brethren Saints; even ſo as to die for one another, (as *John* ſpeaks,) as the opportunity hath been. God will be as ſure to give the experiments of the workings of graces of all ſorts as well as ſins; and though not in the parallel perfection for degrees, yet for kinds.

Now parallel to theſe things, bring your ſins, and temptations, all ye Saints, before the God of all grace: Will grace in us, and will ſin in us, ſtretch to all ſorts of the actings of each ſuppoſable, and ſhall not Gods grace, who hath the title of *the God of all grace*? He is ſaid to be *the god of all grace*; and his grace being the pattern of all ours, and infinitely exceeding it, then how much more ſhall he do the like, by the exerting of his grace upon all occaſions of it, in all caſes, yea the worſt? Doth God declare himſelf in this manner to be *the God of all Grace*, in the high Divine principles thereof, and ſhall he not to thoſe to whom he hath ſaid I *will be gracious*, put it forth upon all occaſions, which are his opportunities to glorifie his grace by?

Conſider, Secondly, How that not only our Graces will thus extend, and may be thus acted, as hath been ſaid, but further, himſelf Commands us poor Creatures, who have yet but little grace in us, (narrow Veſſels are we in this reſpect) yet to *abound in every grace*, 2 *Cor.* 8. 7. *Therefore* (*as ye abound in every thing; in faith, and utterance, and knowledge, and in all diligence, and in your love to us; ſee that ye abound in this grace alſo.* Obſerve how 'tis ſpoken concerning the relieving of the neceſſities of others, in their wants; concerning which he gives this particular Command, *See that ye abound, as in every thing, ſo in this grace alſo*: And however poor Creatures fall ſhort in the performance of theſe Commands, yet the ſcope and intent of God's Command is and there is that in our grace which might be wrought up to it, that it ſhould be drawn out as any occaſion and opportunity is offered to exerciſe it: Nor is there any way ſuppoſeable, for ſo I ſtate it, wherein to ſhew forth any grace, of any kind but the intent of the Command reacheth it: And do you think that God himſelf, that commands this of us, and that profeſſeth this ſtile of himſelf, that he is *the God of all grace*, in order to the relieving of our wants, whom he hath taken care of; do you think he will not abundantly ſupply you? As in the ſeventh *verſe* of this *Chapter* in *Peter* the Apoſtle had aforehand aſſured us; for in that he ſaith, he declares himſelf to be *the God of all grace* to his called ones, it doth not only ſhew what he is in himſelf, but it intimates, and inſinuates a Promiſe of ſhewing himſelf *the God of all grace* to them: And if in theſe his Commands he doth bind, and oblige us unto Obedience, then ſurely he himſelf obligeth himſelf by his Promiſes to perform them: The very ſame thing that he commands us towards others, the ſame he will himſelf certainly fulfil. Alas! we are Creatures ungracious, and have no grace but what he puts into us: And ſhall God, that is the Fountain and Original of all Grace, that requires this of us, not execute it himſelf? Certainly yes: God ſaith, as it were himſelf, I am a holy God, true, juſt, faithful, (as was ſaid to us before) I abound in all theſe, and in every Perfection elſe; Shall I not abound in this Grace alſo, to relieve the ſpiritual needs of my poor Children, that have declared my ſelf to be a *God of all grace*? What doth the Apoſtle *John* ſay, 1 *John* 3. 17. *Whoſo hath this worlds goods, and ſeeth his brother need, and ſhutteth up his bowels of Compaſſion from him; how dwelleth the love of God in him?* If God ſpeak thus to us concerning a Brother, to us, I ſay, that love but in part, and O how little! yea, and in the *verſe* before, he commands us, if the caſe ſo calls for it, and require it of us, *to lay down our lives for the bre-*

brethren: And ſhall not that God, of whom the ſame Apoſtle *John* ſaith, that *He is love it ſelf*, Chap. 4. 16. *God is love*; that is, He is all love towards his own Children; for that is the meaning of it there: And of whom he alſo ſaith immediately, afore the aforecited Speech, in the fixteenth *verſe* of the third *Chapter*, *Hereby perceive we the love of God, becauſe he laid down his life for us*; and thereupon he obliges us, and *we ought to lay down our lives for the Brethren:* Shall not he, I ſay, if he ſeeth a Son of his in pure need of ſpiritual grace, and deliverance out of Temptation, ſhall not he draw out his bowels towards him? Or elſe it would be ſaid, How doth this Love, this All-grace, by which the Apoſtle *Peter* here ſets him forth; how doth it dwell in him, the Fountain of all Grace and Love? And he perſwades and obligeth us to lay down our lives for, and relieve our Brethrens needs, becauſe he hath profeſſed to love us ſo, as to *lay down his life for us.* Chap. 2.

Now to Apply this: Suppoſe that Chriſt himſelf were alive, or that any were alive that were commiſſionated by him to *heal all manner of Diſeaſes*, as the Apoſtles were, *Matth.* 10. 1. would any of you that had (I'le make the ſuppoſition) the worſt Diſeaſe that ever any man had, yea, that you had never heard of to have been ſince the World began; wouldſt thou refuſe to make trial, whether he would, or could heal thee, or no? Now God hath ſet up his Bills, as I may ſay, upon every poſt, proclaiming himſelf to be *the God of all grace*, the God that *healeth* thee, *Exod.* 15. 26. and elſewhere hath applyed it unto Souls, *That healeth all thy diſeaſes, and forgives all thy ſins*, Pſal. 103. *That healeth thy backſlidings*, Hoſ. 14. 4. and often backſliding is the moſt deſperate caſe of all other; yet *the God of all grace* hath undertaken to heal them. And as bad a caſe as a Saint is capable of after Calling, is that in *Iſa.* 57. 17. *For the iniquity of his covetouſneſs was I wroth, and ſmote him; I hid me, and was wroth; and he went on frowardly in the way of his heart.* He did not only fall into interrupted or intermitted Acts of backſliding, but he went on, as in a courſe for a while, *in the way of his heart*, and that *frowardly*: Well, but what ſaith the God of all grace to this? *I have ſeen his ways, and will heal him*, verſe 18. And *Hoſea* gives this his reaſon of it, even becauſe *he is a God of grace*, verſe 2. and loves freely, *verſe* 4. *I will heal their backſliding, and I will love them freely*; that's the reaſon of it: *And receive us graciouſly*, ſay they accordingly, *verſe* 2. when they return to him; *ſo will we render the calves of our lips.* The Love that is in the heart of God, will in the end cauſe him to turn all Anger, towards them, away: *For mine anger is turned away from him*, as it follows in the ſame, *verſe* 4. *And I will be* (anew) *as the dew unto* Iſrael, *and he ſhall grow as the Lilly*, and ſo forth; *Who is wiſe, and he ſhall underſtand theſe things; prudent, and he ſhall know them: For the ways of the Lord are right, and the juſt ſhall walk in them*; though they may often fall in their way: *but the tranſgreſſors*, that were never ſavingly called, *ſhall fall*, if they perſiſt, *therein.* It is the Concluſion of that *Chapter* and Prophecy, and ſerves to prove this other place in *Peter*, That God is the *God of all grace* in diſpenſing ſupplies anſwerable to the needs, diſtreſſes, temptations, and ſins of his Elect Children.

III. He is *a God of all grace eſſentially*; or in reſpect that in his Nature he hath *infinite riches of grace*, which is the Root and Fountain of theſe his deſigns, to maintain and make good this his All-Diſpenſatory of Grace: *He is the God of all grace*; that is, he is an *All-gracious God* in himſelf, even as well as that he is ſaid to be a God *Almighty*, which is an eſſential Attribute. He ſays not, that *God is all grace*, for he is juſt alſo: As when 'tis ſaid he is *Almighty*, it imports not that he hath no Attribute elſe: But he ſays, he is a God of *All Grace*; that is, that no Perfection that ſhould make him eſſentially gracious, is wanting in him: He is an All-gracious God, and ſo in his Nature: There is a Sea of Grace in him, to feed all the Streams that his *purpoſes* or *diſpenſations* of Grace are to iſſue forth: And ſo our Conſolation from hence is, That all the Grace that is the Nature of God, is in this Promiſe, of his being a God of all Grace to his Children, declared to be engaged to afford ſupplies unto his poor People, even to the utmoſt expendings and layings forth of thoſe

riches

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riches upon them, as their need ſhall require: And further, that in all his *diſpenſations of Grace*, he will ſhew himſelf gracious as *God*, and to be a great God of Grace; that is, he will be gracious ſuitably, and at the rate of the greatneſs of his being God, or of ſo great a God: This *David* (the greateſt Subject, and Favourite, and Adorer of this Grace, that we find in the Old Teſtament) was apprehenſive of, and it took his Heart and Faith, 1 *Cor.* 17. 19. *According to thine own heart haſt thou doue this:* And it follows, *O Lord! there is none like thee; none beſides thee:* that is, Thou art a God of Grace; (For it was a point of Grace, and of high Grace he there ſpeaks it of) and ſheweſt thy ſelf ſo to be; for he ſpeaks it of his Covenant of Grace with him in Chriſt, then newly declared to him. And *verſe* 18, he ſays, *What can* David *ſay more*? As if he had ſaid, The favour, the thing it ſelf is too great for me, that I can ſay nothing to it: But if God will have it to be, even as *Paul*: *What ſhall we ſay to theſe things*? *If God be for us*, &c. ſo *David* here; He ſpeaks as an aſtoniſht man that could ſay no more: The greatneſs of the thing made him ſilent; but he conſidered that God had done it out of his Greatneſs, as God: Thus if *he pardons*, he pardons after the rate and manner of *a great God:* He will *abundantly pardon; not according to your thoughts*, (ſaith he) *but my thoughts:* Iſai. 55. 8. *As the Heavens are higher than the Earth, ſo are my thoughts* in pardoning: (For 'tis of pardoning abundantly that he utters this, *verſe* 7.) for this ſets his Children a wondring at him; *Who is a God like our God? pardoning*, &c. *Micah.* 7, 8. Yet withal there obſerve, how his pardoning mercies in the exertings, and diſpenſings of them, are limited to the remnant of his inheritance; Free-grace's Subjects, as I call them.

And as it is thus in pardoning, ſo in all other exertings of pure grace, what ever they be, towards the remnant of his inheritance: He doth them all, as a great God. Thus *David*, 2 *Sam.* 7. ſpeaks of the advancement of himſelf and his Houſe to the Kingdom; which ended in the promiſe of Chriſt: Which in *Verſ.* 18, 19. he ſpreads afore the Lord, *Then went King* David *In, and ſat before the Lord; and he ſaid, who am I, O Lord God? and what is my Houſe, that thou haſt brought me hitherto? And this was yet a ſmall thing in thy ſight, O Lord God! But thou haſt ſpoken alſo of thy ſervants houſe, for a great while to come; and is this the manner of Man, O Lord God?* The latter clauſe that I take hold of, is, *is this the manner of Man, O Lord God? The Law of Men*, as in the original, the intendment of which is, to diſcriminate Gods manner of dealings (in point of Grace) from Mans: And Grace being the ſoveraign in God, enacteth its Laws as well as Men-Soveraigns uſe to do: And with God, the purpoſes of his Grace to ſave his Children, are *ſuprema lex*, of all other with him; and all his wonted decrees of Grace, are made according to his Divine Greatneſs, or as God; and are infinitely differing from, and ſuperiour to thoſe of Men, though never ſo gracious: The height of our comfort, (which is the reſult of this paſſage of *David's*) lies in this; That in all his diſpenſations of grace, he is gracious as God, and as becomes the great God to be, and whom he takes on him to be, *a God of all grace*; and therein to act, and do for them, and to ſhew himſelf in ſuch a manner and meaſure, to be a God of all grace, as is worthy of ſo great a God in himſelf, and that he may be owned as ſuch a God; And how farr this will reach, never yet entred into the Heart of Man.

Now for me to ſet forth the infinite Ocean of the Mercy and grace of his Divine Nature, is not, ſhall not be the main part of this Diſcourſe: But how this may miniſter ſupport to us, comming in the rear to all the former; and how all the grace that is in God, is engaged to ſuccour us againſt Temptations; and that it will extend it ſelf to the utmoſt, to carry us through them; this I ſhall inſiſt on a little.

It is obſervable, to the end to ſhew, how this of the graciouſneſs of his Nature, is that which engageth it ſelf to make good the two forgone Aſſertions, about his Purpoſes and Diſpenſations; that then when God uttered that great Charter of Grace, *I will be Gracious to whom I will be Gracious*; (And that is the ſum of his decrees, or purpoſing Grace we have been ſpeaking of,)

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He prefaceth this unto it, *I will cauſe All my goodneſs to paſs before Thee*: That is, All the goodneſs that is in my ſelf and nature; *And I will proclaim the name of the Lord afore Thee*: that is, all that whereby my Nature, as to the point of Grace and Mercy, is to be made known to men: Then, and after that, come in, [*I will be Gracious to whom I will be gracious*:] The reſolve of which two Paſſages, thus joyned together, is, That on *whom* God's Heart and Will, (which directs his Grace to the Perſons whom, and how,) is ſet to be gracious by Election, (which is called *the good pleaſuure of his will*, or the *gracious purpoſe of his will*,) there he intereſteth *all the Goodneſs of his Nature*; and it remains ingaged for their good. And to make demonſtration of this, he therefore cauſed the whole train of his goodneſs to *paſs afore Moſes*, to let him ſee, and to hearten him by ſeeing of it, how great a Strength, Magazine, and Treaſure of Power in Goodneſs, was ſtored up in him, to maintain that reſolution of his Will, when he ſaid, [*I will be gracious to whom I will be gracious*:] And to make good that ſpeech, further obſerve, That whereas at firſt God had there begun to declare his Grace, but particularly and perſonally unto Moſes his perſon, *Thou haſt found Grace in my ſight*; *Verſ.* 12, 13, 16, 17 of *Exod.* 33. Yet afore he did *proclaim* openly and publickly, all that his Goodneſs thereafter ſpecified, *Chap.* 34. or cauſed it to paſs afore *Moſes*, he, before it, declared this the Common Intereſts of all his Elect to be the ſame that *Moſeſs* was, in that matter of Grace ſo proclaimed; *The Lord, the Lord gracious, &c.* declared firſt, I ſay, in that clauſe, *I will be mercifull, to whom I will, &c.* thereby ſhewing, that what was ſaid and done to *Moſes* herein, concerned the Bulk and whole Body of the Election; that they all, (being called) might view and take comfort in that Proclamation of all his goodneſs in that Proclamation, *Chap.* 34. 5, 6, 7, *And the Lord deſcended in the Cloud, and ſtood with him there, and proclaimed the Name of the Lord: And the Lord paſſed before him and proclaimed, The Lord, The Lord God, mercifull and gracious, long-ſuffering and abundant in goodneſs and truth: Keeping mercy for thouſands, forgiving iniquity, and tranſgreſſion, and ſin; and that will by no means clear the guilty: Viſiting the iniquity of the Fathers upon the Childeren, and upon the Childrens Children, unto the third and forth generation*: Juſt as in *Rom.* 8. *verſ. ult: ordine inverſo* (though in an inverted method) you find the unſeparableneſs of God's Love to the whole lump, *Verſ.* 35, 36, 37. loudly proclaimed in the ſingle Name of *Paul*, *Verſ.* 38, 39. *for I am perſwaded that neither death, nor life, nor Angels, nor principalities, nor powers, nor things to come; Nor height, nor depth, nor any other creature, ſhall be able to ſeparate us from the Love of God, which is in Chriſt Jeſus our Lord*: The juſt Inference from both which Inſtances is, That what God in point of Grace is to one, that He is to all of his Elect; and what He is to all (as to their intereſt in Grace,) that he is to every perſon of them: yea, and withal, That that his Proclamation there to *Moſes*, is to ſhew, that he is Gracious as He is the great God; (which is that I have been a ſaying all this while:) for in the forepart of that Proclamation he firſt ſtiles himſelf, and that three times; 1. *The Lord*; 2. *The Lord*; 3. *God*; to ſhew that he is Gracious as God, as the Great God: And that Grace and mercy are inherent in his Divine nature, and his being; and alſo to ſhew, that all in him as God, is turned into Grace and Mercy towards thoſe he will be Gracious unto: As when the Apoſtle ſays, *God is Love*, all Love; So then, you have all the eſſential Grace in God, which is rooted in his being God, the whole of the goodneſs that is in God, and that turn'd into Grace, to back and uphold your faith: And what ingagements greater can your Souls deſire?

Chap. 2.

Condſier then, thou Called ſoul; called with a holy Calling, (I ſpeak as to this point only now to ſuch) that *through* that little chink, or narrow paſſage from death to life, thy Effectuall calling, wich was thy firſt enterance into thy Eternity, thou maiſt (as through a ſmall Cranny we uſe to view the Sun;) firſt contemplate that *purpoſing Grace* of Gods Will ſet on thee; (for by Calling, Election is made ſure;) And then again, through that being thus fixt on thee, thou maiſt behold an Infinite boundleſs Ocean of Grace, and Love, beyond

Book IV. that of his Will, and Purpoſes, which is in his Divine nature, and maiſt *draw* into thy Soul to fill it: Enlarge (and a little of God ſoon fills us) All and the whole thereof, for thy comfort and ſupport, *haurire Dietatem* (as he ſaid). *Calling* will bring thee to *Election*: And therein if by thy *calling*, with the ſpirit of God ſhedding abroad his Love into thy Heart, thou findeſt *God knows thee by Name*, (as he ſaid to *Moſes*; And Chriſt *knows his ſheep by Name, and is known of His*;) thou wilt further find this little word, or ſentence of God, *I will be gracious, to whom I will be gracious*, will be as a Sluce ſet open, and all the Grace and Mercy in Gods Nature will through it flow in upon thee as thine, for thy Heart to Swim in the abundant Conſolation of.

May I take the boldneſs for an improvement of this Head, to make a Suppoſition; (which yet is not truly to be made on Gods part, but which in caſe thy unbelief ſhould make; and how wicked ſuppoſals that Forge will make, and bring out, we find too much by experience;) we will therefore make it, and give thee a ſupport beyond it, drawn from this Topick Head; The Engagement of the Grace of God in the Divine Nature, where Calling and Election have once for ever fixt themſelves: The ſuppoſition which thy unbelief might make, is this; That thou feareſt, leſt God in his purpoſes of Grace, had been too narrow, as to thy particular Allotment: And thou ſhouldeſt imagine they may have been too ſcant, and faln ſhort through thy too prodigal expenſiveneſs in ſinnings, or remiſs neglects *of ſo great Salvation* ſince thy Calling; So as they ſhould not have been large enough to ſerve thy turn as to the diſcharge of what thoſe infinite arrears ariſe unto, beyond that particular portion of Mercy, his Will made at firſt, and *allotted* thee; (I alluding to that of the *Prodigal* his portion:) but that thou hadſt ſin'd beyond the extent of purpoſing Grace. As if God had not ſet apart Grace and Mercy enough in thoſe his Legacies and bequeathments, in his Decreeing, or Purpoſing Will; and that it had not Clauſes ſo full, and large enough, nor proviſo's for number, or variety ſufficient, that may reach all thy Caſes, and Aggravations of ſinnings: And ſo out of the dreadful view of theſe, or ſuch like vain Imaginations, thy Faith and Spirits ſink, and deſpond.

Though this would be in thee, or any, a moſt wicked ſuppoſition, and derogatory to the foreknowledge of God, who knew all thy thoughts aforehand, and what thy ſins would be; Yet if thou wouldeſt but further ſuppoſe, and believe, that He hath bound over All, and the whole of thoſe vaſt, and boundleſs, unſearcheable *mines of Grace*, that are in *His Nature*, to afford wherewith to diſcharge his called and choſen ones of ſinnings, though never ſo grievous; and that his purpoſing had kept them from ſo falling, as is utterly incompatible with Grace: Certainly this engagement of the Grace in his Nature, may beyond the former, enſure thee againſt all ſuch fears and ſuppoſitions: For to be ſure this Grace can afford Aſſets, and ſufficient enough to relieve againſt all; againſt whatſoever hath faln out, or ſhall fall out, to forgive what is paſt, and to prevent for the future what threatneth to deſtroy thee, as thou Judgeſt.

Uſe 1. You call Uſes Applications; I will give you one properly ſo called, which preſſeth you to ſeek to apply all this to your ſelves. That God is a God *of all Grace*, is as I have handled it but a *general* to, and among all Saints. But the Query may be, what may *I*, or *You*, or any particular Saint apply to our ſelves of all this? You find an Example of the Application I intend, made to your hands by *David*, it is in *Pſal.* 57. 10. *The God my of mercy ſhall prevent me.* God *the God of all Grace*, that is the *Doctrine*; but *The God of mercy* ſays *David*; And again, *Verſ. laſt, He is the God of my Mercy*, That's the *Application.* And this uſage of Speech is no where elſe in Scripture. *The God of all Grace*, ſays *Peter, to the Brotherhood*, But *The God of my mercy* ſays *David* for himſelf. The greateſt Application you can make of any thing, is to be able to ſay, *This is mine.* All the ſtirs in the World, are about *Meum* and *Tuum*, *Mine* and *Thine*: As *Luther* ſaid, There is more force in Pronouns, *Meum* and *Tuum*, than in any words. If a man be abſolute to ſay, The Grace *of God is mine*, it is no matter what elſe thou canſt ſay is thine, if thou canſt ſay, *the God of my mercy.*

mercy. I will give you what ſenſes either are, or may be put upon that paſſage to comfort you in this way of *application.* And they are reduced unto thoſe Three Heads, which in the Doctrinal part I have gone upon, of *Grace in Gods Diſpenſations*, of the *Grace in his Purpoſes*, and of the *Grace in his Nature.* Chap. 2.

1. The firſt ſenſe may be, Take mercy as it ſignifies the mercies given from or beſtowed by God, diſpenſatorily. Thou mayſt ſay to this God, *He is the God of all the mercies, that any way belong to me, or that I ever have need of*; Begin we there. Brethren, it is a wonderful condeſcention, that God ſhould make this an Attribute of Himſelf, *I am the God of the mercy of every particular Saint of mine:* That as he is thy God, the God of thee perſonally, ſo alſo of thy Mercies, it notes out that He hath taken this on him as an Office.

When any one takes a Title upon him of a particular thing, it argues his undertaking the charge thereof, and that he puts himſelf under a truſt, and enters into the Bond of Faithfulneſs to perform it, as to ſay, One is a Guardian of a Child, or Steward of ones Houſe, it betokens an Office, a truſt, and engageth to faithfulneſs: For the great God to ſay, I am *Deus tibi à miſericordiis*, I am the *God of all thy Mercies*, it imports a devoting himſelf to take care of all the mercies that ſhall any way concern thee. And when God takes a title upon him, it becomes his Name, and God will not take *his own Name in vain*; to be ſure He will perform his truſt. That's one ſenſe, and it is a comfortable one.

2. The ſecond is this, That every Saint hath in purpoſing grace a ſet and ſufficient portion for him of grace and mercy ſet apart and allotted to him, which he may call *his mercy*, [*My Mercy*]. Suppoſe thou ſhouldſt not need all the mercy that is in Gods nature for thine own particular, yet be ſure God in his Decrees, hath ſet apart a portion big enough for thee, and that is *Thy Mercy*, a portion ſo large, that it ſhall never be exhauſted either by thy ſins or miſeries, which is Gods meaning to the Apoſtle, 2 *Cor.* 12. *My Grace is ſufficient for thee*; And *Pauls* meaning in that ſpeech of his, *Phil.* 3. [*THAT*] *for which I was apprehended by Chriſt*, *THAT* is, *THAT* which was allotted me by God for Chriſt to give forth to me, it was his portion; there is a Phraſe carries it to this ſenſe in *Pſal.* 59. 10. *The God of my mercy ſhall* or *doth prevent me*, or *hath* prevented me.

1. If we read it, *He hath prevented me*, the meaning is, there is no kind of need I can have, *but the God of my mercy hath prevented me in his purpoſes from Eternity*; As a careful Father, he lays up plaiſters ready ſpread againſt the time, knowing that his Children will cut their fingers. In the Text it is ſaid, *God careth for you*; *care* is that which forecaſts what will fall out, and orders what may prevent it. He hath made proviſion beforehand by his mercy for whatever I ſhall need of any kind, and in that reſpect, *He is the God of my mercy.* That's the firſt.

Or, 2ly. He *ſhall* or doth prevent me, I am in a diſtreſs and I pray, and God oftentimes *prevents* me, and my Prayer. He comes in the Nick, in due time, as if he had laid in wait. I can no ſooner pray, yea, often before I pray, he doth the thing for me: Why? for *he is the God of my mercy*, He prevents me. In the confidence of which, *Verſ.* 8. ſays he, *God ſhall laugh at them*, ſpeaking of his Enemies deliverance from them, was the mercy he ſpeaks of. If one ſtood on the top of a Watch-Tower that belongs to a City (as in *Holland* they are wont) and ſaw an Army coming againſt that Town, and withal ſaw a ſtronger army (as *Eliſha* did) that would certainly prevent them, he would in that caſe certainly laugh all the while to ſee what a ſtir the one kept, and what a do they made, and all in vain, and in the like confidence hereof *David* concludes, *he is the God of my defence, the God of my mercy*; For he hath prepared a defence for every aſſault of the enemy; And the ſame holds true of ſpiritual enemies.

3. You may interpret it of the *Mercy in the nature of God*, and in that ſenſe you may ſay *all the mercies* that are *in God* are *my mercies*, carry it home with thee. In this ſame Pſalm, you find him ſaying, *I will ſing aloud*

Book IV. *OF THY MERCY, verſ.* 16. he calls it God's Mercy; and yet *verſeult. The God of my Mercy:* The meaning is, that all the *mercy of God* is *my mercy*, I can lay claim to it as need is. And the reaſon of it is pregnant; for, Is God our God? If ſo, then all the mercies in God, upon the ſame account, are our mercies; yea, it was mercy in him that moved him to become our God at firſt, and that made him make himſelf over to us: So that, if thou canſt ſay, (poor Soul) *The God of my mercy*, this doth contract the whole of God's being, and all the grace in him to thy ſelf. *Art thou called?* Do but lay thy eye through that little hole of Vocation, as through a *Perſpective*; that is, through this Conſideration, I am one whom God hath called with a Holy Calling, and ſaved; and ſo thou maiſt draw in all of God through that little hole; even all the grace in God's Nature hath an inlet through that Sluce, and comes in upon thee, and thy Faith may take it in this one expreſſion, *I will be gracious to whom I will be gracious*, ſets open (as I ſaid) the Flood-gates of all in the Nature of God, to a poor Soul, to whom God hath been gracious in calling him. Shall I ſpeak a very big word to you, and ſo end? You heard, God is the *God of all grace* to *the Brotherhood:* I tell thee, if any one Soul had all the needs that all the Brotherhood have, if nothing would ſerve his turn, but all the grace of God that he hath for the whole, yea in the whole of himſelf, he would lay it out for thee. The Lord help us to conſider theſe things, for they are true. Poor Soul, thou uſeſt to ſay, *This or that is my ſin*, and it is ſo; a grievous ſin perhaps, and I am prone to it: And again, *this is my miſery*, but withal, I beſeech thee to conſider, that *God is the God of thy mercy*, and that all the mercy in God, upon occaſion, and for a need, is thine, and all upon as good a title as that ſin is thine: For the free *donation* of God, and of his Will, is as good a *title* as the inheritance of ſin in thee.

Uſe 2. You have heard *what God is* in his Grace: Shall I invite you to the latter part of an Intercourſe, which as great a Subject, yea indeed a Favourite of Free-grace, as ever any, had with God, when his Soul was fill'd and flush'd with the apprehenſion of God's Free-grace towards him, when he hung as a little Globe of glaſs in the Sun, as full of glory, ſhining through and through him, as he could take in or hold? Shall I bring you where you may liſten to, and over-hear at what a rate ſuch a Soul talks and ſpeaks to God, when he is in ſuch a frame? You find it in 2 *Sam.* 7. 8. to the 23d. David *ſate before the Lord, and he ſaid, Who am I, O Lord God! and what is my houſe, that thou haſt brought me hitherto? And this was yet a ſmall thing in thy ſight, O Lord God, but thou haſt ſpoken alſo of thy Servants houſe for a great while to come, and is this the manner of man, O Lord God? And what can* David *ſay more unto thee? for thou Lord knoweſt thy ſervant; for thy word ſake, and according to thine own heart haſt thou done all theſe great things to make thy ſervant know them; wherefore thou art great, O Lord God, for there is none like thee, neither is there any God beſide thee, according to all that we have heard with our ears.*

God had firſt begun with him, and had thereby ſet his Soul thus on fire: God had ſaid his ſay by *Nathan*; which that Concluſion unto what had foregone in *verſe* 17. *According to all thoſe words, and this Viſion, ſo did* Nathan *ſpeak to* David *from God*, ſhews. It would be too long to enlarge on the forepart of this viſit made by God, in that of the foregoing Chapters; only this I will ſay, There was never any Favourite ſo courted and careſſed by any great King, as *David* had been by God before this. The occaſion God took to expreſs what he did to him was, There came into the heart of *David* a motion to build God an Houſe, and it was Free-grace from God that put that into *David*'s Heart too. For God doth but pump, (if I may ſo ſay) 'tis but as putting in water to draw out more, he puts in Grace, and we return it; and God took this kindly: *Verſ.* 2. *David* had ſaid, *I dwell in an houſe of Cedar, but the Ark of God dwelleth within Curtains.* So he would build God an houſe; God took this kindly, for God takes advantage to expreſs his love to us. *David* had ſpoken this as to day, God took it ſo kindly, and his heart was ſo full of it, that that *very night*, as you read *verſ.* 4. he ſays to *Nathan, Go and tell my*

ſervant

ſervant David, &c. he would not defer one moment Anſwer. The grace of God is often ſeen in ſwift returns, and anſwers to our Prayers; and the Meſſage is all of Grace. God pours out his heart upon him, from *verſ.* 8. to 18. And let me only add this, That in all this Meſſage of Gods about building, to *David*, an Houſe, and about his Son, *David* eyed Chriſt, and underſtood it ſo; for *Hebr.* 1. 5. what God ſays here of *David's Solomon*, *I will be to him a Father, and he ſhall be to me a Son*, refers unto the 14*th verſe* of this very *Chapter*, and yet is there plainly applied to Chriſt, and that *David* underſtood it ſo, that of *Peter* warrants, *Acts* 2. 30. David *being a Prophet, and knowing that God had ſworn with an Oath to him, that of the fruit of his loins, according to the fleſh, he would raiſe up Chriſt to ſit on his Throne*, &c. Therefore he eyed Chriſt, and his eternal Salvation in him, as *Abraham* did in *Iſaac*, and ſaw Chriſt's day: And *verſe* 21. of this *Chapter* inſinuates this; *For thy words ſake*, ſays he, (that is, for thy Chriſt's ſake) *and according to thine own heart haſt thou done this.* Nay, there had been no former word delivered unto *David* about this, which he ſhould here refer to, therefore that *word* is Chriſt, ὁ λόγος, like that of *Daniel*, Chap. 9. *For the Lord's ſake.* Chap. 2

What God is to us in point of grace, is not my buſineſs now, the Doctrine hath cleared that enough. It is the *after-part*, *David's* reception and *entertainment* of all this from God, and how his heart took it, that I would make you to over-hear, and work an impreſſion of upon you anſwerable thereto. Thus is it will concern you for a pattern and example to you, and will ſerve as a proper Uſe of this Doctrine.

Now then, thou that profeſſeſt thy ſelf a Subject of Free-grace, come and ſit down a little with *David*, for as, *Verſ.* 18. *David ſat down* when he uttered this, and let his Meditation be thine; what *David* ſays of his Houſe and Kingdom, apply thou to thy Soul, for that was chiefly in *David's* Eye: *My houſe* indeed is *not ſo*, as I had hoped (ſays he) *but thus is my* (perſonal) *Salvation*; 2 *Sam.* 23. *yet God hath made with me an everlaſting Covenant, ordered in all things and ſure, for this is all my Salvation and all my deſire.* 'Tis true, thou haſt no Meſſias to come out of thy Loins, as *David* had; thou haſt no earthly Kingdom to be advanced to; but thou haſt greater things; though thou haſt not Chriſt to come out of thy Loins, yet thou haſt Chriſt to dwell in thy Heart, and that is more; *Chriſt to be formed in thee*, as the Apoſtle ſays in the *Galatians*; and thou art more intimately one with him, than if thou hadſt been his Forefather, yea his Mother, or hadſt had him in thy womb; for that alone is but an outward priviledge of the *Fleſh*, as *Rom.* 9. yea, and as Chriſt ſpeaks it of his Mother and Brethren: And though thou haſt not an earthly Kingdom, yet thou art intereſſed in the true *Kingdom of David*, as that of glory is called, *Luke* 1. 32. *The Lord God ſhall give unto him the Throne of his Father* David &c. And what *David* here ſpeaks of his Houſe, *Verſ.* 19. as *for a long time to come*, thou mayſt apply to Heaven, *thou haſt a Houſe, not made with Hands, eternal in the Heavens*; 2 *Cor* 5. 1. And (as I ſaid) the truth is, *David* is fain (as for his own perſon) to betake himſelf to this at laſt. Now this premiſed, I will go over *David's* ſpeech, and do thou in ſuch a way apply it to thy ſelf all along.

1. Says he, *what is my Houſe*, that *thou haſt brought me hitherto*? Alas had God ſaid; *Thou wert a Shepherd*, Verſ. 8. *I took thee from the Sheep-cote; from following the Sheep, to be Ruler over my People, over* Iſrael, *and have made thee a great name, like unto the great Men that are on the Earth.*

Now, what in lieu of this canſt thou ſay? *I was dead in ſins and treſpaſſes, an Aſſyrian ready to periſh. By grace thou art ſaved*, and *he hath cauſed thee to ſit in Heavenly places with Chriſt Jeſus.* To *David* God only ſaid, *I have made thee like unto the great Men that are but in the earth*; but he hath made thee a greater name, *like unto the name of thoſe that* ſit with Jeſus Chriſt *in Heaven.* The Lord called and converted thee, when thou waſt *in thy Blood* and filth, and *caſt out to the loathing of thy perſon*; and *he ſaid unto thee, live*; and he called thee the firſt moment of thy being called *into eternal glory*, into as perfect right of it, as ever thou ſhalt have when thou ſhalt have been millions

Book IV

ons of years in Heaven, and God hath hitherto kept thee, and thou maist say as *David* did here, *Lord thou hast brought me hitherto*: How many temptations hast thou had to sin? How many reducements and deliverances? And the more thy Temptations have been, the more of his Power has been expended in keeping thee. Thou hast been like a Ship at Anchor, held by a straw, as to thine own sense, and yet held. Thou hast reason to thank God thou hast been brought hitherto, that thou hast escaped so well, and hast had so good Quarter in the World: Thou hast escaped many sins and scandals, thou mightest have fain into, but God kept thee: This the first.

Then Secondly, *David* being overpowred with Free-grace in his Soul, said *WHO AM I, O LORD*? Do thou also put these two together, *Who am I, O thou great God!* Set that dust of the Balance (*I*) a Creature, and (*I*) a Sinner, with the great God, *the high and lofty One that inhabitest Eternity*, and humble thy self to the dust in the sense of thy nothingness and baseness.

Then thirdly, take the next words of *David*, *and this was yet a small thing in thy sight, O Lord God, but thou hast spoken also of thy servants house for a great while to come*; and *is this the manner of Man, O Lord God!* (the word is, *is this the Law of Man?*) His purpose in that phrase is (as the opposition shews) to set in comparison the *wont*, the *Law*, the *usage* of Gods Free-grace, with the *manner* or *Law* of Mens kindnesses, so to aggrandise it. God comes with some one, and that so great a kindness, that shall make a Man think, and justly, what can be more? And yet before he hath done with him, he will make that but a small thing in comparison with others. Free-grace, after calling, loves to exceed it self, outdo it self in what it hath done. God will still do as Christ said to *Nathaniel*, *Dost thou wonder at this? Thou shalt see greater things than these, thou shalt see the Heaven opened*, *Joh.* 1. *ult.* I shall give you some instances.

1. Look to thy first calling; wer't thou called with seeing thy sin? And was thy Heart changed then, and sanctified withal, and didst thou find the Image of God spick and span new in thee? Thou thoughtst this wondrous great—— But then,

2. Thou foundest that all this would not justifie thee, and thereupon all thy Sanctification became but a small thing to thee; and O! Then did thy Soul cry, *Blessed is the Man whose sin is covered*; and O that I had *Christs righteousness* to cover my sin! And then thou esteemest all thy sanctification but *as dross and dung* in comparison of *being found in Christ, not having thine own righteousness, but the righteousness of Faith*, &c. And what a do hadst thou after that first work of Sanctification, to work thy self out of that thy new-created righteousness, and to obtain that of Christ's?

3. When thou hadst pursued thus after Justification through the Blood of Christ, and hadst obtained some quiet and easment, and perhaps thereby assurance, then *Adoption* appeared, and thereupon Justification alone and Pardon became but a small thing to thee, when you were assured of being a *Son*, an *Heir*, a *Co-heir with Christ*; and then your Soul began to rejoyce with a new joy, as *Rom.* 5. 2, 3. *we rejoyce in hope of the glory of God.*

4. Then *Union* with Christ and being one with him came in to view: And then how did thy Soul value this above all, and pursued after it accordingly, even to *know*, *that as the Father lives in the Son, so that the Son lives in me*: As *John* 14. 20. And upon this, all those former priviledges simply considered, became but small things, *John* 17. 22, 23. you will find union with Christ preferred to glory; *And in the glory which thou gavest me, I have given them, that they may be one, even as we are one; I in them, and thou in me, that they may be made perfect in one*, &c.

5. And not only so, but *we joy in God*, *Rom.* 5. 11. through Christ, *God is to become all in all.* And thus still as thou goest on farther and farther, so Free grace presents thee with new things, greater and greater; and although thou maist have known and heard of all these priviledges at first, yet they were not set on with an impression worthy of them, but that was done by such a gradual succession, as hath been shewed. Yea I add,

6. Suppose

6. Suppoſe thou hadſt been millions of Ages in Heaven, and there been ſatiated with the fullneſs of God and Chriſt, yet thou wilt then ſay, Lord *hitherto thou haſt brought me*; but this is but a ſmall thing, a finite portion of time of enjoyment hitherto, compared to *Eternity*; Eternity is for *a long time to come* indeed, (as *David* here;) the thoughts of which do multiply our joys by every moment wherein we are yet to enjoy them. Chap. 2.

So as I may really ſay of this ſeries of Diſpenſations, what your new Projectours of Philoſophy have feigned; Say they, Every fixed Star is a Sun, and if we ſhould travel over and through the infinite Heavens, we ſhould meet ſtill with new Suns, which at this diſtance ſeem but Stars, and then this Sun it ſelf would become to view but as a Star, when they are aſcended up ſo far above it: Now 'tis certain that Chriſt himſelf conſidered as God-man, & as now ſhining in his Diſpenſatory Kingdom, is but as the *bright morning Star* unto God himſelf, *when he ſhall be all in all.* ——— But to return again to *David.* Rev. 22. 16. 1 Cor. 15.

4. What doth *David* further ſay to all theſe things? even this, *what can* David *ſay more unto thee? For thou Lord knoweſt thy ſervant.* He ſpeaks as a man nonpluſt, his thoughts ſwallowed up his words, as *Jobs*; he could go no farther, ſeeing that as a Creature he could make no proportionable return, nor acknowledgment, no not in words: And the Apoſtle alſo doth the like *Rom.* 8. when he had run his Courſe through all the Progreſſes of Free-grace, *Verſ.* 31. He ſtops with this, *What ſhall we ſay to theſe things?* I uſe to ſay, *Faith is never nonpluſt*; but we ſee *that love is. Faith* and *Love* divide that *Verſe* between them. *If God be for us, who can be againſt us?* That's the Voice of Faith: And therefore it hath ſtill to reply againſt all can be ſaid to the contrary; *What ſhall we ſay to theſe things?* For Love ſits down overcome and ſilenc'd therewith, and hath nothing to ſay, but to embrace them.

3. Says *David, thou knoweſt thy ſervant*, that is, 1. Thou knoweſt what my Heart is to thee, as *Peter* ſaid to Chriſt, *Lord thou knoweſt I love thee;* 2. He alſo reſolves all the grace of God beſtowed upon him into God's *foreknowledg*, *Thou knoweſt me*, and that *by name*: As of *Moſes* God ſaid, *I know thee by name*, *Exod.* 33. 12. 17. and what elſe is the intimate intent of his inſerting his own *name* in his ſpeech to God here [*what can DAVID ſay* more,] for *Thou knoweſt thy ſervant*: What was it to tell God his name? No; but it is as if he had ſaid, Thou haſt known *David of old*, whoſe name is ſweet unto thee; and therefore I am bold to mention it. Yea 3. And thou knoweſt my ſinfulneſs too, *Thou knoweſt our frame, and that I am but duſt*, duſt mingled with ſin, and that over-whelmeth me, that thou ſhouldſt have reſpect to ſuch a wretch, ſo as that I can ſay no more, but *Who am I O Lord God!*

6. And laſtly, do thou as he, fully admire afreſh the infinite *greatneſs, freeneſs*, and *nobleneſs* of his *grace.* For there are theſe three things farther in his Speech.

1. A knowledge of the *freeneſs* of that grace, that is, that God doth all this out of no principle, but his own Heart; (and that is properly grace) ſo ſays *David*, *thou haſt done all theſe things out of thine own Heart*, and from no other motive, and *for thy Word ſake*, *Verſ.* 21. that is Chriſt; for that theſe Promiſes reſpected Chriſt, I ſhewed afore.

2. The *Nobleneſs of this* grace. For no other End, ſays he, haſt Thou done this, but *to make thy ſervant know them.* When God ſhews mercy, He doth it but that you may know it, and bleſs him for it: As I ſaid, *he loves*, but *becauſe he loves*; ſo he ſhews love, but that we may know how much he doth and can love.

3. There is the *greatneſs* of this grace, *verſ.* 22. *Wherefore thou art great, O Lord God, for there is none like thee:* [Great] that is, in thy acts of grace, for in ſuch God had declared himſelf: Thou doſt all like the great God. Thou comeſt upon a Soul with thy greatneſs, but it is with the greatneſs of thy grace: And he compares it alſo with what man uſeth to do, *Is this the manner of men?*

You

Book IV.

You have now ſeen this Man in his heights; and it is a very high, and a gallant frame of heart that he was in; all mere Ingenuity toward God that he expreſſeth.———And who in ſuch a caſe would not have wiſht to have died? For thou couldſt not have died in a better time.

And let any Soul be but thus ſpirited, and hung as a Globe of glaſs in the Sun, as I ſaid, during this; and how will that Soul ſhrink, and faint, and ſink, but to think *I ſhall ſin again*, it would rather dye ten thouſand deaths.

But lo, as it is ſaid, 2 *Kings*. 23. 16. *Joſiah* turned *himſelf and ſpyed the ſepulchers, &c.* then *ſaid he, what title is this I ſee?*) I mention this but by way of Alluſion) Oh my Brethen, I turning but two pages off, no more, from this of 2 *Sam.* 7. which I have inſiſted on (as you may alſo do the like) and *what titles are theſe I ſee?* Over the 3 page *David's* Adultery, that's over the firſt Colume of it; then *Uriah* ſlain, that's over the ſecond. Is this the man we found even now in the 7th *Chapt.* in ſo great glory and ſo ſublimated with the grace of God, and that here we ſee in mire and filth? *David* had ſaid that when he was in his Elevation, *what can David ſay more?* But ſay I now, what could *David* do worſe? as the Prophet *Jeremy* ſaid *Chap.* 3. 5. *Thou haſt ſpoken and done evil things as thou couldeſt.*

And now I will again take up the Apoſtles words to another purpoſe, *Brethren, what ſhall we ſay to theſe things?* I will tell you what your Workmongers and Legaliſts that are oppoſite to Free-grace will ſay, Here's your Doctrine of Free-grace, you ſee what it comes to, and ends in: This would they ſay. Nay I'll tell you farther what God would have ſaid, if he had conſidered *David* as in a Covenant of works: My Covenant he hath broken, and I regard him not; yea, I will ſwear againſt him, he ſhall *never enter into my reſt*; I will never have to do with him: And Give me this man, would Juſtice have ſaid, to make a Trophee, an Example of to glorify this my Juſtice upon, which would have been more glorified on this man, than on a thouſand other ſinners who never knew what Free-grace meant.

But Let us hear what ſays Free-grace to theſe things. Conſider every one of you, though you have not had *Bathſheba's* to lye with, nor murthered *Uriah's*, yet you have had thoſe, or other ſuch luſts and paſſions, Envies and ſtrains of ſelf-love, unto a monſtroſity; and bearing your ſelves high upon your Eſtates, Names, &c. in this world, and *reigning* therein, as the Apoſtle ſpeaks: Well! but what doth the God of all Grace ſay to theſe things? I deſired you but even now to view *David* in theſe two Chapters, *Chap.* 7. and 11. Now I deſire you firſt to conſider what God had ſaid for his part to *David* in that very ſame 7th *Chapter*; And then ſecondly, what a punctual performance of it you read of, notwithſtanding all this, from the 11th *Chapt.* to the end of the ſtory.

Firſt Whereas you often have heard out of *Pſal.* 89. 35. how Free-grace had ſaid, *Once have I ſworne by my holyneſs, that I will not lye unto* David, *my Covenant will I not break, nor alter the thing that is gone out of my lips, nor fail David:* (But *David* fail'd him.) Now ſtand and wonder: Where is it that this Covenant is to be firſt found; where but in this very 7th *chapter* we have been upon? There it is, and there firſt it was that God did give it forth [that once] for all; ſo *v.* 11. *The Lord tels thee, that he will make thee an Houſe, and when thy days be fulfilled, I will ſet up thy Seed after thee, wich ſhall proceed out of thy bowells, and I will eſtabliſh his Kingdom; he ſhall build an Houſe for my Name, and I will eſtabliſh the Throne of his Kingdom for ever. I will be his Father & he ſhall be my Son; if he commit iniquity, I will chaſten him with the rod of men, and with the ſtripes of the Children of men, but my mercy ſhal not depart way from him,* &c. Here's the very Covenant the *Pſalmiſt* ſpeaks of, and this was the firſt Revelation of it before *David* had expreſſed himſelf ſo, as I have been opening.

And here let me but remind you but of that one paſſage of *David's* thereupon *Chap.* 7. 20. *Thou Lord God knoweſt thy ſervant*: He knew him indeed, and knew not only how he had ſerved him afore this Covenant, but alſo how he would ſerve him, even ſo as in the 11 *Chapter* 5, you find he did. Indeed *David*

ſpake

ſpake that ſpeech, *Thou knoweſt*, &c. to another purpoſe; but God knew all this his Sin alſo that followed, and yet knowingly expreſt, and made this Covenant with him. I may ſay by alluſion to illuſtrate God's grace, what *Daniel* ſaid to aggravate *Belſhazzars* wickedneſs, *Thou, O God, knoweſt all this*: After that fatal *Chapter*, the 11th *Chapt.* we ſhall ſee the performance, and how Free-grace went on notwithſtanding to make good all this, & is as buſie at work about him to perform his promiſe, as if he had never ſinned; nay, when he was in that Eclipſe, *David* was as the *Moon* in the Heavens, and he was in motion to get out of it as the *Moon* alſo is. Therefore, Chap. 2.

Secondly, Let us conſult the *Chapt.* which follow after that: What Titles then do we ſee next? *Chapt.* 11. *Nathan's parable*, and *David's repentance*. And the what next that? *Solomon is borne*. That was a good lump of mercy, upon his repentance, at one birth after all this; for what was it but the beginning of performance of what he had promiſed and foretold in *Chapt.* 7. *I will raiſe thee a Son, and I will be his Father*, &c. The truth is, though God puniſht *David* in moſt of the reſt of his Childern; you know *Amon* raviſht his own ſiſter, and *Abſalom* killed *Amon*, and *Joab* his kinſman killed *Abſalom*, *Solomon* put to death *Adonijah*, and ſo they killed one another to the end of the ſtory, yet God took *Solomon* for his. Go on and look over the 22*th Chapt.* you have *David* there transfigured again, and as much in his robes of Glory as ever he was in: The Moon, that was in the eclipſe, is not only out of it, but ſhines as bright as ever.

This *Pſalm* was penned by *David* when he was old, as Interpreters generall ſay, and the oder of placing it in this ſtory together with, and juſt afore his laſt words, *Chap.* 23. and the title of it. *Pſalm* 18. [*in the day when God had deliverd him from All*] *his enemies, Abſalom, Sheba*, as alſo the comparing one of his laſt ſpeeches, 1 *Kings* 1. 29. and the paſſages of the *Pſalm* do ſhew. They all, ſays *Muis*, do refer unto his deliverances all along, and though from *Saul* is eſpecially mentioned, and laſt, yet it was becauſe that was the moſt eminent: and ſo now afore his death he having thoſe deliverances through thirty years paſt, freſh on his heart, having been the greateſt of any of the latter, he puts all together into one ſummary.

And then you find him, 1 *Chron.* 29. 11, 14. gathering materials for the Temple, which was the laſt work he did, and the beſt work that ever he did; better than *killing of enemies*, though in lawful war, which in the Type cauſed God to ſay, *that he ſhould not build the Temple*: and there again you ſhall find *David* in as gallant a frame upon that his offering, *Verſ.* 11. He is again at his acknowledging *God's greatneſs*, and at *Who am I? Thine, O Lord, is the greatneſs and the glory, but who am I, and what is my People, that we ſhould be able to offer ſo willingly after this ſort?* And this was not now for *Kingdoms*, or for an Houſe to ſucceed in them, which are the great things man is taken withal: No, but that he had wherewith to offer, and then for having *an heart to offer ſo willingly*; and though he gave God but *his own*, as he alſo there ſays, for the mercy hereof alone and ſimply conſidered, it was, that he humbled himſelf ſo deeply, even to duſt, whilſt he acknowledgeth this, and utters that great Thankſgiving for this alone. This proceeded from pure Grace in his heart, and from a more clarified and ſpiritualler habit of heart than the former, which might have much of Self mingled with it, and ſhews that by his ſinnings, he had learned to value ſerving and glorifying of God, more than his own exaltments.

I need not now inſiſt on that execellent Spirit of Faith we find him in, when he *came to dye*, 2 *Sam.* 23. 5. There he had ſeen ſomewhat to abate, and fall indeed, in the hope of his Houſe; I ſhall tell you my private opinion on it: When God had firſt talkt of making him *an Houſe*, beſides what God intended and performed in *Solomon*, &c. I conceive that he might have enlarged his thoughts about it unto this, that every one of his preſent Children ſhould be godly: You are all apt, when filled with the grace of God, or under great drawings near of God, to run out in your thoughts too far in ſome *thing* or other, and to form up ſome private Faith of your own, of having ſuch or ſuch a privilege, as perhaps perſwade your ſelves that all your Children ſhall be ſaved (having prayed for them at ſuch time, or the like;) but ſays poor *David* now, *my houſe is not ſo*; that is, ſuch as I had hoped they would have proved: *Solomon* and *Nathan* were *good*, reckoned in Chriſt's Genealogy, but for the reſt, we know not what they were: But yet ſays he, *Though my Houſe be not ſo with God, he hath*

BOOK IV.

made with me an everlaſting Covenant, orderd in all things and ſure, for this is all my ſalvation, and all my deſire, although he make my houſe not to grow, as I once ſuppoſed he would.

And now let me once again repeat, *What do you ſay to theſe things,* when put thus alltogether? This I ſhall only ſay, *Oh what is his man! the* beſt of men? and *what is God?*

1. What is Man, a baſe unworthy, mutable, and ungracious Wretch? And 2. the ſecond is greater than this firſt; O what is God, even *the God of All Grace!* And ſo give me leave alſo to uſurp that ſpeech of *David,* and cloſe with it, *What can thy ſervant ſay more?*

CHAP.

CHAP. III.

God is the God of all Grace, with a diſcrimination to [*US,*] *not to others; eſpecially ſuch others as have an imperfect Temporary work wrought in them; or he is the God of all Grace only to his Elect, whom he effectually calls and invincibly ſaves; not to others, whom he leaves to fall away.*

I PETER V. 10.

——*hath called* [*US*]——

I Undertook for every word that it ſhould *contribute* to our Subject, either ſome addition unto the Illuſtration of *the grace of God, the God of all grace*; or the *confirmation of our Faith in God's carrying US through Temptations* unto glory, or unto both.

[*US*] here may ſeem to ſerve to no further uſe, than to denote thoſe to whom he wrote to be the perſons whom God had called, *&c.* and as lightly to be paſt over.

But I hope to make it appear, that it hath beſides this a further eminent and moſt emphatical importance; as if he had ſaid, God hath been to [*US*] a God of grace in our Calling, and in preſerving [*US,*] but ſo he is not [*to Others*] whom yet he calls, but leaves to fall away; and this will bring forth a new and great point for the exaltation of Free-grace towards us.

This Intention of Diſcrimination in this Expreſſion [*US,*] not [*Others,*] by the Apoſtle, will appear,

1. By the reality of the things here ſpoken by *Peter.*
2. By the import of the Phraſe [*US*].
3. From the Occaſion whereupon *Peter* uttered this Conſolation to the Church of God.

I. This Diſcriminating intent will appear from the *Reality* of the things ſpoken here by *Peter* in the Subſtantials of them, according as they have been already opened, when put together.

For, 1. That God doth, out of ſpecial Grace, call [*US*] as a God of grace to [*US,*] this in Scripture language elſewhere imports, that there are others whom he calls not out of grace, but from ſome other Principle in himſelf: Thus expreſly *Rom.* 8. 28. *The called according to his purpoſe*; which in 2 *Tim.* 1. 9. is further explained to be, as in the Text, *A Calling according to his own purpoſe and grace*, and the other part of the diſtinction is added, *not according to works.* Theſe both are in thoſe Scriptures intended for apparent Notes of diſtinction of a Calling of [*US*] out of Grace as the cauſe, from calling of Others from out of his Providence; and which is carried on according unto works. Theſe note a difference in the Tenure of Callings; the Original Tenure which they hold of, ours holds *in capite*, in Free-hold of Grace; but others have theirs in Copy-hold of Works, and but *Dum bene ſe geſſerint*, If thou doſt well, thou ſhalt be accepted. So that [*US*] here the Subjects of the God of grace calling them, doth in that reſpect ſecretly imply and connotate with it, and a Not Others, who yet have a ſort of Calling.

BOOK IV. 2. Thoſe words *hath called*, taken as the effect of Grace as the Cauſe, note out a difference of calling for the kind of it, and that theſe are ſome others that have a Calling different; and this difference we alſo have in 2 *Tim.* 1. 9. expreſly, *Hath called us*, [*with an holy calling*] It is a Diſcrimination that too, which likewiſe doth implicitly note that there are Others called, but not *with an holy calling*; and ſo ſtill [*US*] not Others, is the voice of both theſe Apoſtles, and is to be underſtood in the reality of it, to be *Peter*'s intention. Now the priviledge promiſed to the [*US*] here, who are thus called is, that we ſhould be perfected, ſtrengthned, &c. which notes out this difference from thoſe others in the Iſſue and Event of calling, that others, though called, yet are not perfected, but left in the end to their own wills and ways, to fall away; for 'tis a calling according to Works, and accordingly it is managed.

And whereas it may be ſaid to be intended with a Commotion of difference from all others of the World.

I grant you may take them in alſo as a further amplification of the grace of God towards us, yet I would further add,

1. That this diſcriminating Grace is more conſpicuouſly ſeen by thoſe others that are called, as well as we, whom yet God leaves to fall away. And indeed, if you underſtand it only in the way of the before-mentioned Diſtinction (as hath been ſaid) then ſo conceived there needed no ſuch diſtinction, as in the word *Calling* is intimated; for the generality of the World are of ſuch as never were, or ſhall be ſo much as called; it muſt therefore be mainly intended of thoſe others that have had ſome work of calling upon them, as well as this [*US*] themſelves.

Moreover, ſecondly, his Scope being to fortifie and comfort this [*US*] from fears of falling away, and the fears of falling away being occaſioned by, and uſing chiefly and moſtly to ariſe from the Examples of others, that are in their apprehenſions called, as well as themſelves, whom yet with their own eyes they daily ſee to fall away; whom ſhould he in this caſe, by way of diſcrimination, intended (if he intended any at all) other than theſe?

In the laſt place, although [*US*] ſeems to come in without any Emphaſis at all, and to ſerve but only as a Noun that follows the Verb *hath called*, as if denoting barely the perſon; yet elſewhere you find, when it is (as here) joyned with Calling, that there is a ſpecial Emphaſis ſet over the head of *US*, *Rom.* 9 24. *Even US whom he hath called, not of the Jews only, but alſo of the Gentiles.* Where obſerve,

1. He ſays not barely who hath called *US*, but even *US* whom he hath called, the accent is ſet over the head of the *US*; and the effect of *Peter's* Speech here comes all to one with that there: For it is no leſs than as if he had placed his words alſo thus [*US*] *whom the God of all grace hath called.*

And ſecondly, To what purpoſe is it that the Accent, the Emphaſis there over *US*, but to ſhew the infinite vaſt difference which Grace and Mercy puts between that [*US*] whom he hath called, and others? 'Tis as if he had ſaid, even *US*, and not others, through diſcriminating Grace; for which read the words afore, and you will acknowledge as much, *Verſ.* 22, 23. *What if God willing to ſhew his wrath, and to make his power known, endured with much long-ſuffering the Veſſels of wrath fitted to deſtruction? And that he might make known the riches of his glory on the veſſels of mercy which he had afore prepared unto glory?*

And if any ſay, That this difference there put, is but that which is between the Elect, and all others of Mankind that are the veſſels of wrath.

I anſwer: Read and annex *Verſ.* 15, 16. *He ſaith to* Moſes, *I will have mercy on whom I will have mercy, and I will have compaſſion on whom I will have compaſſion: So then it is not of him that willeth, nor of him that runneth, but of God that ſheweth mercy.* So that from that [*US*] there thus indigitated that are called alſo, that attempt *to will* and *run*, and to obtain Salvation thereby, it is apparent that there is intended a more ſpecial ſort of men, from whom even [*US*] by a true Calling are diſtinguiſht, unto the greater magnifying of God's grace thereby.

And

And 3ly. You may obſerve the [*Us*] there to note out the whole Church, for ſo it follows, *Even Us whom he hath called, not of the* Jews *only, but alſo of the* Gentiles, which two divided the World. This for the reality of the thing it ſelf in *Peters* Scope, That [*Us*] is intended in a diſcriminating ſenſe from others Called. Chap. 3.

II. If we conſult the peculiar *Phraſeology* and *Uſe* of the word [*Us*] or [*We*] as in the Apoſtles mouths it ſounds, when they ſpeak of Saints, *whom God hath called*, we ſhall find it notes forth the whole Body of the true Church, as a ſet and fixed number that ſhall not be diminiſhed in any one of them; and who are ſpecially called forth out of the World, yea, and diſcriminated from another ſort of Profeſſors, *called out of the World, together with them who fall away.*

I might, yea, I ſhall I think to give an account of every title of this ſignificancy of the word [*Us*] as applyed unto true Saints by *calling of whom* only here *Peter* ſpeaks.

1. [*Us*] Sets out and denotes the whole bulk and Body of the true Church of God, *firſt culled out of the whole Maſs of Mankind by the Election of Grace, then called forth by effectual vocation from the reſt of the World*; From whence it is indeed, it bears its name, and is ſtiled by way of Eminency, ἐκκλησία, or the Church. Inſomuch that every Saint being a Member of that great Corporation may ſpeak of himſelf, and of or to another, in the language of [*We*] and *Us*, by way of apartment from all the World.

2. They are termed an [*Us*] in a far narrower diſcrimination than that from all the World, even from them that are called out of the Community of the World, by a real work of the Spirit upon them, as well as upon theſe Saints themſelves; Yet but with an Abortive imperfect work of Calling, and Profeſſion, that proves vain, as *James* ſpeaks, as to the iſſue thereof. Thus expreſly you have it, 1 *Joh.* 2. 19. *They went out from* [*US*] *but they were not of* [*US*] *for if they had been of* [*US,*] *they would no doubt have continued with* [*US*]; *but they went out that they might be made manifeſt, that they were not all of Us.*

1. He Entitles the whole Body *of truly called ones*, that had received that Unction *from the Holy One*, in the next *Verſe*, where there is an [*Us*] four ſeveral times.

And 2ly. *Thoſe*, in difference from whom he terms theſe the [*US*] were ſuch as through a work of Calling had once joyned themſelves unto them, as thoſe words, *They went out from Us*, and *continued not with Us*, do manifeſtly declare; Yet (ſays he) of a differing kind and ſort from *Us*; for *if they had been* [*of Us*] *they would have continued with Us, but went out that it might be manifeſt they were not of Us*; that whereas they had been accounted and reckoned to be of [*Us*]. Having made a ſeparation from the World as well as we, and profeſſed Chriſt and Chriſtian Holineſs, as well as we; Yet to the end that vaſt difference that was betwixt that work of Calling which had been upon them, and that which was upon *Us*, and which did as really diſtinguiſh *Us* from them, that that might appear, they were left to fall away, and ſo to go out from *Us*.

By which, 3ly. It alſo there appears, that this true *Us*, (genuinely and rightly ſo ſtiled) are (as was ſaid in the Aſſertion) a fixt and ſtanding and durable Company, or Body, *whereof not one ſhall be diminiſhed*; And obſerve how peremptory and concluſive he is in it; for, ſays he, *If they had been of* [*Us*] truly called, *they would* [*no doubt*] have continued with [*Us.*] As if he had ſaid, All of the right Breed and Calling, or of the right Company of the true [*Us*] they do continue together for ever, they are a ſtanding durable Body to Chriſt, and every one of them continues ſo; and he doth not barely affirm it (which being an Apoſtle, were ſufficient) nor doth he only bring it in by way of a reaſon, or certain evidence, that therefore thoſe other were none of *Us* in thoſe words, *For if they had been of Us, &c.* But he would have us out of all doubt, or queſtioning of it, [*without doubt*] ſays he, there muſt never ſo much as a thought be entertained to the contrary, nor ever any queſtion by any of you be made of it.

And

BOOK IV. And 4ly. He tells *Us* that thoſe other were therefore left thus to fall off in and through a ſpecial deſign on Gods part who had this end or deſign in his thus ſo ordering of it, *that they might be made manifeſt*, they were not of *Us*. Now where there is an *end*, there muſt be a deſign guiding to that end, and whoſe was this but Gods? Who in his Providence brings it to this iſſue, like as elſewhere you have it, that *they that are approved may be made manifeſt among you*. The manifeſtation of theſe in both places, *was not the work of man, but Gods, who knowing who are his*, accordingly doth call them, *whom he hath Predeſtinated, them he hath alſo called*; And therefore full well knows who are his own true [*Us*] as I may ſo ſpeak: And he knowing alſo that thoſe other were never in reality and truth of his [*Us*] or owned by him for ſuch, none of his rightly Called Ones, as Chriſt knew *Judas* all along that he was a Devil, *Hence he who is a God of Holineſs and truth cannot always bear with them*, Rev. 2. 2. (As of the Angel of *Epheſus* 'tis ſaid) but (as there alſo) tries them that ſay, *They are called, but are not*, and proves them *Lyars*: God ordinarily at the long run leaves them to diſcover themſelves in this World, and *they* that are otherwiſe *cannot be* always *hid*, 1 Tim. 5. 25. *Likewiſe alſo, the good works of ſome are manifeſt beforehand, and they that are otherwiſe, cannot be hid.*

And this import or ſignification of the word [*Us*] is (I think) in all things home to the point we have been treating of and purſuing, and juſtly inferred from the Apoſtles language and uſe of the word.

III. And more *Particularly*, That *Peter* ſhould upon a ſpecial peculiar Motive and Conſideration, uſe this word in this ſenſe in this paſſage of his, we may perhaps be eaſily induced to think, if we conſider. 1. That this word [*Us*] in this very importance of it did firſt of all the Apoſtles fall from *Peters* own mouth. And 2. Withal conſider the occaſion of it then, and how near it came home to *Peter*; And then, 3. The near relation and correſpondency that the matter of theſe *Verſes* doth hold with that occaſion.

1. It fell firſt from *Peters* mouth in this ſenſe, and that in the firſt Sermon we read of after Chriſts Aſcention, *Acts* 1. 13. 16, 17. *In thoſe days* Peter *ſtood up in the midſt of the Diſciples, and ſaid, This Scripture muſt needs have been fulfilled concerning* Judas: *For he was numbred with Us*, *Verſe*, 17. The Scripture he means that was fulfilled, is afterwards rehearſed by him, *Verſ.* 20. In the mean time he Prefaceth concerning *Judas* in theſe words, *He was numbred amongſt* [*Us*] whom doth he mean by [*Us*] but amongſt [*Us*] Saints the Church of the New Teſtament, whereof One hundred and twenty were preſent? as alſo amongſt *Us* Apoſtles, whereof Eleven remained and were preſent, and not one of them ever to fall away, as Chriſt's Prayer, *Joh.* 17. 12. ſhews, *None of them is loſt but this Son of Perdition.*

2. The occaſion of the [*Us*] in that ſenſe, was upon the firſt and moſt notorious diſcrimination from that [*Us*] that ever ſhall be made, and ſo famous an one as the New Teſtament rings of it to this day, of one who in an inſtant fell from the moſt eminent Calling, having been called by Chriſt himſelf, and by reaſon of that his Calling thus numbred and unqueſtioned by any of them among the firſt Saints, and the higheſt rank of Saints the Apoſtles, *and had obtained part of this Miniſtry*; So it follows *Verſ.* 17*th.* In *Joh.* 18. 4. you read it ſignally noticed, and ſtudiouſly obſerved by the *Evangeliſt* himſelf; *And* Judas *that betrayed him ſtood with them*, that is amongſt thoſe, or that Company who came to take *Jeſus*; and ſays *Peter* here, *Acts* 1. *Verſ.* 16. *Who was guide to them that took Jeſus*; Yea, it would ſeem he was become as the Captain of them, *Joh.* 18. 3. *Judas then having received a Band of Men and Officers from the Chief Prieſts and Phariſees, cometh thither with Lanterns, and Torches and Weapons*: What a diſmal ſtanding with theſe his new Acquaintance and Companions was this? For from henceforth for ever according to his own choice, he was to take his Lot with them for ever, who ſtood with him then. He till then had been numbred amongſt *Us*, but from thenceforth was numbred amongſt the [*Us*] no more. This is *Peters* Scope there, and the Story ſhews it; then and there it began to be manifeſt that he was not of them, and in the very literal Hiſtorical ſenſe, 'tis ſaid, He

went

went out from them, Joh. 13. 30. To go to theſe other never to return again, or be of that company any more. Chap. 3.

And how near unto *Peter's* Heart this eternal ſeparation and diſcommoning of *Judas* muſt needs come, at the ſame time, even whilſt he was uttering of it, we may eaſily apprehend, when we recall that his own fate had been to deny his Lord thrice, with Oaths and imprecations, within two or three hours ſpace, after that *Judas* had betray'd the ſame his Lord and Maſter alſo. His ſin came as near (in the kind of it, though not in degree) unto that of *Judas*, as near in that reſpect, as it did *in ſpace of time* from *Judas* his committing his: Whereupon we may well conceive, that any, or all of them that heard him that day, might preſently ſay within themſelves, doſt thou talk of *Judas* his having *been once numbred amongſt* U S? and in thy ſaying ſo doſt take upon thee ſtill to number thy ſelf with U S? (for in ſaying [U S] he included himſelf amongſt that number ſtill.) Yea, but who and what was it put this difference, and kept thee among the number of [U S] whilſt *Judas* was eternally cut off? I ſhall anſwer for him out of his own words here in the Text (and his own Heart for certain, if he were here alive, would beat and ſpeak the ſame) it was *the God of all grace* who had called me; and for that he had called me with an holy calling, and had given me ſaving Faith, as he hath done to the reſt of you, the [U S:] 'Twas *he* who did reſtore, ſtrengthen, ſtabliſh me, the very ſame night; and it was *Jeſus Chriſt* that lookt back upon me, (by whom God calls and ſtrengthens, as in the Text) who had prayed for me, that my Faith, which had been in my firſt calling wrought in me, ſhould not fail.

And his ſpeech being thus underſtood; the mind thereof hath this reflexion and rebound back again upon all the reſt then preſent, and upon the whole Church of Chriſt, to the end of the World; and it is as if *Peter* had ſaid, that I who am the firſt and higheſt example of diſcriminating and unchangable grace under the New Teſtament; that is, of one ſet thus in compariſon with another of ſo eminent a ſtation, that I ſhould be thus kept, and ſtill able (through grace) to number my ſelf amongſt *you*; this may you all interpret to be a bleſſed hanſel, and an everlaſting good omen, earneſt and gage unto you, the whole of [U S] and the whole Church of the New Teſtament to come, that God will in like manner keep all you, that are of our [U S] unto eternal life, as he hath done me, maugre all Temptations that may endanger the contrary, and nevertheleſs, that you have ſeen with your eyes (and the Churches in all Ages will ſee the like) another that was called thus to Apoſtatize, God having exemplified in him, and me, the Fate and Condition of two ſorts of called Profeſſors, as leading Caſes under the New Teſtament.

This for the firſt occaſion of uſing the word [U S] in this diſcriminating ſenſe and how near it came home to *Peter*.

But if we ſhall add to this the third thing, *the near correſpondency and affinity that the matter of my Text doth hold with that firſt occaſion*, we may perhaps be yet further induced to think that *Peter* intended this ſenſe of diſcrimination in the word, [U S.]

It is evident, that his full and fervent aim is, in this cloſe of his Epiſtle, to leave behind him a ſtrengthning Confortatory unto the whole Church of the New Teſtament then in the World, and in them unto the whole Catholick Church to ſucceed to the end of the World, againſt the fears of falling away; which thoſe called ones are obnoxious unto, from the experience of their own Hearts, temptations, falls, and of the falling away of many, that are called as well as themſelves. And it is as evident that this matter of comfort given the whole Church againſt ſuch fears, is but one and the ſame with what himſelf had been comforted withall, from the experience of that difference put by God between him, and *Judas*; and indeed was the neceſſary inference, conſequent, and leſſon learned therefrom; which as he did ever carry about with him, and could not but have the proſpect of often in his thoughts; ſo in a ſpecial manner it may (if not that it muſt) be ſuppoſed (if at any time) to riſe up in his Heart upon this occaſion, and ſo that in the ſenſe thereof he penned this; and not leſs rational it is to think, that upon theſe coincident appre-

Book IV. apprehenſions within himſelf, and falling upon his own Heart, he ſhould intend here [U S] that are truly called in the ſame ſenſe of diſcrimination, from others abortively called, in which he had at firſt uttered it in *Judas* his caſe, when he ſaid, *he was numbred amongſt U S.*

But you will (it may be) be more fully perſwaded unto it, if you caſt but your thoughts back and recal that obſervation which I caſt in at the entrance of the expoſition of this text, which I then ſaid conduced much to the illuſtration of *Peters* ſcope and Heart herein, how that certainly it had been Chriſts Admonition unto *Peter* upon the foreſight of his fall——*Satan hath deſired to winnow thee, but I have prayed thy Faith fail not, wherefore when thou art converted, ſtrengthen thy Brethren:* That charge (I ſay) left upon him by Chriſt, gave fire and vent to his ſpirit to inſert this conſolatory concluſion, and adminiſtred the materials to him, yea, and many of the very words which he forms his ſpeech in; And accordingly having firſt given them warning, as Chriſt had done him in the *verſes* juſt afore, that *Satan* did *ſeek* to *devour* and drink up at one draught (which was *Judas* his perfect caſe) any of the *Brotherhood* in like manner; He then preſently comes in with *But the God of all grace, by Jeſus Chriſt, ſhall ſtrengthen, ſtabliſh*, &c. And you may review what a ſet and formed up parallel in many particulars there is found between the one and the other, as I then ſhewed. *Peter* here going about to ſtrengthen his Brethren, and that in writing now in the ſame or like words, when he is reſtored and converted: So as I doubt not to affirm, that *Peter* had a remembrance of, and an eye thereunto in this of his.

And upon all this we will find good reaſon, that he having that Command of Chriſt in relation to his fall afore, in perfect attention at the penning of this, yea, and as provoking him thereunto, that he ſhould have withal in freſh remembrance, *after his fall* and recovery, that narration of his own, *Acts* 1. (for *Judas* his being cut off and himſelf reſtored was one of the greateſt occurrences that ever befell him, and muſt needs ſtick with him the moſt,) and that paſſage eſpecially, *he was numbred amongſt U S*, wherein at once are ſummed up and beſpoken his own reſtoring (according to Chriſts words) and the preſervation of the reſt, the whole Church to be continued on [U S] to Chriſt for ever; together with *Judas* his everlaſting excluſion from them; and in all theſe the diſcrimination that the God of Grace did ſhew thereby, does eminently appear: For why? both this of his own, as well as the other of Chriſts, relate to and concern one and the ſame thing: So as indeed he could not remember the one, but he muſt needs call to mind the other: And thereupon in the Idea and impreſſion of them all, he could not but ſet down theſe words of my text, which do correſpond with the matter and ſcope of either.

And look, as in my text, and in the *Verſes* afore, immediately leading to them, he makes uſe of the very words Chriſt gave his command in, and unto the ſame purpoſe that Chriſt intended them: So in like manner it muſt be ſuppoſed, that he makes uſe of and intends this word [U S] in the ſame diſcriminating ſenſe (which Free-grace puts between U S and others) which himſelf had uſed it in, in that firſt leading inſtance given between *Judas* and himſelf, and the reſt of the Church there, and here in like manner applies it to diſcriminate the whole Church of truly called ones, that then was, and is to come, from all others that ſhall profeſs, as *Judas* did (whoſe inſtance was *primum in iſto genere*) without an holy calling: And all this he did to the end to magnifie the God of all Grace, and the Grace that is in that God the more, which alone puts that difference, and illuſtrates his Grace by this Difference: *To whom be glory and Dominion for ever.*

CHAP.

Chap. 4.

CHAP. IV.

Effectual Calling the fruit of Election-Grace. It is also the Foundation of all the following Acts of Grace. The Calling of the Elect different from the common Work of Calling that passes upon others, who are not finally saved. The difference between them not only in Degrees, but in Kind, in what that difference of Kind consists. Calling according to the Purpose of Election is a work of that excellence for Kind above all other, that God is engaged to carry it on to Perfection. This Manifested from the Special, and Unchangeable Love of God toward us, which produces in us that Good and perfect Work.

I PET. V. 10.

Who hath Called Us.

MY former Discourse of Gods being a God of Grace, and a God of all Grace hath run mostly upon *what* God is in his own heart, in his Purposes, in his *thoughts* (as the Prophet) *towards us*, and in his *nature* made over to us by his Grace. But these having been hidden within himself (although the *foundation* of all, 2 *Tim.* 2. 19.) it is his *Calling* us, that is, 1. The first outward effect or fruit of that his Grace. 2. And the first manifest token, or visible marking forth the Persons whom this Grace hath pitcht upon. 3. And thereby farther made by God as a Pledge, Gage, and Earnest that he will carry them on, continue that Grace, and perfect that his Work begun in them.

My purpose is is not at all to engraft large Common-place Heads on this or any other of the words, as not to insist on what Effectual Calling, or what that Glory is, or how great it is, he calls us unto; but punctually to keep to this Scope, how each and all of these words have that in them as doth conduce to strengthen our Faith in this great Point of Perseverance, and the engagement that God hath hereby both put and taken upon himself to carry us *through to the end.*

There are Five things here in this parcel of words, [*Who hath called us into his Eternal Glory*] that do exactly serve to confirm our Faith in this great Point.

The 1. Is, That he hath *Called*, therein Working a work of such a kind, as his Grace that wrought it is interressed to carry it on. The effect of which is that the God of Grace, when he calls out of Grace, worketh such a Kind of work as the same Grace doth engage him to perfect it.

2. [*Who*] hath called——*Even the God of all Grace*, and therefore will certainly carry it on.

In the first of these the weight of the Argument rests properly upon that respect which God hath towards the Work, which out of Grace he hath wrought, *He hath called.*

In the Second shall be considered, that he *Calling US* as *the God of all Grace*, and shewn himself so highly to be such, even in calling, that therefore we may be sure he will carry on all other workings which are necessary to bring us to Glory.

3. That he hath called us into *Glory.*

4. Into *Eternal Glory.*

5. Into [*His*] Eternal Glory.

The Handling of which as they Explain the Text so, each and all of these make for *Us*, and ascertain *Us* that God will carry us through all Temptations, *&c.*

I begin with the First, *That he hath Called.*

There are two things under this Head to be Handled.

I. Some things concerning the work *of Calling*, necessary to be premised.

II. That a true and *Effectual Calling of God*, is a work of that kind, and Perfection for kind, and proceeding from, and out of that Grace which I have spoken of, as God hath engaged himself to carry it on to perfection.

As to the First I shall only say these few things.

1. A Saints being Called, is the first immediate fruit and breaking forth of *Electing purposing Grace.* The River ran under ground from Eternity, and rises and bubbles up therein first, and then runs above ground to Eternity: It is that first and great difference that God puts between man, and man; the first mark God sets *upon his Sheep*, whereby he owns them, and visibly calls them *HIS.* Rom. 8. 30. *Whom he hath Predestinated, them he hath also called:* That's the first and next benefit unto that in Gods heart, *viz*, Predestination: You have the same in 2 *Tim.* 1. 9. who hath *called us according to his Purpose and Grace*; and hence Make your *Calling and Election sure*, 2 Pet. 1. 10. He singles forth *Calling* of all things else, calling upon us to make it sure, and thereby Election will be made sure, that is, made sure to your Faith. It is not that Election is not sure without it, *The foundation of the Lord standeth sure* before he calls; but it is not made sure to our Faith thereby. The Apostles therefore do speak one uniform Language, of one Woof and Thred; and of a like extent, either when writing to Saints, they say men *called to be Saints*, that's one Title, as 2 *Cor.* 1, 2. *Unto the Church of God which is at* Corinth, *called to be Saints*, or Saints by Calling. As also when they write to them under the notion of *Elect*, as 1 *Pet.* 5. 13. *The Church*, says he, *Elected, together with you*, &c. and you know that of the *Elect Lady*, 2 Joh. *Vers.* 1. These are made terms equivalent in men Called, and thereby the Apostles signifie that they acknowledge no other calling to be true Calling, but what was the immediate and proper fruit of Election, of which I have been Discoursing: For there are terms commensurate, that is, of equal extent to be truly and Spiritually Called, and to be Elected, Commensurate, as to the same Persons; None are *called* in their sense of Calling that are not Elect, and there are none Elect, but either such as are, or shall be Called.

A Second thing I premise, is, That a true and Spiritual Calling (so I shall hereafter call and notifie it) is the foundation of all the Actings of Grace which afterwards do follow, and thence it is that the weight and stress of this whole matter of making *Election sure*, is put upon this Calling: For every Spiritual acting of Grace, to the end of a Mans life, evidenceth that first work of Calling to be sound and saving, and so conduceth to make a mans Calling, and Election Sure. This is evident in that forecited place of *Peter*, *Make your Calling and Election sure*; He hath that at the 10*th Verse.* But he had before Premised

two

two things; the first at the 3. *Verse, according as his Divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him who hath called us to glory and vertue*: From whence it is plain, That God when he calls, doth endow the soul with all and the whole of the Principles, and Seeds of all Graces whatsoever, and which it shall for ever act: And this he doth *through the knowledge of him* who hath Called us, that is, a *knowledge of God*; and at Calling all this is for to signifie, why it is those words, *Through the Knowledge of him* are added unto *who hath called us*. He works not on us as Stocks, *but through a knowledge of God*, who is the Caller: For my Brethren, know it for a great truth, that the first light you have in your Calling, is a *new light of God* (who is *Primum credibile*) which is the Original Seminal cause of all that work that accompanies Calling. It may be Objectively your thoughts were not taken up with God so as with nothing else, no, but yet light of him came in, and in the strength of that you began to see what sin was, as it is in it self against an Holy God, and so to see what Holiness is; and this knowledge of God is that which is so eminently, and in the first place mentioned in the work of the *new Covenant of Grace*, Jer. 31. *I will teach them all to know me*, and when he hath done that, thereby the Law becomes written in their hearts. And thus he doth give us all things that pertain to life and Godliness, even together, with, and through the *Knowledge of him who hath called us to* (all) *glory and vertue*. He gives the whole Cluster, the whole lump, whole Principles of Graces at first. The Second thing he had said before is, That when he hath thus inlaid the Principles of all Graces at first, he then acts them, he draws them out, and he doth it in what order he pleases, and is a doing it all a mans life; and this second follows in *Vers.* 5, 6, 7. *And besides this, giving all diligence, add to your faith vertue, and to vertue knowledge, and to knowledge temperance; and to temperance patience, and to patience godliness, and to godliness brotherly kindness, charity*; And thus adding of these Graces in acts and Exercises of them one to another, is that I mean by drawing of them forth all a mans life. Now observe as to the Point afore us, That the effect or fruit of this Adding or Exercising of Graces all a mans life is in the following 10*th Vers.* said to be a *Making your Calling and Election sure*. Wherefore Brethren says he, *Give all diligence*, (that is, by thus acting your Graces, whereof you received all the Principles at your Callings) to *make your Calling and Election sure; for if you do those things you shall never fall.* Chap. 4.

Brethren, you use to have recourse to the first work only, and what flaws you find in that, if you have not the whole of what Ministers set out to you, you are apt to Scruple and question the truth of your Calling; or if you have them not in that method in your discerning, wich they set them out in, you narrow your comforts thereunto. But give we leave to say to you by the Apostles warrant, That God, when the *light and knowledg of Himself comes in*, impresseth withall on your hearts all Principles of grace wich he is a broaching, and drawing out all your life time, and hence every Act of grace you perform is, and may become an evidence of your Calling, as well as what was wrought at first. The measure therefore of your judging of your Calling, is not simply to be confined to what work thou hadst at first, but to be extended to the whole progress thy life, in the course of which thou findest ever and anon such and such an holy, and gracious disposition of heart-breaks forth towards God, that is certainly grace. Now you are to take these as evidences of your Calling, as well as that first work; and this that passage in *Peter* shews, put but the 5th *Verse* and 10*th* together, and it will rise up to it. And it is a thing you are much to take in for your comfort,

Suppose thou hadst at first (I speak to them that are wrought on by degrees) for thy actings of grace, but some few particulars, thou discernedst, which yet are substantial to the state of grace; yet for thy help and comfort, take in withall what thou hast thy whole life since to view, and survey, and therein all thy self denials, and dispositions of ingenuity towards God, &c. And there are all evidences of thy being truly Called

Book IV. led, & of thy having recieved all things *pertaining to life and Godliness*, which by degrees God hath drawn out of thy heart.

Only I must add this, That in the Calling of some, there shoots up very suddenly an apparent visible *Election-Conversion*; (I use to call it so) You shall, as it were, see Election take hold of a Man, pull him out with a mighty power, stamp upon him the Divine Natuere, stub up Corrupt Nature by the roots, root up Self-love, put in a principle of Love to God, and Launch him forth a New creature the first day, both in the spiritual sense of himself, and visibly to the observation of others. He did so to *Paul*, and it is not without Example in others after him, as you shall see.

First in *Paul*, 1 *Tim.* 1. 14. *The grace of our Lord was exceeding abundant in faith and love which is in Christ Jesus*; the work of both which was perfected in the first four days, that you read of in his Story in the *Acts*, and so in his Epist. to the *Galatians*, *God revealed his Son in me*, says he, *Gal.* 1. 12. And it is not without example of the like in others; as of the *Thessalonians*, the Apostle instances in them, 1 *Thes.* 1. *v.* 4, 5. *Knowing Brethren beloved your Election of God*: And why? The work that was upon you was so apparent and suddain; *For our Gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance*; that is, an assurance of the things delivered, as well as in an assurance that they had an interest in them: *As ye know what manner of men we were among you for your sakes*; And *ye became followers of us and of the Lord, having received the word in much affliction, with joy of the Holy Ghost*: And *Vers.* 9. *And How ye turned to God from Idols to serve the living and true God, and to wait for his Son from Heaven, &c.* There were such visible Conversions then, and sometimes now adays, I call them *Election-Conversions*, and they are undeniably such, and visible tokens of Election, by such a work of Calling, as all the Powers in Heaven and Earth could not have wrought upon a mans Soul so, nor changed a man so on a sudden, but only that Divine Power that created the World, raised Christ from the dead: And the soul that feels it must say so.

3. I must yet come in with this, That the Scripture speaks of a Calling, a work of the Spirit upon men that is called a Calling, and *yet is not that Calling* the Apostle here speaks of, and which we seek for. That speech, *Many are called, but few are chosen*, which our Saviour Christ hath repeated again and again, but especially *Matth.* 22. 14. where if you look to the Coherence, you will find it punctual to this point: For there came one in that was called, but wanted the wedding Garment, upon occasion of whom it was Christ says, *Many are called, &c.*

My Brethren, you shall observe in the very places I have in the former Sermons insisted on for the proof of purposing Grace, that the Apostle, when he speaks of saving Calling, he inserts this by way of distinction, *Called according to purpose*: The Apostle is fain here to distinguish upon it, because there is another sort of Calling, that is not according to purpose: You find it in *Rom.* 8. 28. *All things work together for good to them that love God*, to them that are *the Called according to his purpose*: Which distinction evidently shews (the Apostle would not have so sedulously put it in else) that there is a Calling that is not according to his purpose, but according to the pleasure and menage of *his common providential Grace*, which accompanies the word, about which is all the Controversie under the name of *sufficient Grace*.

There are some, both Protestant and Popish Divines, that hold Election as strongly as any, and do as fully profess that there is a Calling proceeding from that Election, and that those that are so called according to his purpose, shall never fall away; and that of such this place *Rom.* 8. 28. is to be understood: But withal, say they, there is a sufficient Grace vouchsafed to many others, who are thereby savingly called, and have, by being called, obtained as true Grace as the other; nay, and some of them go on to be saved by the same sufficient Grace continued to them, or revived upon them, and improved by them; and in those that do not so persevere, there is yet no difference in the work of Calling it self they once had, from that in the Elect, take the meer work of it, but only in the event or issue, that some such do finally fall away; whereas none

none of those that *are the Called according to his purpose*, do so fall. And the reason of that difference they give to lye in this, that Election, and the God of all grace that wrought it, do maintain and carry on the one; but Freewill grace having the keeping of the other, it squanders away that work in them, though it may fall out that some of such as improve that, are saved: Thus they compound the business. Chap. 4.

But I should only ask of those of that Opinion, this Question, which the former Discourse suggests, How can any man make his Election sure by his Calling, if this Opinion hold true? For the works, you say, in Calling are the same, and there is no Characteristical difference: And so those that are Elect, are still left as much, yea, utterly to seek to make their Election sure by their Calling, that's certain, unless there should be something in their Calling, which is not found in the others, that should put the difference.

The Papists therefore to salve this, plainly say, That no man can be assured but by a special Revelation, and by that they mean a Vision from Heaven by an Angel, or the like, which is their way of Revelation: And as for the Testimonies of the Spirit in the case, they account that to be Fanatical.

I demand again, if things be thus, To what purpose is this Scripture (my Text) and many other Scriptures exhorting to stedfastness of Faith, and assurance in this point, That God, as the God of all Grace, will carry his Called on to the end, as having given us this pawn and pledge, that he hath called us (*the God of all Grace who hath called us*, says the Text) will therefore perfect, establish, &c. with which multitudes of other Scriptures joyn issue in the point, and give their suffrage unto, whereof some I shall have occasion after to mention? This Opinion of theirs, enervates such Scriptures, and makes them void.

That's the third thing concerning Calling (for I am yet but upon the first Head, to premise some things concerning Calling.)

4. And now you will ask me some differences between such a Calling from Election, and the other. Truly it were infinite to enlarge upon differences: I shall give you first a general Answer, and then mention two or three particular Differences after.

For a General Answer, I shall only say this; There being in every *true Calling* (as you heard) *all things given pertaining to life and godliness*, the trial of which, and the drawing forth of which, is throughout the whole course of a Mans life; that therefore there is throughout, from the first of a true Calling, a difference in all Actings that do spring from that root; that is, in all acts whatsoever that are spiritual acts, exercised about any sort of spiritual things and objects: And truly this is to me a great truth; I shall give you some little account of it.

If you demand; Have not the Non-elect, and the Elect, from their very first saving workings, many actings about some things spiritual that are meerly common to both, that is, both go so far and so far, and thus far together, as in historical Faith, and the like; so as that the actings of each, which they exercise towards several Divine Objects, are without any difference at all in the acts themselves, having both but one and the same kind of working, till they come to some such or such special act or acts; that puts the first difference, as of Faith justifying as justifying, or the like, purely Evangelical? I confess I am perfectly of another mind.

I shall give you two grounds for this my general Assertion.

1. Perhaps the very having said, they receive all things pertaining to Life and Godliness, at first might carry it; in that having received all these in order unto the bringing forth all sorts of Actings about Objects pertaining to Life and Godliness, whatsoever they are; that therefore, as they all do spring from that one universal root and principle received, so they do all of them differ from what other Men have or act, who have not this root of the matter in them; for the fruit always answers in kind unto the root, and therefore as there is a new root differing in all things, so must the actings of it differ also; conform to which, and confirming which, is that 2 *Cor.* 5. *All things are become new in the new Creature*: As for the principle, *he receiving all things be-*

Book IV. *belonging to Life*, &c. So suitably, all things become likewise new for ever; even the knowledge of the Person of Christ; and that not only in the point of *Faith justifying*, or when put forth for justification indeed, but the knowledg of his Person and of all in him; *if I have known Christ after the flesh, henceforth I know him so no more*; all his knowledge of him, as he was the Messias, was wholly new.

My Explication of this first ground is, that whereas you may think and judge that a Man that is savingly called, and a Man that is otherwise wrought upon, they both believe that *God is*, but only in common, from one and the same principle, which serves both alike to act so far: For this, you'l say, is but a meer Historical Faith, and the acts thereof are common to both of them. But give me leave to tell you, that to believe that *God is*, this in a Man truly and spiritually called, is a different act and thing from the Faith that is in the other; and you have *Heb.* 11. 6. plainly for it, *he that comes to God must believe that he is*, &c. From this I would infer, that to believe that *God is*, (which is the *A, B, C,* of a Christian) he that is called, begins to believe it anew: He begins even there anew, that is, he hath another kind of act of Faith about it, and upon another light and ground than another Man hath, be he never so much enlightned, (if not savingly.) So likewise to believe *that God made the World*, in which the Apostle instances also in the same place, and my argument from that place is, that the Apostles scope is there to give instances of saving Faith, and that as with difference from others: For to speak of such a Faith as is saving, he had professed to do, and of no other in that foregoing speech, which leads on to that whole discourse of Faith, in *Chap.* 11. in these words, in the last *verse* of *Chap.* 10. *But we are not of them who draw back unto perdition, but of them that believe to the saving of the Soul*; he therefore speaks altogether of saving Faith, and throughout in the following *Chap.* 11. and then all those instances which are there given, must belong all of them unto saving Faith, flow from it: And saving Faith we are sure, is proper to them that are called: And then all the Acts of such a Faith must differ in kind from what the same are in others not saved; even as saving Faith it self differs from Faith that is not saving in others. And these, to me, are undeniable things, that therefore from the very bottom or foundations of Faith, a true Believer begins a new.

To instance likewise in the Works of Humiliation for Sin, and Sanctification of Nature, which we say are preparatory for Faith, they are far different from what are wrought in any other.

Brethren, Consider for this but what was the eminent effects of *John* the Baptist's Ministry, of whom 'tis said, That he did turn *men to the wisdom of the just*, &c. that is, he truly converted them: Yet what was the most eminent effect of his Ministry? Truly he did but point to Christ, and in like manner unto *Faith in Christ*, as *Acts* 19. 5. hath it, and as the Story of his preaching shews: But the main business of his Preaching, and the above-ground Fruits of it in mens hearts was, That he but *prepared the way for the Lord* in humbling and empeying men, which a Spirit of Sanctification went along with, and fell upon them. You find it prophesied of, *Isa.* 40. 3. *Prepare ye the way of the Lord, make streight in the Desart a high-way for our God: Every Valley shall be exalted, and every Mountain and Hill shall be made low*, &c. *The voice said Cry: And he said what shall I cry? All flesh is grass, and all the goodliness thereof is as the flower of the field. The grass withereth, the flower fadeth, because the Spirit of the Lord bloweth upon it.* Observe what I shall say hereupon: That which you call the Work of Humiliation and Repentance, which his Ministry set their hearts on work upon, and which was the preparing the *way for Christ*, and which above ground did more appear, and grow up highest in their spirits, were yet as true Evidences of an effectual Calling, as any of those things that followed in those Converts upon Christ's preaching that followed. As that all flesh was grass, because the Spirit of the Lord had blown upon it, and had withered the World, and all things in it; yea, and all the fruits of flesh in a man's own heart that he trusted in, so that he did then see an emptiness in Creatures, in legal Works, Duties, Abilities in a man

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to help himself as to Salvation; to have all Valleys filled, Hills cast down, all Conditions laid level in mens eyes; these are and were proper Fruits of Election, and pieces of true Calling: And when our Saviour preacht, *Matth.* 5. (*John* having prepared a People for him) observe but what he at first preached to that poor prepared People, who had, I say, (*John* having spoken to them of him) withal some sparks of Faith in them towards him; Now, how doth Christ apply himself to these? *Blessed*, says he, *are the poor in Spirit*: He speaks to these very Hearers and Converts of *John*, (as some of his Apostles had been) that were utterly emptied, and the eminent Grace appearing in them, was this emptiness and poverty of spirit likewise: *Blessed are those that mourn*, in that they have sinned against a holy God, and from whom now they are a seeking pardon and forgiveness: And *blessed are those that hunger and thirst after righteousness*; for they saw no righteousness of their own to rely upon. And *blessed are the meek*; they lay at God's feet, and at his dispose; they put their mouths in the dust, if there might be hope God might do any thing with them, and they not repine. So also *Blessed are the Peacemakers*; that is, such as having seen themselves to have been in a state of wrath from and with the great God, and seeking peace and pardon at his hands for their own Souls, do out of pity unto others, whom they see to continue in that Condition, endeavour to convert their Souls unto God, to make *peace with him*, as he in *Job* speaks. Such dispositions as these were the eminent Effects and Impressions from the *Baptist's* Ministry, and preparatory unto their being baptized with the Spirit by Christ as fire; and yet they rose not up to *prevailing faith*, and righteousness was not distinctly brought forth to victory. *John* pointed them to Christ, as *Acts* 19. tells, and their Faith had him in their eye, but was not bloomed; and in the mean time these dispositions were wrought, and they were effectually called. Now then suppose (as it falls out ordinarily) that mens minds, at their first being wrought upon, are apt to be so intent upon it for a while, as thereby to be retarded in their going out of themselves so fully to Christ, and that a great deal of Legality doth accompany the work in them, yet still there's the root of the matter a working up in them; and although Self love may be so much stirred in a man together, and mixt with these actings, that a man cannot discern the difference, and that a legality also cleaveth to them, that doth much divert the Soul, or at least obstruct it in the clear, and pure, and abstract actings of Faith, as justifying upon Christ: Yet these inlaid principles have their spiritual workings proper to them; and being in their spring and root Evangelical, do work themselves out of that legality, and self, and come in the end to breath in the open, pure, and free Air of Free-grace, and Justification in Christ, &c.

Chap. 4.

These Hearers of *John* had received all things belonging unto life, and godliness in their first work, and their Calling began with these Dispositions forementioned, and yet a great legalness of spirit cleaved to them, and much darkness about Christ and his *righteousness*: And we see now adays, men that are called and converted, what ado they have to get themselves out of themselves, and out of Self-righteousness, Ability, or from acting from themselves, and their own Graces, as a new Nature in them, and from doating in any manner upon that new Grace they have received, and long it is e're Christ comes to be formed in them, and yet there is a true spiritual Gospel-root that shall and will work it self out of all. And in the mean time there is a true spiritual difference in those its actings from all workings whatsoever in any other, though mingled and covered with so much of self and legal dross, as hath kept them from a clear emergency, and working of them out of themselves with a prevailing victory; but they lye in such dispositions as those afore-specified, in which spiritual life works like a Mole under ground, that is still heaving and casting up the Earth it is covered withal, until it gets above ground.

Only I add this, That they receive little certain comfort in any of all of these, till Christ doth come more sensibly into their hearts, and until Faith that is in the bud, mixt with all these, begins to blow, as we say: As indeed Faith did not in those Hearers of *John Baptist*, until Christ himself came, and preached

Book IV. preached to them, for whom, and whose Ministry it was they had been prepared by *John*; though in it self it was not a bare Preparation, but a saving Work of Callig in them. And thus much for my first ground.

My second ground is this, No man can pitch upon any act, which he would have first to put the difference, but there's a Counterfeit of it; so as you must distinguish upon that also, and so you must upon all the rest. Let a man called effectually, say he hath Assurance, that other sort of Professor will say so too: Therefore it is not such or such a particular act that begins to put the first difference, as if all actings afore it were but such as are common to others with them, and no other: No; but it is the kind of that and all other that puts the difference.

And if you ask, What is that kind of them all, or wherein lies it?

I Answer; It is the *Spiritualness* of all acts flowing from the new Creature wherein the difference lies, if we could discern it: Our very Historical Faith, whereby we believe the things themselves, as that there is a God, *&c.* would, and may serve to make a difference between a man called, and one not called, only we cannot so readily discern that difference, it is not so sensible. I found this Answer upon that of our Saviour, That which is *born of the Spirit is spirit*; the Spirit begotten is the whole bulk, cluster, and lump of Graces in our first Calling received, (we have spoken of) the whole Seed infused when first born and begotten, all of which, and throughout, is *Spirit*, says he, and it hath not one only, or a few particular Objects to be drawn out unto, but all sorts of Divine and spiritual things prepared for it to exercise it self upon both in the first workings of it, and afterwards.

Now one that is not Elect, he is wrought on so as to be manned and carried out to Divine Objects that are spiritual; and one that hath this *Spirit* begotten in him, he is carried out to the same Divine spiritual Objects also; how then, you will say, shall we distinguish them?

I will give you it in as few words as I can. What is the Root of all? That Root you see is *Spirit*. What doth that import? That he is made a *Spiritual Man*: And to discern that, let us go to 1 *Cor.* 2. 14, 15. *The spiritual Man discerneth all things* [*spiritually*;] the natural Man receives not the *things of the spirit, because they are spiritually discerned, but he that is spiritual judgeth all things.* From whence I learn, that to have spirit begotten in a Man, is to make him a spiritual Man; And what doth his being a spiritual Man capacitate him for? To take in all *spiritual* Objects *spiritually*. It is the Apostles own distinction that he puts; a School-man could not distinguish more exactly, and it is one general distinction which serves to distinguish all acts of a spiritual Man in the goings forth of his Soul unto Spiritual Objects whatsoever: You will then ask, What is it for a spiritual Man to take in Spiritual Objects spiritually? I answer when he considering them all, or any of them, as they are simply in their own *Spiritual nature*, is then acted spiritually towards them, and hath suitable spiritual actings upon them in every power of his Soul; whereas one that is not savingly called, though he be exercised about spiritual things, yet being not born Spirit, the whole of his Soul is not acted or carried forth to them, as barely apprehended in their spirituality; and so he doth not do it spiritually. But still how may we discern the difference between these two? It is easy, I do not say to discern it, but to give the rule for it: It is this, when our Understandings take in, and consider any spiritual thing, as it is in its own spiritual Nature, and thereupon we find something throughout our whole Hearts suited to that spiritualness of it taken in under that apprehension, or consideration of it, so as to be affected, moved, stirred, carried on according as it is thus apprehended, then there is a spiritual acting: For instance; let thy Understanding take in the spirituality of God or Christ, or *of Christ's Righteousness*, (to instance in *that*) what it is in it self, in the excellency of it, above thine own, as *Paul*, who counted all his but as *dross* and dung in comparison of this of *Christ*; yea, although thine own should be made up as compleat as that which is in the Holy Angels in Heaven; yea, and as perfect for degrees as the righteousness of all the Angels *in* Heaven; if that which is in them, all were put into one, yet the Soul would rejoyce it

had

had such a righteousness to throw away, and trample upon, to glorifie this of Christ's in justifying of thee. And so as this thy valuation, and affecting to have this righteousness made thine, is not only or meerly because it saves thee, but because the way of thine, and a Sinners Justification, by it alone, tends so greatly to glorifie God, and his Grace: Now findest thou an Heart suited to, and thus heartily affected towards it, under these Apprehensions about it, or such like to these? Here is a spiritual acting towards that object: And as a liberal Man will devise liberal things, so a spiritual Man will be devising such spiritual things as these, and his Heart will work after them accordingly. Yea, take sin, as it is set out in the Spiritual Nature, and as a Man considers sin, as it is contrary to the purity and Holiness of the Great God, and contrary to his righteous Will, and he finds withal suitably a contrariety in his Heart; not only in his Conscience, but in his Heart against that sin, upon the account of this contrariety to God and his Holiness, this is a spiritual acting towards that Object. The 7th *Chapt.* to the *Romans*, from the 14th *Vers.* to the end, confirmeth this: Doth he speak of a godly Man there under the person of himself? Yes, yet he abstracts in that view of his Heart there set forth the workings of Sanctification against sin from Faith in Christ: The issue indeed is to drive the Soul to Christ, *Vers. ult.* but yet in all the foregoing passage he had barely viewed and considered *sin* and *Holineß* in his Heart, as they opposed each the other; and his own words tell us his Eyes were fixed thereon alone, I see, (says he) and I do what I hate; and it is *not I, but sin that dwelleth in me*; I see, (says he) in my mind, a Law contrary to the Law of sin; that is, take sin as sin, I have the contrary Law in me enacted in my whole Man. Have you the like? This is from the Spirit of Grace; this is Grace wrought in a true Calling. Chap. 4.

So that my Brethren, from all these Instances set together, I collect and gather, that from the first to the last, from bottom to top, there is a difference in all and every Spiritual acting whatsoever, since in these forementioned there is.

Only this I again add, that till Faith blooms, or blows, as you say of a *Rose*, we cannot have firm comfort in any of those things; Yet however such a difference there is in the things themselves: Also where those with these differences are found, there Faith upon Christ is always in the bud, though it should not be fully bloomed: Also though there is this difference, yet if we rest in these things without acting Faith on Christ immediately every day, there's so much Legality; and the Apostle had much ado (and we all much more) to get out of himself, and was all his life time jealous of his own Righteousness, and of his own heart, lest it should at any time turn in to that Righteousness he detested, and lest his heart so much as for any one moment, should be taken and found out of the exercise of pure and clear faith on Christ, as you read, *Phil.* 3. 9.——And be *found in him not having mine own Righteousness, which is of the Law, but that which is through the faith of Christ, the Righteousness which is of God by faith.* Thus much as to a general Answer, what difference there is in Callings.

2. If you ask me Particular differences, I shall give you two, which I find annexed unto such a Calling, as is according to Gods Purpose, and the proper effect thereof; and shall add a third.

You know I mentioned two places for this distinction of being called *according to his purpose*, Rom. 8. 28. 2 *Tim.* 1. 9. We will have recourse to both these places, and only take those Characters, which we there find; First, *Rom.* 8. 28. *We know that all things work together for good to them that are the Called according to his purpose*; so far we cited it for our purpose afore; but observe what comes between as a Character, whereby we may be able to distinguish, [*to them that love God*] *to them that are the Called according to his purpose.*

So that, 1. True and sincere love to God is a proper note, and fruit, and effect of being called: The Apostle you see puts that in when he would make a distinction, and absolutely pitches it there; They are those that love God:

Book IV. You plainly see, the one is Exegetical, or Explanatory, or Characteristical of the other, *Them that love God, them that are the Called according to his purpose.*

But you'll say, Is this that that will infallibly distinguish a true calling from another calling of one that is not Elected?

Yea, and I will give you the greatest Evidence for it that the Scripture hath; It is in *Heb.* 5. 12. compared with the 6*th*. Chapter, *Vers.* 4, 5, 9. 10. It is a great instance, and punctual to the point of difference afore us; and therefore the greater, because in the one, he speaks the lowest things of these *Hebrews* that could be spoken of sound Professours, *For when for the time ye ought to be teachers, ye have need that one teacheth you again, which be the first Principles of the Oracles of God, and are become such as have need of milk and not of strong meat,* [you are *become* such] as if they had been otherwise once: Here's as low as low can be, for men that had professed Christianity for Thirty years as they had. On the other hand he speaks the highest things of the work upon, or calling of a man not Elected, Chap. 6. 4, 5. Who were *once enlightned, and had tasted of the heavenly gift, and were made partakers of the Holy Ghost, and had tasted the good word of God, and the powers of the World to come.* And at the 9*th Vers.* He yet says of the true Believers amongst them, *But, Beloved, we are persuaded better things of you, and things that accompany Salvation, though we thus speak.* Now what Grace is it that the Apostle, to choose, singles out to instance in, as that which was and argued *better things* in them, than all that other work upon the others rehearsed, *Vers.* 4, 5. and *things accompanying Salvation*, But this very thing of *love*? So *Vers.* 10. *For God is not unrighteous to forget your work, and labour of love, which ye have shewed towards his name, in that ye have ministred to the Saints, and do minister.*

But you will say, How shall I know how I love God? *Would you have me give you a sign of a sign*? Suppose *Jesus Christ* were here, what course would he take? I cannot take a better. If *Jesus Christ* were here (and I in his stead, as you know the Scripture speaks) what course did Christ himself take? He asked *Peter* the Question, *Peter lovest thou me*? Nor did he go and rifle his heart by signs of that; but *Peter, lovest thou me*? I beseech you but turn over your own hearts in all that hath past between him and you; have you never found intermingled with other workings on you, any true strains of love to Him? No dispositions of Ingenuity towards him? None? Think again; If Christ did now himself appear, and did put but this Question seriously to thee; I know his Presence would awe thee to speak what thy heart doth at the bottom ultimately conceive and apprehend, though thou canst wrangle it out, and dispute it with Ministers, (as your manner is) that you have no love to Christ, none. Christ is now here present, and we in Christs stead, do put that Question to thee.

2. The Second Character averred (for I take only such as expresly and setly annexed) unto a Calling according to Purpose, in that other, 2 *Tim.* 1. 9. *Who hath called us with an holy Calling*, according to his *Purpose and Grace.* So then, hath God stamped *Holiness* on thy soul? Hath thy soul again and again considered this, how he is an holy God; *Whose pure eyes can endure no iniquity*; and thy heart cleaveth to him under this thought, and apprehension of him, though thy heart and life abounds with that which humbleth thee, and causeth thee to mourn, as contrary to that his holiness? Doth thy heart approve of all his Commands in all things as holy and good, because this Holy God hath given them, though never so contrary to thy lusts? And, is it thy constant wish, Oh that this Holy God would make me partaker of this Holiness! and that I might live with this Holy God for ever! I should have an happiness in him. Are there any such buddings? any such secret pulses, and strings, or veins of heart as these flowing in thee?

But you will say to me, Holiness is but a Legal thing, a conformity to the Law of God, and was in the heart of *Adam, who was under a Covenant of Works*; and will you say that it is a certain evidence that the God of all Grace hath savingly Called me? I do not say that is without Faith; but where true Ho-

Holiness, there must be Fuell, as where smoak is, there must be fire; and being so understood, I do avouch, and will give you an invincible Scripture for it, that true Holiness in the least degree is a proper fruit and effect of the Covenant of Grace, and a certain evidence that God will perfect and stablish thee: Thus *Heb.* 10. 14. *By one Offering he hath perfected for ever them that are Sanctified.* The effect of these words is the same with that I am upon out of *Peter*; *Paul* says, Them that are Sanctified, are perfected for ever; and *Peter* saye, He hath Called us into Eternal Glory, and you will see the God of all Grace engaged in it. Thus *Paul* also speaks, *Them that are Sanctified he hath perfected for ever*, that is, He hath put them out of all danger of miscarrying as for Salvation. Chap. 4.

Obj. Well, but you will say, may we build upon this, That those that are truly Sanctified are the Persons are thus perfected, and in the Covenant of Grace?

Answ. Yes, you may build on it: For it hath a Duplicate of Evidence for the ascertaining of it. 1. That the Holy Ghost by *Paul's* Pen hath uttered it, which single witness were enough: But, 2. *Paul* expressly says, That the Holy Ghost in another Scripture hath testified it, whereof the Holy Ghost *is a Witness*, says he, (and his proof is most punctual, and invincible) as also that it is the commensurate effect of the Covenant of Grace, *Vers.* 15, 16, 17. *Whereof the Holy Ghost also is a Witness to us; for after that he had said before, This is the Covenant that I will make with them, after those days, saith the Lord, I will put my Laws into their hearts, and in their minds will I write them, and their sins and iniquities will I remember no more.* Observe the accurateness and exactness of this proof. There were two Branches of that his Assertion in *Vers.* 14.

1. *They that are Sanctified,*
2. *Are Perfected for ever.*

(Even as here, Called into Eternal Glory.)

And the Scripture he cites, punctually speaks and joyns both these together, even as the Apostle doth.

1. *Them that are Sanctified* in those words, *I will write my Law in their hearts*, and so true Sanctification is expresst in Scripture, *My people in whose heart is my Law.*

2. *Perfect for ever*, in those other words, *Their sins he will remember no more*: And I hope they whose iniquities God remembers no more, are perfected for ever.

Unto which I add (that which I intimated afore) That the God of all Grace would appear interessed in it, *viz.* That this *Holiness*, which this Promise, *Thus to be perfected* is made unto, proves to be the proper fruit of the Covenant of Grace, and of that alone; For of the Covenant of Grace it is he speaks; when the Holy Ghost in the Prophet prefaced unto it, *This is my Covenant after these days*, namely, under the Gospel, that Covenant whereof the Apostle had afore said, *Christ was the Minister*, with difference from that legal Covenant, *Heb.* 8. *Vers.* 6. *But now hath He obtained a more excellent Ministry, by how much also He is the Mediator of a better Covenant, which was established upon better Promises*; And *Vers.* 10. *For this is the Covenant that I will make with the house of* Israel; *after those days, saith the Lord, I will put my laws into their mind, and write them in their hearts, and I will be to them a God*, &c. There is no other, nor no better: All truly Sanctify'd are in that Covenant; and none that are truly Sanctify'd, are Sanctify'd otherwise than by vertue of it.

I might add a Third, that I may not leave out the Principal Verb, as we say, *viz. Saving Faith*, and it is found in the same, *Jer.* 31. 3. *The Lord hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love, therefore with loving kindness have I drawn thee.* Hath God drawn thy

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heart to him? ſpecially was it his everlaſting kindneſs wherewith he hath drawn thee? I do not ask whether with Aſſurance of that his love; I am not ſo ſevere: For there is another Drawing, even in the way of Faith, of Adherence, and Recumbency; wherein he hath propoſed to thy Soul all that which is ſaid of his eternal Love to his People, to allure thy Soul to himſelf; yea, and thereby hath allured it, and hath ſtrengthened thy heart to ſpread it and plead it afore him blind-fold, That he would accept and wrap thy Soul in that bundle. Eternal Love hath herein found out, and owned thy Soul, and thy Soul hath owned and laid hold on, or rather refer'd it ſelf unto. And hath God *cauſed thee*, in this manner, *thereon to truſt*, as *David* ſpeaks, and to give up thy ſelf thereto, as to be ſaved, to the conduct of it, ſo to be carried on by it, and to fulfil in thee the good pleaſure of his Will, even the will and the deed, according to his good pleaſure, thou working out thy Salvation in a ſubordination and dependance thereupon; and do the drawings and motions of it in thy heart ſtill recover thee from ſin when thou art faln, break thy heart, and humble thee for falling; and the little holineſs thou haſt, hath come in this way? And doſt thou owe the greateſt part thereof (at leaſt) to theſe drawings by God, and pleadings of thine with God about that his everlaſting Love? (or *his Free-grace*, as we uſually call it) and thy intereſt in it? Doſt thou grieve that thou art not made altogether holy by it? Hath God indeed drawn thy heart (ſhall I ſay even out of thy ſelf) thus, and taken thy heart thus with this his everlaſting kindneſs, and canſt thou think that this God will leave thee? What, and have drawn thee with this Love? No, he will never do it. He can never find in his heart to do it; his Love hath ingaged it ſelf to thee, and himſelf thereby. And what is this *drawing* by loving kindneſs in *Jeremiah*, other than in the *Text*, *The God of all grace hath called thee*? And in drawing thee with loving kindneſs, hath drawn thee to Chriſt, according to that of our Saviour, *None comes to me but him, whom the Father draws.*

I will but further caſt in this for the comfort of ſome, which this place in *Jeremiah* ſuggeſts: O! thou maiſt ſay perhaps, I was thus drawn and affected once; and for a long time was carried along thereby in ſweet and free acceſſes to the God of all Grace, as ſitting upon, and reigning in his Throne of Grace; having together with theſe Acceſſes, ſome holy Obedience ſuitable, which I carried away with me, from thoſe near Acceſſes unto Grace: O, but Wretch that I am! I am greatly fallen and decayed in thoſe reſpects: For thy comfort, read but the words afore in that Prophetical paſſage, *Again, I will build thee up, and thou ſhalt be built.* I know in the letter it is ſpoken of reſtoring their outward Condition; but his everlaſting love being alledged as the cauſe of it, and *his drawing them* as a conjunct Effect, I may warrantably apply it unto their Souls, as God alſo would have thoſe his *drawn* or *called* ones among them to underſtand. What do I then infer from hence?

Haſt thou run into Dilapidations and Decays of that former work, when it was a time of Love, and when thou wert thus firſt *drawn*? Lo, *Again*, ſays he, *I will build thee*; And why? For my love is everlaſting, and continues the ſame: *I will heal their backſlidings, and love them freely*, as in *Hoſea*. And what is this alſo, other than what *Peter* alſo here farther ſays, *The God of all Grace who hath called Us*, will *perfect*, the word is *reſtore*, when faln ſet in joynt again, when laxated or out of joynt through falls, as *Gal.* 6. 1. it is uſed. This for the firſt Branch of this firſt Head, [*Hath called;*] which was intended by me but only as *ſome few things premiſed about Calling according to God's purpoſe.*

II. That *Calling* according *to purpoſe* is a work of that *perfection* for *kind*, with difference from all other works found in others, as thereby God is ingaged to carry it on unto perfection. This is added to the former, and is home to the point afore us. I put, you ſee, God's maintaining of this his work upon theſe two things.

1. His ſpecial Love that works in us a work of ſuch a kind as hath a perfection in it.

2. That

2. That his Love continueth an unchangeable respect unto it for the kind and perfection of it, as bearing the peculiar stamp of such a Love. These two, in this Argument, have a *Recursus* or Recoil, a running back again one into the other: 1. His Love works the work: That work wrought, hath that hold on, and interest in his Love, as it is engaged to carry it on, because it wrought it, which indeed is no other than what is in the Text. 1. The God of Grace hath called: 2. This God of Grace having called, will perfect, stablish it. Chap. 4.

I shall single forth but one Scripture, which alone speaks fully, and to the whole of this Assertion; it is *James* 1. 16, 17, 18. *verses*, *Do not err, my Brethren: Every good gift, and every perfect gift is from above, and cometh down from the Father of Lights, with whom is no variableness, neither shadow of turning: Of his own will begat he us with the word of Truth, that we should be a kind of first fruits of his Creatures.* Upon this passage it is, I shall center my Discourse, as being proper and adequate unto every tittle of the Assertions, which were,

1. That there is a good a perfect work of Regeneration and Calling, which proceeds out of God's special good Will.
2. And this with difference from other *gifts* and works bestowed upon temporary Professors.
3. Unto which work God bears an unchangeable respect, without shadow of turning from it; and that both because,
   1. It proceeds out of his good Will at first.
   2. Because it is accordingly a *perfect Gift*, wholly differing from all other Gifts whatever that he doth bestow upon the Sons of Men.

And a glimmering of all or most of these do appear out of the Text in the very reading of the words; especially if their Coherence with *James* his whole Discourse before (which I shall presently set out) be weighed and considered.

Although I shall land in this Passage, *Vers.* 17, 18. as the Conclusion; yet in order unto the greater illustration of the Apostles set scope in these words, I must fetch a compass about, and run over, as briefly as I can, the fore-part of this *Chapter*, unto *vers.* 10. which may perhaps cast some light upon the whole Epistle, as to what is the main design of it, which hath not been so fully observed.

And the Reason why I am to do this is, I did necessarily put in this Clause into the Assertion, That Regeneration or true Calling is *&c. with difference from whatever other works or gifts God bestows on any others*; and indeed, one great end of God's, in bestowing other gifts upon men Non-elect, is to set off the more, that his special Grace shewn to his only called Ones, in the perfection of that work on them, with difference from all other works that are but the Counterfeits thereof; and therefore the Consideration of both these together, set in view one by the other, serves greatly to illustrate this great point in hand: And this (I say) is one eminent scope in *James*, which I must punctually keep unto, and not digress; so as you are not to expect handling particular Differences of these works further, than as in the opening of *James* any such shall start forth, and discover themselves there to lye: But the *sum* of it, *viz.* that such a difference there is, and that this is *James* his design, is all my present business.

I shall draw the Current of *James* his Discourse into these rills.

1. He at first breaks in abruptly upon them, with the greatest Paradox to the World that ever was uttered, and which true Christianity only can receive and imbrace, *vers.* 2. *My Brethren, count it all joy when ye fall into divers Temptations.* 1. *All joy*, Count it matter of joy, and of full joy: 2. When *ye fall* as into a Precipice, that is, suddainly, without warning or being lookt for: And 3dly, at once, not by degrees or succession: 4. Into Temptations, not one, but *many*, in the plural: 5. And those of *divers* sorts; for Persecution draws a train with it, as of Poverty, All taken away, Imprisonment, Banishment

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nishment (as *John* often, and *Aquila*, *Priscilla*,) Sickness through ill usage, Death, Miseries on Wives, Children, Families.

Now for an Apostle, God's Herald, to proclaim this with so great a triumph to all joy and glorying (as *vers.* 9.) thus aforehand, when they were but putting on their Armour, when men use to do, that when Victors put it off; and to inculcate this as the best news, and greatest happiness and blessedness that could befal them, *verse* 12. *Blessed is the man that endureth temptation*, &c. All this must have this supposal or thing taken for granted at the bottom of it, That the God of all Grace had afore designed a most glorious issue, and would most infallibly and certainly uphold and carry all, truly called, through all these Temptations to the most glorious issue and atchievement at last that the heart of man could conceive or expect; for so he inserts, *vers.* 3, 4. [*Knowing this*, &c.] that is, laying down this for a certain truth, take it for granted, and be assured of it at the very entrance into them: And indeed, to have made this Proclamation without this Foundation for the bottom of it, had been the most weak and uneffectual Exhortation, not to say the greatest Vanity, in the world: For otherwise, without this Assistance and undertaking from God, such Temptations do work upon flesh the clear contrary; and it is impossible, at least an infinite hazard and danger, but that they should do so, and so they would be matter of the greatest discouragement as could happen unto man; only understand all this to belong unto sound Christians, and to none else.

Now what is this, but the same, and no other than the grand point we have been upon all this while out of *Peter* here in the end of his Epistle, and with which also himself had made his entry in the beginning of the Epistle, *Chap.* 1. *vers.* 6. 7. *Wherein ye greatly rejoyce, though now for a season (if need be) ye are in heavineſs through manifold Temptations: that the trial of your faith, being much more precious than of gold that perisheth, though it be try'd with fire, might be found unto the praise*, &c.

'Tis true indeed, *James* speaks of outward Temptations; yet these are always, we know, for a season, accompanied with inward Temptations many ways, as in the same ways *Peter* acknowledgeth, in those words, *Though now for a season, ye are in heavineſs through manifold temptations:* And our *James* gives a set and solemn Admonition about them also, *Vers.* 13. *Let no man say when he is tempted, I am tempted of God*, &c. Of which more afterward.

But although this about Temptations was *James* his entrance, and he begins with that as a necessary exhortation for those times, yet it served but to lead on to another greater, and more principal design, and that was a discovery of false and unsound Professors, who fill'd their Churches, of whom in Temptation, many already had, and others would fall away: And indeed, the very design of God himself in sending these Temptations was, and is to try and discover the sound and unsound, by enduring Temptations; so *Vers.* 4. that the trying *your Faith*, *viz.* of you, and the Faith that is in you, whether it be sound or no. And *Vers.* 12. *Blessed is the Man that endureth Temptation.* Hence, though this about Temptations was his Preface, yet it gave but the Occasion and Introduction to that other more general Scope now specified; and this Discovery to have been the set general drift of the Epistle, *Aretius* was well aware of, though few (if any Interpreters else) *That although there are* (says he) *many other particular Propositions handled by* James, *yet there is no general one, which you may find* (says he) *in* Vers. 22. *Be ye doers of the word, and not Hearers only, deceiving your own selves*: And *often* (*in effect*) *again repeated in the Epistle.* And the occasion was, says he; that there were many that profest Religion in their Churches that were not sound, of whom the Apostle gives many and shrewd Characters, through this Epistle, which other Interpreters smother, noting them only under the notion of vices or corruptions in practise among them: These Characters are such as these, *A double-minded Man is unstable in all his ways*, Vers. 8. And Vers. 23. *If any be a hearer of the word and not a doer, he is like unto a Man beholding his natural face in a glaſs*, &c. Then *Vers.* 26. *If any Man among you seem to be religious, and bridleth not his Tongue, but deceiveth his own Heart, this Mans Religion is vain.* In the 2d Chap. an allowed

Plures sunt particularis propositionis, tamen una generalis, quam sume ex capite 1. v. 22. quæ deinceps hinc inde aliquoties rejicitur. See his *Prolegomena*, &c. to this Epistle.

allowed Partiality in keeping Gods commands, *Verſ.* 10, 11, 12. *Whoſoever ſhall keep the whole Law, and yet offend in one point, he is guilty of all: For he that ſaid, do not commit Adultery; ſaid alſo, Do not kill: Now if thou commit no Adultery, yet if thou kill, thou art become a Tranſgreſſor of the Law. So ſpeak ye, and ſo do, as they that ſhall be judged by the Law of Liberty*: Alſo of thoſe that would put their Religion in Faith, without works, from *Verſ.* 14. to the end. In the 3 *Chap.* 14. he ſpeaks of Profeſſors whoſe *zeal*, though about matters of Religion, was *bitter*, *Verſ.* 14, 15, 16. *But if ye have bitter envying and ſtrife in your Hearts, glory not, and lye not againſt the Truth; This wiſdom deſcendeth not from above, but is earthly, ſenſual, deviliſh; For where envying and ſtrife is, there is confuſion, and every evil work*: Which he diſcerns from that wiſdom which is Truth or Grace, whoſe character you find, Verſ. 17. *But the wiſdom that is from above is firſt pure, then peaceable, gentle and eaſy to be entreated, full of mercy and good fruits, without partiality and without hypocriſie.* In the 4*th. Chap.* he gives like Characters of worldly Profeſſors; the vigour and ſtrength of whoſe intentions and contentions was ſpent upon ſeeking things of this World, *Verſ.* 1. and 2. and who if they prayed for them, yet 'twas *to conſume upon their luſts*, *Verſ.* 3. which ſort of Men he terms in downright terms, *Adulterers and Adultereſſes*, *Verſ.* 4 for there were of both ſexes ſuch: *Ye Adulterers and Adultereſſes, know ye not that the friendſhip of the World is enmity with God? Whoſoever therefore will be a friend of the world, is the enemy of God*: And at *Verſ.* 8 he gives them that counſel and direction which alone was proper to their condition, even to begin an initial Repentance and converſion from out of a ſtate of ſin, which they yet lay in, *Verſ.* 8, 9, 10. *Draw nigh to God, and he will draw nigh to you; ceaſe your hands ye ſinners, and purifie your Hearts ye double-minded; Be afflicted, and mourn, and weep; let your laughter be turned to mourning, and your joy to heavineſs: Humble your ſelves in the ſight of the Lord, and he ſhall lift you up*: And it is certain that the *double-minded* there, was one that was hitherto in his ſins, and not hitherto in the ſtate of Grace. Chap. 4.

Now though *Aretius* ſeems firſt to deſcry this at *Verſ.* 22. of *Chap.* 1. yet I hope you will diſcern the miſtery of this Diſcovery to work from the beginning of this firſt *Chapter*, and to have had a good progreſs all along unto *Verſ.* 19.

II. Hence flow's then the ſecond Rivulet, the fore-part of this Chapter runs into, that James *doth induſtriouſly ſet out two ſorts of Profeſſors, ſound and unſound*, or Temporaries; and alſo two ſeveral works upon them, although intermingledly; ſometimes ſpeaking of the one, ſometimes of the other; and all to ſhew that the falling away of the one, ariſeth from the *imperfection* of that *gift*, or work that is upon them; and the enduring of the other from the *Perfection* or *Goodneſs* of that work wrought in them.

For the Demonſtration of which, I ſhall curſorily run over from the *Verſ.* 3. to the 19*th.* and then mainly center in the *Perfection* of a true work, out of *Verſ.* 17, 18. which is the point, for the ſake and proof of which, I was induced to this Expoſition of this firſt *Chapter* of *James*.

I. Begin we with his beginning at *Verſ.* 3, 4. which we have a little already opened, *Knowing this that the trying of your Faith worketh patience*, &c.

I. To what ſort of Chriſtians doth he ſpeak this?

Certainly to none other but the ſound: For it is,

1. To them that have ſuch Faith as will bear the *trial*, and will, being tried *bring forth that patience* which we have been a ſetting out. 2. They are each as have already had ſome *knowledge* and experience in leſſer trials and skirmiſhes, that their Faith hath begun to bring forth Patience in ſome meaſure.

2. It may be ſeen, by what a Character of *Perfection* it is, (as oppoſed to *Counterfeit* and Imperfect, ſays *Beza*) that he ſets upon their Faith and the workings of it.

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1. The Faith it ſelf he there ſpeaks of, is a true and perfect work of Faith for kind; for lo, the Operations and iſſues of it are ſuch.

2. The very word [*works*] *Patience*, in the greek ſignifies a through and a perfect working, and not by halves; if you will engliſh it, ſay [*perfecteth*] *Patience*, that is, begets ſuch a Patience as is true, perfect, genuine, this true Faith doth. Then again,

Fides per patientiam exercetur ut per hanc, quadam ſit perfecta probetur. Beza in verba. Κατεργάζεται *peroperatur*, i.e. *plene & [perfecte] operatur.* A Lapide in verba.

3. Let that patience have but its *perfect* work, as when Patience is of the right breed it will have, either in a leſſer or greater degree. And then,

4. The effect of all theſe will be to make *you*, (the perſons in whom theſe things are,) *perfect*, that is, will bring you to that perfection of thirty, ſixty, or an hundred fold, which God hath appointed to bring you to Heaven with all. Here is *Perfect* upon *Perfect*, and *Perfect* and *Perfect* again; and Faith it is that is the great Grand-mother of all theſe, and therefore it is a *Perfect* or ſound Faith only he aims to ſpeak of, which begets in its kind ſtill what are perfect even as it ſelf is. And what doth this other then point us to, and indeed withal interpret that very point of difference, which he centers in *Verſ.* 17. Even as this thus begins it, *every good and perfect gift; viz.* in true Believers, as in diſtinction from what are counterfeit and imperfect, as which will never make him, *that hath them, perfect*, as the Laws weakneſs and imperfection the Apoſtle ſpeaks; which true Faith, you ſee, (he ſays) doth. And is not this the very point of difference alſo, which Chriſt in the Parable gives between the *Thorny* and *good* ground; the one brings not forth *fruit to perfection*, *Luke* 8. 14 but the good with *Patience*, *Verſ.* 15. of which afterwards.

III. The third Head or Rivulet is, That in a ſpecial manner thoſe words of this firſt *Chap. Verſ.* 11. *For the Sun is no ſooner riſen with a burning heat, but it withereth the graſs; and the flower thereof falleth, and the grace of the faſhion of it periſheth: So alſo ſhall the rich Man fade away in his ways*; Theſe words, I ſay, are in this Coherence intended as an Admonition unto a rich Profeſſor, who being unſound, would certainly wither and fall away, if he repented not: And although the former general Scheme might ſufficiently evince *James* his Scope, to have been to ſet out theſe two ſorts of Profeſſors; yet I do further ſingle out this *Verſe*, more largely to inſiſt upon; becauſe the opening of it will both give further light to this Epiſtle, and alſo becauſe that the words taken with the words afore in *Verſ.* 9. 10. contain in them a foundation of difference, in this ſort of Profeſſors, of the imperfect work wrought on them, from that good and perfect work of Regeneration, *Verſ.* 17, 18. and Gods different reſpect had thereto, which is the main point in hand; and to I ſet this *Verſ.* 11. and *Verſ.* 17, 18. in a comparative oppoſition one to the other.

I ſhall expedite the opening of this *Verſ.* 11. by three Heads.

1. Why, under the inſtance of rich Profeſſors, he ſhould expreſs the ſtate of Temporary Believers, rather than under that of the poor, of whom he had ſpoken *Verſ.* 10. as well as of the rich? Or why not under the Perſons of both? Why ſhould he take the advantage to bring in this Admonition concerning Temporaries upon the ſcore rather of the Rich?

I ſhall give an Anſwer to this, to prevent an Objection that had been obvious to be made upon the ſequel of my Diſcourſe.

The account I give of the Reaſon hereof is,

The Caſe ſtood thus: He writes to the Jews, to the twelve *Tribes ſcattered abroad*, *Verſ.* 1. The Jews were then ſcattered over all Countries, and among all the Nations.

And obſerve, 1. That the Apoſtles in thoſe few Epiſtles which they write to the Jews, give more frequent and ſharp admonitions and characters about Temporary Believers, than all elſe that were written to the Gentiles. There are Epiſtles written to the *Jews*, *Peter's*, *Paul's* to the *Hebrews*, and *James's*: [illegible], you ſee how he deals with them in his ſecond Epiſtle, *Chap.* 2. towards

3. *Pete.*

wards the latter end. *Paul* wrote to the *Hebrews*, and no Epistle speaks so much, so oft, so home, to temporary Believers, and of falling short of the grace of God; of mens being enlightned, and tasting of the powers of the World to come, *&c.* and of being sanctified by Christs Blood, and yet falling away from Ordinances first, and then proceeding to do despight to the spirit of Grace, *Chap.* 10. and the like Admonitions to take heed of such a state, *Chap.* 3. and 4. not all the Epistles so much. And 3ly *James*: He in a manner chiefly pursues this Argument. Whatever might be the reason of it, I know not; yet this argues there were amongst the Professors of Christianity of the Jewish Nation there, *de facto*, extant, more Temporary Believers comparatively, than in other nations of the Gentiles. Chap. 4.

Again, 2. That Nation of the Jews were generally rich, and more given to seek riches than any other Nation, and to that end they were Merchants, or following Merchandise, as they are to this day, full of griping, greedy of gain; and this *James* in this very Epistle insinuates, *Chap.* 4 *v.* 13. *Go to now you that say, we will go to this City, and continue there a year, and buy and sell, and get gain*; ἐμπορευσόμεθα, that is, we will Merchandise, Trade, and Traffick: In so much that Dr. *Hammond* think that this their course of Merchandise was intended here in this 11*th verse*. *So shall the rich man fade away in his ways*; ἐν ὁδείαις, here may possibly be (says he) a change of the Transcriber for ἐμπορίαις Tradings, or Merchandisings, as *Chap.* 4. 13. 'Tis the rich mans speech, ἐμπορευσόμεθα, we will Traffick, *&c.* The Vulgar hath it, *in itineribus*; *Piscator*, *in Profectionibus*; They lost Religion, and withered whilst they tumbled up and down for Gain from City to City. He here speaks their hearts and their course; and this was their sin; and this their sin to this very day; and they are apt to hoard up Riches. There is no People in the world, where they are not kept down, that do so strangely grow rich, as they do: And they tumble up and down the world, as these did: Now it fell out in Providence, that in these Churches *James* writes to, there were may of such rich Professors that were but Temporaries, that despised the poor Saints, *Chap.* 2, 6. that were *Masterly men*, &c. *James* speaks of them, *Chap.* 3. 1. who bustled in their Congregations, thinking with their greatness to carry all afore them; Men of unruly tongues, that did set on fire their Churches; and of which, in relation to disturbances in their Chrches, *Grotius* interprets those passages in *Chap.* 3. *Vers.* 4. 5, 6, 7, 8. These had Religion in respect of Persons, *Chap.* 2. *v.* 1. *My Brethen, have not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons*); and sought themselves for all the respect in the Congregation, because they were rich and great; and it was the measure they went by in giving of respect, as *Vers.* 2, 3. *If there come unto your Assembly a man with a Gold ring, in goodly Apparel, and there come in also a poor man in vile Raiment; and ye have respect to him that weareth the gay Clothing, and say unto him, sit thou here in a good place; and say to the poor, stand thou there, or sit here under my foot-stool*, &c. To confound them; *Hearken*, my beloved Brethren, let me speak a word in your ear, says *James*, I will give you a *Memento*, and mind it well; *Chap.* 2. 5. *Hath not God chosen the poor in this world, rich in faith, and heirs of the Kingdom?* This is full *James*: The Collection from hence is, That though, as the Apostle elsewhere says, *Not many Rich*, yet some; there are some of them that are called. Yet there were amany of rich People amomg these Temporaries, for the reason I have told you; and the Temporary Believers lay most among that Heap: There were fewer of the poorer sort that were Temporaries: The Holy Ghost knew this, and therefore directs the point and dint of his two-edg'd Sword against the Rich, and speaks more comfortable things of the Generality of the poorer sort, as of those in which heap Election lay: And therefore, above all others, do you examine the work of your Calling wrought in you, and the sincerity of your Profession: Do you take heed you do not err and deceive your selves, as *Vers.* 16. and 22. Take heed therefore, says he, you rich men; your are in most danger; yea, and your rank consists more of such as are unsound.

And thirdly, You find in the Parable of the Sower in all the three Evangelists, where these different works on Professors are spoken of, you will find in all the three our Saviour Christ to indigitate that it is Riches choaks the Seed, and though he mentions other things, yet all mention Riches, *The deceitfulness of Riches choak the Word*, *Matth.* 13. Himself foretold hereby, That it would prove the fate of rich men in a special manner. So that truly, *James* had reason to speak to rich Professors among them, as such, to warn them of this above all other sorts of men, as being those, among whom the most of Temporaries usually lay.

The second thing for the understanding of this 11th *verse*, is the manifest Allusion and exact Parallel that is between Christs' words in that Parable of the Sower, and *James's* here. This *James*, whether he were *James* the Son of *Zebedee*, an Apostle, or *James* sirnamed the *Just*, the Brother of our Lord, was one that followed Christ up and down, and heard his Sermons, and so was well acquainted with Christ's Parables.

1. Our Saviour utters his Parable of the difference of Professors under this common stile, *Hearers of the Word*, as in all the Evangelists; the close of them all is, *Take heed how you hear*; (and to this day you call Professors, *Hearers*,) *James* doth the like, *vers.* 19, 20. He describeth Professors by this Title, *He is one that hears the Word.* Thus also in *Matth.* 7. 26. *Every man that heareth these sayings of mine, and doth them not, &c.* And here in *James* 1. *vers.* 22. *Be not hearers only, deceiving your own souls.*

2. *James* expresses falling away by *withering*; so you have it in *verse* 11. *The Sun is no sooner risen with a burning heat, but it* [*withereth*] *the Grass:* Look the Parable, *Matth.* 13. 6. and *Mark* 4.6. Christ useth just the same expressions.

3. The Parable expresses their *withering* to be caused by the Suns rising and heat: *When the Sun was up, Matth.* 13. 6. *they were scorched, and because they had no root, they withered away.* How doth *James* express it concerning those rich Temporaries? Says he, *The Sun is no sooner risen with a burning heat, but it withers the Grass:* It is expresst the same in terms.

4. What doth *James* interpret this Sun rising, but of Temptation? So in the following *vers.* 12. *Blessed is the man that endureth Temptation*; which is his Inference brought down through this 11th *verse.* The Parable in like manner thus expresses it, *When Tribulation or Persecution ariseth for the word*, *Matth.* 13. 21. And in *Luke* 8. 13. more expresly, *And in time of temptation fall away:* The other call it *Persecution* and *Affliction*, but *Luke* plainly useth *James* his word *Temptation.*

5. *James* instanceth in the rich, so all the three Evangelists instance in that above all other, *Riches choak the word*, *Mark* 4. *Luke* 8. 14. *Matth.* 13. 22.

6. How doth *James* express the opposite Saving Work? 1. By a *good Work.* 2 By a *perfect Work*, *vers.* 17. He had said *vers.* 4. *Let Patience have her perfect work:* In what language doth the Parable speak? They are the *good Ground* (says he) *that* first, *having good and honest hearts*, they do 2. *bring forth fruit with patience*; and 2. do bring forth fruit to *perfection:* For that is one difference whereby the *thorny ground* is diversified from the *good ground*, *They bring not fruit to perfection*, *Luke* 8. 14. Oppositely says *James*, *Let Patience have her perfect work*, and it will make you *perfect.* That which is perfect Faith, and of the right kind, will, when tried, bring forth *Patience*; and let Patience have its *perfect work*, it will make you *perfect.*

7. And lastly; Whereas in the close of the Parable, Christ says, *Take heed how you hear: For whosoever hath not, from him shall be taken even that which he seems to have*; thereby meaning those imperfect Gifts and Impressions, and Profession thence arising. Now come to *James*, *If any man among you seem to be Religious, &c.* This for the second Head, The Parallel of the Parable.

IV. You

Chap. 4.

IV. You have the elegant Similitudes whereby he expreſſeth the unchangeableneſs of God's Love and Dealings with and towards this work. The Compariſon is made between God and this Sun which you ſee; He calls both the *Father of Lights*; therein they agree but with a diſſimilitude; 'tis a Compariſon from an unlikeneſs, as the word [without] *variableneſs*, &c. ſhews. As if he had ſaid, *God the Father of Lights* is not in theſe reſpects as this Sun: Alſo this Compariſon, with an anſwerable difference, may be extended unto thoſe *Graſſy* fruits, *verſ.* 10. which the Sun brings forth out of the Earth, as bearing in this Compariſon the reſemblance of that work on Temporary Beleivers, as will appear. And on the other hand, he oppoſeth to them, and ſets in *compariſon with them*, theſe ſuper-excelling good and perfect fruits, which God *the Father of Lights* brings forth in the hearts of ſound Chriſtians, which he likens, not only unto the beſt firſt fruits of the Earth, but of the whole Creation.

1. In General, That his Scope is to inſtitute a Compariſon between God and *this Sun*; that the Phraſe, *Father of Lights*, manifeſts, which yet ſome do underſtand ſimply and ſingly ſpoken of God, without any Alluſion unto the Sun at all, and interprete it by the like Titles given to God in other places, as *Father of Glory*, 1 *Eph.* 17. and ſo to be all one as to ſay, a *Father full of Lights*, *Pater luminoſiſſimus*, and ſo to import only what elſewhere is ſaid, *God is Light*, and *in him is no darkneſs at all* ——and *who dwells in light inacceſſible*, &c. But that this Title of *Father of Lights*, is,

Erasmus, Vatablus, Dr. Hammond.

1. Not ſpoken only of what he is in himſelf, but in reſpect to *his Effects*, that *come down from him*, (though what he is in himſelf, muſt be underſtood to be the Foundation of it) is plain: For he is termed *Father* in reſpect of his Gifts, as theſe words ſhew, *Every good and perfect Gift cometh down from the Father of Lights*, *James* 1. 17. And *Father*, we know, is all one as the Author or Creator, as *Father of Spirits*, *Heb.* 12. 9. and elſewhere often; and here in reſpect of begetting us, not out of his Nature, but his *Will*, *verſe* 18.

And ſecondly, That it is ſpoken in Alluſion to the Sun, appears, 1. Not only by this, That this Sun is known to be the Principle and Fountain of Light, both in the Moon, and in the Stars, and in the Air; and ſo God is of all Lights in Angels, who are called *Angels of Light*, 2 *Cor.* 11, 14. and his Saints *Children of Light*: He is alſo the Author of that Light which is in the univerſality of Mankind, *who enlightneth every man that cometh into the World*, *John* 1. 9. Now then, the meaning is this, That God, He who is the *Father* of all *Lights*, in all theſe owns himſelf, to be in a ſpecial manner, Father of ſuch Spiritual Lights as are a *good and perfect gift*, which regenerates and makes men Children *to him*, as in *verſ.* 18. and enlightneth them with the *light of Life*, as Chriſt by way of diſtinction ſpeaks, *John* 8. 12. 2. This Alluſion alſo that of *firſt fruits* confirms: And, 3dly, many of thoſe Interpreters that would have him ſtiled thus, in reſpect of being *Light in himſelf*, and ſo *quaſi Pater luminoſiſſimus*, as Father of Glory, &c. yet are fain to acknowledge the next words, *No ſhadow of turning* to bear a Compariſon with the Sun in a way of Diſſimilitude. This as to the general import of the Similitude: 'Tis a Compariſon with the Sun which the enſuing Particulars will more fully clear.

Pater luminum, ſays *Beza*, *qui eſt Fons & Author* ISTIUS *Lucis ſeu notitiæ*, that Light which is perfect and ſpiritual, which he had afore diſcourſed of.

Piſcator, Beza, Grotius.

[*The Particulars of the Compariſon.*]

1. He expreſſeth the difference of the two *Works*, *perfect* and *imperfect*, under the Similitudes of the *FRUITS* which God and this Sun produce. This the Similitude of the *firſt fruits* of the whole Creation, *verſ.* 18. on the one part, to which he compares *Regeneration*, and all *perfect Gifts* accompanying, doth ſhew; being ſet in compariſon with thoſe imperfect Graſs fruits, ſpoken of in *verſe* 11. on the other part; which he ſtiles but *Graſs*, and the *flower of Graſs*, which, though they have an outward *Grace in the faſhion of them*, yet are but *Graſs*, as his words there are: And by ſuch he ſets out the moſt glorious Gifts that are in Temporaries.

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And the Compariſon of thoſe two words is exceeding elegant.

1. Theſe common imperfect Gifts had been moſt aptly compared to thoſe graſſy, earthly Fruits, which the Sun brings forth, in the *ſtony* and *thorny Ground:* For indeed, how is it that the Sun doth bring forth theſe, or indeed any other other, not immediately, but out of the Principles which are in the womb of the Earth, only the Sun quickens and enlivens them, and draws them forth, by the influence of his Being, Light, and Heat; but creates them, not immediately, but educeth them as forms are out of the Principles in the Matter, as Vapours that it draws up out of the Earth.

And although Chriſt in the Parable inſtituted his Compariſon only between theſe Fruits that are but Graſs, and thoſe other good Fruits of the Earth that are Grain and Corn riſing up to perfection; yet *James* his new Compariſon, *Verſ.* 17. riſeth far higher (as in the ſequel will appear,) and further ſets out theſe firſt fruits by their high deſcent (as I may tearm it, in alluſion to *James* his Phraſe of them) as being in their original meerly celeſtial, and in that reſpect no fruits on Earth to be compared with them, and this heavenly original of them; the Parable took no notice of, but compared them only to thoſe pretious Fruits of the Earth, of *Corn*, &c. So as the compariſon here, as *James* advanceth it, runs between ſuch fruits as are but meer Graſs, and ſuch as are ſuppoſed heavenly and celeſtial: And this their original is here emblaſoned in three ſeveral Phraſes.

That they are *from above*, which is all one as to ſay, from God; yea, and from God wholly, as of Chriſt 'tis ſaid, in *John* 3. 31. *He that cometh from above is above all*: He that is of the Earth is earthly, and ſpeaketh of the Earth; he that cometh from Heaven, is above all. And ſuch, in reſpect of their origine, are theſe firſt fruits, in compariſon to thoſe others. And to this very purpoſe doth *James* himſelf uſe the Phraſe in this Epiſtle, when ſpeaking of the difference of *true* zeal, and counterfeit *zeal*, about matters of Religion, he ſets that difference forth by their different original, as well as by their effects: That *true zeal* is a Wiſdom (or Grace) *from above*, &c. *Verſ.* 17. *The Wiſdom that is from above is firſt pure, then peaceable, gentle, and eaſie to be entreated, full of mercy and good fruits, without partiality, and without hypocriſie*; but *bitter zeal*, πικρὸν ζῆλον, which we tranſlate *bitter envying*, *Verſ.* 14. and *ſtrife in your Hearts*, though about matters of Religion; *This Wiſdom*, *Verſ* 15. *deſcendeth not from above, but is earthly, ſenſual, deviliſh*; It is but the acting the corrupt Principles, that are in the Heart already, Principles of *Fleſh*, &c. which the Devil alſo will ſtrike in withal to make diviſions; and therefore, ſays he, *Glory not* in ſuch a zeal (as *Jehu* did,) and *lye not againſt the truth*, in judging that to be true Grace: No. The like may be ſaid of other Graces, and of their Counter-faith, for all have their Counter-faith. Theſe differ thus in their original, and therefore in their kind, and in their effects.

2. Theſe perfect gifts are ſaid *to deſcend*, καταβαίνον, as the Holy Ghoſt himſelf is ſaid to do, *Joh.* 1. 33. that is, wholly and purely comes down from God, and nothing of it is from what is beneath.

3. Theſe firſt fruits are wholly by Creation, yea, and by a ſecond Creation, being the firſt fruits of the whole Creation, and ſo excelling the firſt; and yet the firſt Creation was *totius entis*, of the *whole* being of what was then created; and therefore hereby theſe are imported to be wholly from him, in the whole being, or entity of them. 'Tis the Seed of God which is let fall into the Heart from above, and ſo wholly Heaven-born for kind, though in degrees imperfect, and though accompanied in the Heart where it is, with innumerable mixtures of Self and Corruptions.

Now as to thoſe other imperfect gifts, this viſible Sun brings forth Common Herbs, as Dazies, Primroſes, and ſuch as grow alone in the Wilderneſs; and ſuch, and no better, are Moral Vertues, which are produced in Heathens, and without the Word, and are but Graſs, as all will acknowledg. And the ſame Spirit produceth, with and by the means of the Word, Enlightnings, and Affections ſtirred by theſe enlightnings towards theſe Objects or things held forth in the Word; yet ſtill, the work it ſelf, if it be examined to the bottom,

tom, ſprings and ariſes but from the Principles that were in the Heart before, only are now elevated, lifted up, and raiſed and taken up about new Divine Objects by a new light preſented to them. Chap. 4.

If you Object, are they not ſaid to be partakers of the Heavenly Gift, *Heb.* 6. 4?

The Anſwer is, There is indeed a Participation of a Gift from Heaven, but 'tis but in reſpect of an influence from Heaven, without which they would never be drawn forth; and in that there is a word that comes from Heaven, which moveth and affecteth them, by the inſtrumentality of which, there being a light to direct them to new Divine Objects, above what Nature or Reaſon, &c. would any way reveal, or ſo far enlighten them in, theſe new Objects are ſet on with power, yet ſo as the Priciples in the Heart are not radically or intrinſecally changed.

1. The Underſtanding hath not a new Principle, a ſpiritual Faculty to capacitate it to take in thoſe ſpiritual things ſpiritually, and as they are in their own Nature. And ſo, though there ſeems to be a great Change, becauſe both a new Light is let in, and new Objects preſented that never were afore; yet, as a piece of Glaſs remaining red or green, gives every beam of light let in, a tincture of that colour that is in it ſelf; ſo that the Objects that come to the eye through it, are died and tincted alſo, and ſo diſcoloured; whereas through a pure Chriſtal Glaſs, they appear in their own native hue and excellency. Thus is it here, a new Chriſtalline is put in to take in all ſpiritual things in their own true native hue and glory:

2. Self-love, which in corrupt Nature that is not truly regenerated, is the ſpring of motion unto all the wheels, the Affections, which riſe and fall no farther than as ſelf, that poſſeſſeth, informs and ſpirits all theſe, doth find it ſelf concerned; that Principle in the Heart meeting with ſuch things in the Word, as do ſo deeply and neerly concern a Mans ſelf, and ſuch things in the Word, are now ſet upon the Soul with power (which are therefore ſtiled the *Powers of the World to come*;) hence the Will, and all the Affections that are ſeated and rooted in Self, are awakened, ſtirred, acted; and they receive the *Word with joy*, and ſo other things in the Word, with other Affections, according as the things revealed do concern Self, but no farther then as that is the ſpring and mover.

And 3ly, from theſe the Counterfeit of all Graces will ſoon ariſe and ſpring up, and a zealous Profeſſion for a time

2. And yet, ſecondly, all theſe are (as you may eaſily diſcern) in their Root and Principle, but fleſh, though produced by an aſſiſtance from above, and ſo are accordingly to be reckoned but amongſt fruits of fleſh; and that the beſt, if you compare them with the fruits of the Earth, as Chriſt doth, but as the *flower of the Graſs*, as both *James*, *Verſe* 10. terms them, and *Iſaiah* alſo, *Chap.* 40. 6, 7. and *Peter* likewiſe, 1 Epiſt. *Chap.* 1. 23, 24. *Being born again, not of corruptible Seed, but of incorruptible, by the word of God, which liveth and abideth for ever: For all fleſh is as graſs, and all the glory of man as the flower of graſs; the graſs withereth, and the flower thereof falleth away.* And what is there termed fleſh and graſs, &c. by *Peter*, is not meant only of worldly Glory, as of Riches, Honours, &c. (as, nor that of *Iſaiah*) nor chiefly ſo, but alſo and more principally of all Excellencies and Gifts that are ſhort of true Regeneration, which he oppoſeth to them, and which is wholly a right Seed, and incorruptible, but all other are of a corruptible Seed or Principle, as hath been now explained, and as the Apoſtle ſtiles them there in diſtinction from that incorruptible Principle and Original let down into the heart; and the knowledge of this diſtinction anſwers a great Objection I ſhall afterward have occaſion to mention. This the comparing of *verſe* 23. ſhews, *Being born again, not of corruptible ſeed, but* &c.

And indeed, Chriſt himſelf in the Parable, ſpeaks at ſuch a kind of rate, of theſe bringings forth on the *thorny* and *ſtony Ground*, of which *James*, *verſe* 11. and 13. ſpeaks, and how that indeed, and in reality, all their Gifts and Graces were *not Fruit*, they deſerved not ſo much as the name of Fruit, nor doth he thus vouchſafe ſo to ſtile them of the *thorny ground* (who were the higheſt

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highest sort of those Professors) and intended in *Heb.* 6. *vers.* 4, 5. as appears by comparing *vers.* 7, 8. (as I have elsewhere shewn;) *For it is impossible for those who were once enlightned, and have tasted of the heavenly Gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come; If they shall fall away, to renew them again unto repentance;* ——— *For the Earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth blessing from God. But that which beareth thorns and briars, is rejected, and is nigh unto cursing, whose end is to be burned.* Of the *thorny ground*, I say, it is expresly said in the Parable, not only that they bring not *forth fruit to perfection*, *Luke* 8. 14. the Root and Principles not being perfect, nor are the Fruits such: They have neither perfect Gifts, nor bring forth perfect Fruits. But more expresly both in *Mark* and *Matthew*, 'tis said, That they became *unfruitful*; but yet more expresly in the *former*, or fore-part of that of the *thorny ground*, as by *Mark* it is recorded; *Mark* 4. 7. 'tis said, *It yielded no fruit.*

Now then, if all the gifts and profession in such Professors be not *Fruits*, though never so goodly, and deserve not so much as the name, what must they be accounted then? Why truly, no other than *Grass*; as those *deaf ears*, as you call them, that grow upon House tops, although they have the same shape that stalks and ears of Corn have, as growing out of Chaff left in the Straw, yet they have the name of *Grass*, *Psal.* 129. 7, 8. *Wherewith the Mower filleth not his hand, nor he that bindeth sheaves his bosome. Neither do they which go by, say, The blessing of the Lord be upon you: We bless you in the Name of the Lord.* So these here; only they are the flower of the Grass indeed; the highest and greatest Excellencies and Endowments that this Earth affords, yet but Grass: And the reason is, *God loved*, &c. and his Glory aimed at the heart, as the pith and substance of all godliness: Take these out of all Duties performed by us, or out of Gifts wrought in us, and they are but flesh as well as any other Excellencies of Honours, Learning, Wisdom, Vertues, &c. For why? If the Kernel, the Grain, the Corn be wanting, the Stalk and the Ear are no other than Grass and Chaff. The most goodly Flowers that the Earth affords, as Lillies, (which indeed are our Tulips, and brought from those Countries) so glorious, as Christ says, *Solomon in all his glory was not cloathed as one of them*, *Matth.* 6. 29. yet, *verse* 30. he stiles them but *Grass*, *which to day is* flourishing, but *cast into the Oven* the next day. And thus all such Profession, it is but Grass, and will wither here, and be burned hereafter, as *John* 15. 6. *If a man abide not in me, he is cast forth as a branch, and is withered, and men gather them, and cast them into the fire, and they are burned.* This for the first part of the Comparison, Gifts in unsound Professors are not Fruits, but Grass.

But opposite hereunto, he sets true Regeneration, *Vers.* 18. and those Graces flowing from it, specified by him, of Faith, *Vers.* 3. Patience, *Vers.* 4. Prayer, *Vers.* 5, 6. Humiliation, and the blasting of all outward Glories, a valuation of things at their own rate, *Vers.* 12. and then Love, *Vers.* 12. These, and such like, he compares to the first fruits of the whole Creation; by the extent of which similitude, he prefers them, not only unto the best Fruits, as of Grain and Corn, arrived unto full perfection, unto which Christ in his Parable had only compared them: And so that, look what difference of worth or valuation Corn or Grain, do bear amongst the Sons of Men, in comparison of what is but Grass, and the flower of the Grass; such a difference do these sustain in God's esteem: And what an high rate such Fruits of the Earth have, or ought to have, and would have in times of want amongst Men, Our *James* also hath prompted us to consider, honouring these with the Epithite of the *Pretious Fruits of the* Earth, *Chap.* 5. 7. as *the Psalmist* had afore him compared the Tears and Prayers of the Saints unto *pretious Seed*, *Psal.* 126. 6. *He that goeth forth and weepeth*, bearing pretious Seed, &c. and compare with it the other, *Psal* 129. 6. *Let them be as the grass upon the house tops*, which *withereth afore it groweth up.*

But

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But, obſerve that here he doth not compare them ſimply to the beſt or *Firſt fruits* of the Earth, as our Saviour afore him had done, (which are yet more precious than Gold or Diamonds, which the Earth alſo affords, for they preſerve mans life; but you cannot eat Gold or Jewels): But unto the firſt Fruits of the whole Creation, which is a far wider Territory than the Earth, and ſo takes in Angels and all; as *Auſtin* hath extended the Compariſon, *Gratia Dei non ſolum omnia Sidera, verum etiam omnes Angelos ſupergreditur*; The Grace of God ſurpaſſes not only all the Stars, but alſo all the Angels; and *Aquinas* his reaſon is *evictive* of it, *Majus opus eſt quod terminatur ad bonum æternum divinæ participationis*, That is a greater work which is ordained for, and terminates in ſuch a good Eternal in the participation of the *Divine* nature; *quam quod terminatur ad bonum naturæ mutabilis*, than that which is terminated in the good of a changable nature.

Lib. 2. *ad Bonifacium* Ep. 8.

Now take that Grace of the Angels which they had by their Creation, and it was in the termination and tendency of it, take it as it was by Creation only, but a mutable, and changeable good, as was ſufficiently ſeen in thoſe that fell; and the ſame might have fallen out, and would yet fall out in them that ſtood, had they not more than their Creation Grace.

If therefore theſe gifts be for their perfection the firſt Fruits of the whole Creation, then more excelling in their kind than the whole Creation: Even as when our Lord is ſaid, *to be the firſt fruits of them that ſleep*, 1 Cor. 15. 20. And again *Verſ.* 23. *Chriſt the firſt fruits*, and afterwards them that are Chriſts, as Chriſt is there ſo ſtiled, in reſpect of his tranſcendent Excellency, in compariſon of *them that are his*, ſo likewiſe are theſe the *Firſt fruits*, ſo ſtiled for the like reaſon of Eminency unto the reſt of the whole Creation. Perfect gifts then theſe theſe are, and the moſt perfect God can produce, and therefore perfect, becauſe they make us the chief and top of the Creation: *Deus ſuis Donis facit illos perfectiſſimos*, and at laſt, they do make us moſt perfect.

De Quiros in verba.

There is this further in this ſimilitude which *James* uſeth above that which Chriſt had imported, that he likens the producing of theſe his Firſt fruits to a Father his begetting his Children; For as, *Verſ.* 17. He ſtiles God, *The Father of Lights*, that is of theſe lights of Grace: So *Verſ.* 18. he ſays, *He begets* us, that *we might be the firſt fruits of the Creation.* Now mark this. Theſe precious Fruits of the Earth, which the Earth brings forth, the *Sun* is never ſtiled *the Father of them*, they are but the Effects of his benign Heat which accompany his light. He is termed indeed, *The Father of all thoſe lights that are in the Heavens*; As *the Stars*, *the Moon*, &c. but not the Father of the Fruits of the Earth; For they no way wear his Image, his Beams, as we ſee the Stars, &c. do thoſe of the *Sun*: But *God the Father of lights*, begets theſe Graces in *Us*, as a Father that conveys his Image; ſo that look as himſelf is *The Father of Lights*, ſo thoſe that are born of him, are Light in the Lord, *and Children of Light*, as many Scriptures in the New Teſtament ſpeak. And their Graces have the perfection and glory to be the Image of that light and holineſs that is in himſelf. So that if you would fill up this new compariſon of *James*, to the full of it, you muſt firſt fancy this Viſible *Sun* to bring forth not earthly Fruits only, as in the Earth we ſee it doth, but that every one of thoſe fruits bore, and had the Image of the *Sun* it ſelf ſhining, and ſparkling, with light in their proportion as it ſelf doth, as if he cauſed new Stars to riſe out of the Earth inſtead of ſtalks, as well as in the Heavens we ſee Stars are enlightned by him: And this is the every caſe here, Phil. 2. 15. *That ye may be blameleſs, and harmleſs, the Sons of God; without rebuke, in the midſt of a crooked and perverſe Nation, among whom ye ſhine as lights in the World; Let there be Lights in the Firmament*, ſaid God, *Gen.* 1. 14. φωστῆρες, ſay the *Septuagint*, the ſame word that is uſed here: Our Graces are ſuch in their Original, and ought to ſhine as ſuch in this World; and it is, as if *Paul* had ſaid, Look what the Stars, and thoſe Lights are in the Superiour World, that you are, and ought to be in this lower World, and as far exceeding of them Stars, as your *Heavenly Father*, the Father of theſe lights, doth exceed the *Sun*, that is the Father of thoſe other. And obſerve farther in that 2. *Phil.* how they are termed at once both *Sons of God*, and *LIGHTS*, even as here likewiſe they

are

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are ſaid to be begotten of God, as the *Father of Lights*; both places agreeing in this import, that ſuch Sons doth God beget, *even Children of light*, and ſuch products as their Graces are. And thus much for the firſt compariſon between the works of themſelves, with the difference of them, as in our *James* it is held out in Temporary Profeſſours, and thoſe that are truly Regenerate.

The II. Compariſon holds forth the Reſpect, or Regard God hath for and towards his Firſt fruits for ever after they are brought forth by him, different from what he beareth unto the other, The Work on Temporaries. Which different reſpect he elegantly ſets out, and amplifies from and by what this viſible *Sun* bears, and holds towards theſe fruits forementioned, which are but Graſs which it brings forth.

1. This Viſible *Sun*, *James* tells us, *Verſ.* 11. and Chriſt alſo, no ſooner ariſeth, but with a ſcorching heat it withers ſuch Graſs, &c. but not ſo God's *Firſt fruits*; he permitteth not Temptation to ſeize on them, unleſs need be, as *Peter* tells us, and but ſo far as need is: He reſtrains the roughneſs of the *Eaſt Wind that would hurt them*, Iſai. 27. Takes care *the Sun ſhall not burn them by day, nor the Moon by night*, Pſalm 121. 6. This in the Eleventh *Verſe*.

2. In reſpect of its Courſes, Motions, and Influences towards them, in *Verſ.* 17. clearly different from what *God the Father of Lights* holdeth towards his; of which by and by. For (as I ſaid) it is a compariſon of God unto the *Sun* with difference.

Solem illum immutabilem à ſolis illo volubili ſecernit. De Quires on v. 17. Num. 100 and many others.

And my Brethren, be aware of this once for all, and take it along with you, as the Meaſure and true Rule of Interpretation to theſe words; That his chief end here, is not to compare *God* to the *Sun*, in reſpect of the purity and unchangeableneſs of his Nature or Eſſence, as if it run thus, That though the *Sun* ſhould be ſubject to a Variableneſs, and to a Shadow, and Darkneſs in it ſelf (which to our view it is not, as we daily may obſerve) yet that God is not: And yet unto this do Commentators ordinarily carry the ſcope of *James* in this paſſage; and in the very reading you ordinarily apprehend this meaning of it. But the Apoſtle's ſcope is to compare the *Sun* in the variation of his Courſes and Motions to and fro, up and down, towards the Earth, and towards the Fruits it hath begotten thereon; and thereby, as by the contrary, to ſet out what an unchangable poſture and carriage, and dealings, God holds towards theſe his Firſt fruits, that it is without variableneſs, or ſhadow of turning, namely, of turning off from them; no, never in the leaſt.

1. That it is not ſo much to ſet out the Unchangableneſs that is in himſelf, as the Unchangableneſs of his love towards theſe his perfect gifts, which having once come down from this *Father of Lights*, he never turns off from them however, but carries himſelf without variation towards them everlaſtingly.

That this is his meaning, 1. Not only the very terms of the Similitude here uſed do ſhew, for they ſignifie the various Courſes and Motions of the *Sun* (of which by and by) of which he ſays, *God is without them*, and therefore it muſt be underſtood, he intends to ſignifie, that God is without ſuch a variation of Motion, Poſture, or the like, towards his Children: But, 2. The next words do expreſly explain them of his *Will*, and ſo of the motions thereof: Of his own Will he begat us at the firſt, and accordingly in like manner continues the ſame, *his good will* after the production. This is it that theſe words, *Without variableneſs, and ſhadow of turning*, principally point us to.

Though indeed it muſt be added, That this Unchangableneſs of his Will towards them, proceedeth *from the unchangableneſs of his nature*, according to that of the Prophet, *Malachi* 3. 6. *I am the Lord, I change not*, This is the foundation of all; And *therefore* it is, that *You the Sons of* Jacob *are not conſumed*. Yet ſtill ſo, as it is his Free-will that flowing from his Nature, cometh between Us, and that his unchangable Nature, which is the immediate Cauſe of it: For that is alſo one of the differences here made of *God* from this *Sun*, That the *Sun* begets its Fruits, *neceſſitate naturæ*, out of a neceſſity of nature, but

Præterea Sol illum naturæ neceſſitate, at Pater Luminum amore & benignitate impulſus. De Quiros on the 18. v.

but *God this Father of Lights*, out of his Will, in whom, and as he pleaseth. Chap. 4.

Alſo this is to be taken in, that though it be his meer good Will moves him to beget us at firſt, yet that after he hath begotten it, that then ever after his Will bears a reſpect unto his own gift, as it is a perfect gift: For thoſe words, *With whom there is no variableneſs*, &c. are ſpoken as in reſpect unto thoſe perfect gifts that came down from him as *Father of Lights*, and ſo do import a reſpect unto the perfection of them. Theſe things premiſed,

To come to the Compariſon it ſelf. The terms here uſed without variableneſs and ſhadow of turning, are perfectly *Aſtronomical*, and expreſs the various motions of this *Sun* toward this Earth, and the fruits of it. *Hierom* was the firſt that diſcerned this, and *Eraſmus* after followed him; and ſome other late Interpreters having the ſent of it, have acknowledged it, and purſued it: And yet, which is ſtrange, Though they agree that the various courſes and motions of the *Sun* are meant, yet they fall croſs, under which of theſe words, the one, or the other ſhould be meant; That whereas to all mens knowledg, and obſervation, the *Sun* varies in reſpect of two ſorts of courſes, and motions, The firſt Riſing and ſetting every day, which we call his *Diurnal* or *Dayly* motion; the other from the *Northern Tropick* to the *Southern*; The firſt in *Winter*, the ſecond in *Summer*; in the one deſcending lower to the Earth which makes *Winter*, whereby he hath leſs influence of Light, and Heat; the other in aſcending ſo high again in the heavens, which makes *Spring* and *Summer*: And this Courſe of his in the whole reciprocation of it, is performed in a years ſpace, and we call it his *Annual* or *yearly* motion.

Theſe are the various Courſes of the *Sun:* You ſee accordingly here are two different words to ſet theſe out by.

1. Variableneſs, παραλλαγὴ. 2. Shadow of turning τροπῆς ἀποσκίασμα, and yet Interpreters that aſſent to this, that both are intended, differ about it which of the words ſhould import the one, which the other.

I will not much trouble you about it. *De Quiros* he peremptorily ſays the firſt word παραλλαγὴ imports the yearly motion of the Sun, that *receſſus hyemalis*, that departure of the Sun that makes Winter, and quotes *Proclus* for the Import of the Greek word; and that other word *ſhadow of turning*, he interprets of his ſetting and turning into the other part of the Earth every night, by which he caſts a ſhadow, which cauſeth night.

Vox enim Græca παραλλαγὴ *apud Proclum in ſphæra Solis reciprocationem ſignificat. De Quiros on v. 17. num.* 100.

Doctor *Hammond* is for the clean contrary ſignification of the words; yet agrees that both theſe motions are meant; to Him, I refer any that will read him, for he is largeſt upon it. However, between both, I have what I aim at, That both theſe motions of the Sun are intended; though I for my part encline to think with *Piſcator* and others, that by *ſhadow of turning*, or the ſhadow cauſed by his turning, is meant, That his nightly Turning off from this or that part of the World, by ſetting into the other, and ſo leaving cold night and a ſhadow behind him.

But the Application of this gallant Similitude unto the unchangeableneſs of Gods love and motions towards us, is that I aim at, and which this hitherto hath made way for.

Videtur eſſe metaphora ab occaſu ſolis; tunc enim Sol ad oppoſitum Hemiſphærium ſe convertens obumbrat Hemiſphærium quod relinquit. Piſcator in verba.

1. This viſible Sun by reaſon of theſe its motions and turning leaves a damp upon the fruits forementioned, and indeed all other which it brings forth; In Winter theſe fruits dye, and ſhrink into the root; every night caſts a ſhadow on them, and a coldneſs which is prejudicial to them, the Sun thus as it were careleſſly leaving them.

But 2. not ſo God in his courſes towards thoſe his Firſt-fruits.

1. He never alters in the leaſt degree his good will towards them; (and in reſpect of the unchangeableneſs of his Will it is that this compariſon is made) we or ſelves may change as, poor creatures, we do; but God changeth never towards thee; his heart towards thee is what it was: Thou indeed mayſt have clouds come between thee and ſin, a dark and cloudy day, as the Prophet *Ezek. Chap.* 34. 12. but it is day ſtill; yea, there may be tempeſts and ſtorms upon

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thy ſoul, but it is *Day* ſtill; as in Countries where the Sun it at the higheſt, there are; and moſt there of all other Countries; but his Love is in its Zenith, ſtands as *Ioſhua's* Sun at the top over thee, fixed and perpetually) It alters not, removes not a degree, the fixedneſs of its ſtation is pitcht and taken up towards thee, in reſpect of everlaſting kindneſs. He may let thee feel the effects of his love leſs one day than another, in comforts quicknings (for he works the will & the deed of his own good pleaſure) but his love ſubſtantially and ſolidly is one and the ſame, and varies not, whatever you may think: I know, ſays God, *Jer.* 29. 11. *the thoughts I think towards you, thoughts of Peace, and not of evil*, in all tryals.

Nor 2. Art thou to reckon of this love, either by the yearly courſe, or long run, as if thou having been in the ſtate of Grace for ſo or ſo long a time, yet then for the other half year, or more perhaps, thou ſhouldſt be out of it again, (I mention that ſpace of half a year, becauſe it was about that ſpace ſome would have *David* to have had a total interciſion of Gods love until *Nathan* came to him) and then the other half year this Sun ſhould come back again unto thee in his love, and good will. But take the whole courſe of God from firſt and laſt, and he is thine. Make not thy *Almanack* by ſuch uncertain Rules; Gods *Calendar* is otherwiſe: Remember that God is here ſaid not to be like the Sun, neither in reſpect of its yearly motion, and the alternation and variableneſs thereof, nor yet his Daily: Gods *Almanack* calculated for Eternity, varies not his love in either reſpects. Count up then with thy ſelf that God loves thee not by the year only, that is, as if thou take the whole of thy life in groſs by the great: No, but God loves thee by the Day; He varies not in his Love; It is unchangable in reſpect of any daily receſs or leaving of Thee, I ſay his love is. Jeſus Chriſt, this Sun of Righteouſneſs, his Love never ſets when once it is riſen, but as, *Heb.* 13. 8. *Jeſus Chriſt the ſame yeſterday, and to day, and for ever*; I confeſs, that place is mainly to be taken, of his being the ſame in his vertue and efficacy in the yeſterday of the Old Teſtament, and the preſent day of the Goſpel, and for the *for ever in the other World*; but withal when I caſt my eye upon the *5th Verſe*, where he had newly ſaid to every particular Soul, *I will never leave thee, nor forſake thee*, (the five-fold foree in that Speech you have often heard of) you ſhall give me leave withal to take in this high Conſolatory, that Jeſus Chriſt is to every particular ſoul in reſpect of his love, in no wiſe, nor in no degree leaving, or forſaking them; The ſame to day that yeſterday he was, or at any time of thy life, and will continue the ſame for ever. And therefore go and carry home this for thy comfort, every one of your ſouls that have been ſavingly Called for your particular, firſt caſt but your eye on the words, *Verſ.* 5. *I will never*, &c. And then on the *8th. Jeſus the ſame*, &c. and ſee if they do not directly look one upon th'other. Again, when *Paul* ſays, *My inward man* is renewed *day by day*, 2 Cor. 4. 16. Our Spirits would be in a miſerable plight, if in any day, even of ſinning moſt, we ſhould not be renewed, for then we ſhould fall back inſtantly into Unregeneracy, but in the worſt day of greateſt ſinnings we do not; He upholds by renewing ſomething of his Grace, and gracious conflicts againſt ſin in us: And though we feel not theſe renewings, yet I promiſe you ſaid Old Mr. *Dod*, in my hearing once, I believe I am thus renewed every day, though I diſcern it not. Yea, God loves thee not by the day only, but by the *Moment*, Iſai. 27. 2. 3. *In that day ſing ye unto her; A vineyard of red Wine. I the Lord do keep it; I will water it every moment: leſt any hurt it, I will keep it night and day.* Remember but out of the Text, how that Gods good will varies not as the Sun doth, neither in reſpect of a yearly motion, nor a daily motion off from theſe; but not ſo to a Temporary work with which he deals Providentially, and as this viſible Sun doth towards the Fruits which it brings forth.

Uſe 1. Haſt thou had ſuch a work upon thee, as even here out of *James*, hath been ſcatteredly ſet out? 1. That of *Humiliation*, *Verſ.* 7. 10. through which by the *power of the Spirit* this world hath been blaſted to thee, *the Spirit of the Lord having blown upon it for ever*; that this Valuation of things hath been for ever changed, and withal thine Intereſt changed from things of this World, that thou makeſt thy *Height*, ὕψος, the height, the top of thy deſires,

ſires, eſteem, purſuance, the things of the other World, ſo as thou glorieſt not in any Excellency, as *Jer.* 9. 23, 24. *Let not the Wiſe man glory in his wiſdom, neither let the Mighty man glory in his might, let not the Rich man glory in his riches; but let him that glorieth, glory in this, that he underſtandeth, and knoweth me, that I am the Lord*, &c. which words do particularly ſpeak the very ſum of *James* his aim in theſe 9th, and 10th *Verſes*. Chap. 4.

2. And then haſt thou had *Faith wrought in thee, laying hold on the love of God in Chriſt Jeſus*, As, *Verſ.* 3.

3. And that Faith when tried, thou haſt found to work patience in thee, ſubmiſſion to God, quietneſs of heart upon this ground, that thou waiteſt upon God, and leaveſt the iſſue of all unto him. As *Verſ.* 4. Though perhaps Patience hath not yet had its full perfect work which it ſhall have in thee.

And 4. In all Diſtreſſes thy heart cleaves unto God, which it ſhews in earneſt addreſſes unto him for Grace, and Wiſdom, to carry thee through, and ſeekeſt that wiſdom, more than deliverance, eſpecially when thou feareſt to be called to ſuffer for Chriſt, which whenſoever it falls out, thou ſtill reſolveſt to cleave to him, and adhere to thy Profeſſion in all truths and duties revealed to thee, which thou ſhalt come to be tried in, as thoſe which thou art to hold faſt in ſuch a day; to confeſs and not deny, as it is ſaid of *John*, and as the three Children, *Dan.* 3. 16, 17. *Shadrach, Meſhach, and Abednego, anſwered and ſaid to the King, O* Nebuchadnezzar, *we are not careful to anſwer thee in this matter; If it be ſo, our God whom we ſerve, is able to deliver us from the burning fiery Furnace, and he will deliver us out of thine hand, O King:* And ſo thou *wavereſt* not, haſt not ſo much as wavering thoughts whether to cleave to God and the times, *and though all this is come upon us*, Yet *have we not forgotten thee, neither have we dealt falſly in thy Covenant; Our heart is not turned back, neither have our ſteps declined from thy way: Though thou haſt ſore broken us in the place of Dragons, and covered us with the ſhadow of death; If we have forgotten the name of our God, or ſtretched out our hands to a ſtrange God; ſhall not God ſearch this out? For he knoweth the ſecrets of the heart: Yea, for thy ſake we are killed all the day long, we are counted as Sheep for the ſlaughter.* Pſal. 44. from 17. to 23. (for this is that not wavering which *James* intends in thoſe times of Diſtreſs, and Temptation, and not only or mainly a doubting in reſpect of an Aſſurance that God will hear my prayers in this or that particular.)

5. And then laſtly, haſt thou love to God, which *James* inſerts in *Verſ.* 12. *When he is tried, he ſhall receive the Crown of life, which the Lord hath promiſed to them that love him?* (Of this I ſpake ſomething when I ſpake to that of *Calling*.)

And this is the frame and pulſe of thy heart? Let me tell thee from *James*, or God rather, Theſe gifts are of the ſort of perfect and good gifts for kind, as will in the end make thee perfect; continue but in the exerciſe of them, and let them but have more time and ſcope in thy heart, let them have their perfect work. Yea, and they are ſuch gifts as God out of his Eternal Good Will hath begotten in thee, and which in the end will riſe up to be, and cauſe thee to be the Firſt fruits and perfection of the whole Creation; and for which God hath an unchangable reſpect, and will follow and proſecute without variableneſs, or ſhadow of turning off from thee; and having wrought theſe good gifts in thee, he hath an everlaſting regard unto them, and out of his faithfulneſs will continue to preſerve them.

For the Cloſe, and for your further conſolation and confirmation, I ſhall here caſt in this further Conſolatory. You may obſerve in ſeveral Scriptures where this good and ſaving Work of Calling is ſpoken of, that there God's faithfulneſs is brought in, and laid afore you, as the Pawn and Gage to perform it, that Attribute of all other is ſtaked thereat, as that by virtue of which God hath called us, and is obliged to preſerve that work of Calling by a more ſpecial kind of Obligation, and there muſt be ſome ſpecial thing in it, and reaſon for this their Connexion; but thus you do find them joyned together, 1*Cor.* 1. 8, 9. *Who ſhall alſo confirm you unto the end, that ye may be blameleſs in the day of our Lord Jeſus Chriſt. God is faith-*

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1. By *faithfulneſs* in theſe places, is underſtood firſt, That God is conſtant to himſelf, and to his own purpoſes of Grace, in that *whom he predeſtinateth, he calleth; and whom he calleth he glorifieth:* And he having in Calling given a moſt full demonſtration of the conſtancy of his everlaſting good-will towards us, this may fully aſſure us of the continuance of it: For, the Caſe ſtood thus, That he had cloſe kept thoſe purpoſes in his own breaſt from everlaſting; and the perſons now called, could never have known of them, nor enquired after them, had he not, in meer conſtancy to thoſe purpoſes, called them at firſt, and thereby diſcovered himſelf in his intention to them, which therefore afterwards he will bide by; for *the foundation of the Lord is ſure, &c.*

Or ſecondly, You may refer this faithfulneſs unto thoſe Promiſes which had gone before in the Old Teſtament, whereof you read *Jer.* 31.33. and 32.40. *I will write my Law in their hearts*, (there's Calling;) And then follows, *I will put my fear in their hearts, and they ſhall not depart from me.* And ſo in reſpect to thoſe Promiſes gone out of his mouth, wherein the Promiſes of Calling have annexed Promiſes of Preſervation; in that reſpect alſo he is ſaid to be *faithful who hath called, &c.*

But this is yet further improveable for our Comfort, and ſtedfaſtneſs of our Faith.———Faithfulneſs, you know, is the performance of a Truſt committed to one by ſome other that relies upon him, or the diſcharge of ſome Obligation that ariſeth thence.

Now upon Calling there is a twofold Truſt committed unto God; one by *Jeſus Chriſt*, and another by the *perſons themſelves that are Called*; and ſo an Obligation ariſeth upon God thereupon.

1. Between *God* and *Jeſus Chriſt*, whoſe intereſt in the Promiſe I have good reaſon to draw in; for the Text hath it, *Called by Jeſus Chriſt.* Chriſt is our Covenant between God and us, and unto whom the Covenant was indeed firſt made, and given by God as for us, and on our behalf; and ſo the performance of it by God is juſtly termed *Faithfulneſs* on his part. God truſted Chriſt to dye for us, promiſing him that he ſhould *ſee his Seed, the travel of his Soul, and be ſatisfied, Iſa.* 53.10, 11. which comes to paſs by God's calling them, and making them his Children, as the phraſe is, *Jer.* 3. you have the ſame likewiſe in *Iſai.* 49. *Chapt.* throughout; Chriſt died upon this bare Promiſe of God's having millions of Souls, that he bare in his Womb upon the Croſs, that were yet unborn, much more that were uncalled and unſaved. Now hence therefore, whenſoever God calls any of theſe to himſelf, and begins to work ſavingly upon them; this being the firſt and fundamental performance of his Promiſe to Chriſt; hence therefore in a ſingular reſpect, God is ſaid to be *faithful*, and ſhews by this his good beginning, he intends as faithfully to carry and bring them throughout unto Salvation.

You may find, 1 *Cor.* 1.9. when this *faithfulneſs* of God is ſpoken of, the Expreſſions run thus, *Who ſhall confirm you to the end; God is faithful, by whom ye were called unto the fellowſhip of his Son Jeſus Chriſt our Lord.* I underſtand part of its meaning to be this, That Jeſus Chriſt was, by Covenant made to him by his Father, to have Fellows or Companions, Partakers of the ſame Grace and Glory with himſelf: The Man, God's Fellow, was not to be in Heaven alone, *John* 12. but to have fellow Copartners, *Pſal.* 45.14. and to mediate and procure this was the end of his Dying, as in *John* 12.23, 24. *The hour is come that the Son of Man ſhould be glorified: Verily, verily, I ſay unto you, except a Corn of Wheat fall into the ground, and dye, it abideth alone; but if it dye, it bringeth forth much fruit:* and unto that end it was he died. Now Calling is the firſt Foundation act of performance of this by God, and then firſt we are actually admitted unto Communion with Jeſus, and into the right of Copartnerſhip with him of all his Priviledges; We are then

then *drawn by the Father unto Jesus Christ*; we are then *coapprehended by Jesus Christ*, *Phil.* 3. 12. and have all blessings in Christ estated upon us for ever, to be given forth as need is, and as the time appointed by the Father comes to give them forth unto Eternity: And therefore, God that hath done this in faithfulness after so long a time since his Covenant with Christ, will perform it to the end. For *faithful is he*, &c. and Christ lives and sees to it to see this done, and calls upon him for it. You may find all this most lively set forth by Christ himself, in *John* 17. at a time when he was within less than a days space to offer up himself by dying, when it is he leaves behind him (and 'tis now upon Record) with his Father, what he expected to be performed by him in Answer unto his end and Covenant in dying; there you find Christ telling his Father, first that those his Disciples, whom he had from Everlasting given him, had been Converted and effectually Called; *Verse* 6. *I have manifested thy Name unto the men thou gavest me out of the World; thine they were, and thou gavest them me.* Verse 7. *Now they have known that all things whatsoever thou hast given me, are of thee:* Verse 8. *For I have given unto them the words which thou gavest me, and they have received them, and have known surely that I came out from thee, and they have believed that thou hast sent me:* And then he commits them to him at his farewel, and as his Farewel, *Verse* 11. *I am no more in this World, but these are in the World: And now I commit them unto thee; Holy Father, keep them through thy Name. Whilst I was in the World I kept them in thy Name: Those whom thou gavest me I have kept, and none is lost.* And *Verse* 20. *Neither pray I for these alone, but for them also which shall believe on me through their words.* This is Christ's last Prayer at his death; it was the terms upon which he offered up himself, and it is made for all who should believe and be called, and it is you see, *That they should be kept.* He trusts his Father with them, and those thereafter to come in, to call and preserve them, and he prayeth these things in the preintuition of, and as foreseeing their Temptations, *Vers.* 15. *I pray not that thou shouldest take them out of the World, but from the evil*; as if he had said; they are to live to serve thee yet in the World, only preserve them from what ever evil it is their Lot to conflict withal; and rather than they should not be kept from the evil, even take them out of the World. These things having been thus transacted between God and Christ, therefore God, the God of all Grace, now when Christ is gone to Heaven, both did then, and will be sure to perform all this exactly, according to Christs word, and the full Tenure of this his Prayer; and as he did keep those Disciples he before had called, and then commended to his Fathers care, and made holy Apostles of them, whose Fruit remains to this day, and themselves are now in Glory, so he hath performed the rest of Christ's words, both in effectually Calling the rest of those Souls Christ died for, and were to believe, through their word, to the end of the World, whom also he keeps and preserves, as we know God did these disciples unto the end of their days; and all this God hath, and will be sure to perform in very faithfulness unto Jesus Christ. And this is the discharge of the first Trust made by Christ. Chap. 4.

2. God is engaged *in very faithfulness unto the very Souls whom he calls:* For not only their Conversion it is an *espousal* of them unto God, 2 *Cor.* 11. 2. *I have espoused you to one husband*: And this God doth in very faithfulness, *Hos.* 2. 19. *I will betroth thee unto me in righteousness, and in loving kindness, and in mercies*, Vers. 20. *I will even betroth thee unto me in faithfulness, and thou shalt know the Lord.*

But truly, besides that God is pleased thus to engage himself of himself, it is further considered by God how great a trust the Soul of every poor Creature, when God called it, and it effectually answered to his Call, did then commit unto God: And consider well the terms of your Calling, (Brethren) even on your part. A poor Soul at its first coming to God, gave up all to him, not yet knowing whether God would save it or no, even upon bare hopes, *It may be God may be merciful*, casting it self upon him, *if there might be hope*; and it did this really and in earnest, *We have forsaken all*, says *Peter*, *and whither shall we go*; and thereupon the World began to hate them, because they

they began to profeſs, and it will never heartily love them again; (as it doth not, no not an Apoſtate, becauſe once a Profeſſor of Chriſt) yea, they adventured upon, and did take on them this profeſſion of his Name, ſeeing their own unability to think ſo much as one *good thought*, knowing that all their *ſufficiency is of God*, and that he it is that muſt *work in them to will and to do according to his good pleaſure*; and they knew, and conſidered, that the World would be ſure to ſcandal and reproach them for any evil they ſhall run into, and expect and exact great ſtrictneſs and exactneſs from them, or take advantage againſt them to ſpeak *all manner of evil of them*; for they did it even for what is good in them.

Now if this be the Caſe, (as it is) for a Soul to give it ſelf up unto the Lord, and his ways for ever; this is the greateſt, the pureſt truſt that you have ever heard or read of: And can you think that God will not be faithful? *Faithful is he that hath called you* and drawn this ſelf-forſaking, and ſo high an undertaking from you. Truſt on your part draws out Faithfulneſs on his: One Scripture, and no more for this, 2 *Tim.* 1. 12. *I know whom I have believed, and I am perſwaded that he is able to keep what I have committed unto him againſt that day*: All that could fall out between his firſt believing, and that day, he committed to God; becauſe that *he* was *able*, was one ground and that he was *Faithful*, was the other [*I know whom I have believed*] this referreth to faithfulneſs, and that other [*I am perſwaded*] unto his *Ability*, as *Grotius* hath obſerved.

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CHAP. V.

The second Topick or Head of Arguments unto our Faith from God his Calling us, The God of all Grace hath Called us: *Or, that in our* first Calling, *God hath shewn himself* A God of All Grace, *and therefore will carry us through all Temptations unto Perfection.*

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WHO hath Called Us.

TWO things are in this Head to be spoke to:

I. That in that one Work of Calling God shews himself to be a *God of all Grace* towards those whom he calls.

II. The Arguments and Inferences from thence, for our support, that God will carry us thorow, &c. which is the Point I shall pursue.

This here you will find, not only distinct from what hath been handled in the foregone part of this Discourse about *Calling*, but to add a great encrease to the Confirmation of our Faith herein by new and great Considerations.

I. *That in that one work of Calling, God hath shewn himself to be a God of all Grace,* &c.

In handling this, my purpose is not simply to set out the greatness of God's Grace shewn in Regeneration, and how it so exceeds, in many respects, all other Works else which God after doth for us, even Glory it self: I have done this in another place. I will retrieve nothing I then handled about that Subject. But what I shall now treat of, will be a going over the eminent Particulars of God's Grace, and demonstrating that God hath shewn himself a God of all Grace in each of them, in and at his Calling of us; and then I shall bring them all, and each of them, down into the second Branch, and draw Inferences from thence for the Point I am pursuing.

1. I begin with *pardoning Grace.* God shewed himself then to be a God of all Grace in pardoning *thee*; he shewed a plenitude, a fulness of Grace, yea an *All of Grace*, in the forgiveness of thee. Thou hadst run on the score of sinning, from the first thought in thine Infancy, and every thought from the first dawning of Reason, had been evil continually; and thy sins lay all on heaps, piled up as high as Heaven, and stacked down as low as Hell; and this for many years continuance. Suppose that for twenty or thirty years thou hadst done no good, but all thy ways were abominable; and lo, then at thy Calling by one act at once, God forgave thee all thy Trespass s, *Col.* 2. 13. *And you being dead in your sins, and the uncircumcision of your flesh, hath he quickned together with him, having forgiven you all trespasses.* And in that lump perhaps all sorts of sinnings, in respect of Concupiscence at least, or the imperfect puttings forth of them were found in thee, for so *Paul* speaks of himself, as at his Conversion he found it, *Rom.* 7. And thus he was the God of all Grace in pardoning *thee.*

2. Also

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2. Also in bestowing on thee then a *righteousness*, and that of Christ's, which had all Obedience in it, and he bestowed it then on thee wholly, and at once, and not as by parcels afterwards; not some of it at one time, some of it at another; no, but in one entire single gift: So, as well might the Apostle, comparing this gift of Christ's righteousness and obedience *imparted*, with that one disobedience of *Adam imputed*, (which yet Divines say, had in a manner all sorts of sins in it;) declare that gift of Christ's infinitely to abound, not in merit or worth only, but even as containing a full and perfect righteousness of all sorts for parts, *Rom.* 5. 17, 19. compared: *For if by one man's offence, death reigned by one, much mor they which receive abundance of Grace, and of the gifts of Righteousness, shall reign in life by one Jesus Christ.* Verse 19. *For as by one man's disobedience many were made sinners: So by the obedience of one shall many be made righteous.* God in his heart and purposes, is a God of all Grace, as I shewed; and Christ in his righteousness is fully adequate to all the purposes and designs of Grace in God's heart. And all, and the whole of this thou receivedst at thy Calling, and as much of this as all the Saints put together do receive; for Christ is not divided in the gift of his *righteousness*. The least Called one hath the whole. And this made *Paul* so to extoll the Grace of our Lord Jesus Christ bestowed on him at his first Conversion; 1 *Tim.* 1. 14. *And the grace of our Lord was exceeding abundant, with faith and love, which is in Christ Jesus.* 'Twas exceeding abundant, ὑπερεπλεόνασεν, *superabundavit.* It was more than full, or more than enough.

And in both these respects he was *a God of all Grace* in justifying thee at thy Calling.

2. He shewed himself the God of all Grace *in sanctifying Grace*, which consists of two parts, *Mortification of sin*, and the *new Creature* that is wrought in the room of Corruption then mortified: And in each of these God shewed himself then *a God of all Grace* in that kind of Grace also.

1. In mortifying Grace, in that every Lust had its deaths wound at thy first putting on Christ; *Galat.* 5. 24. *And they that are Christs have crucified the flesh, with the affections and lusts.* A Crucifying death it was, like to his, which reacht to every Vein, Artery; and thus this extends unto all the Members of Sin, inward or outward; they are all put into a dying condition, *Rom.* 6. 6. *Therefore we are buried with him by baptism unto death, that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in the newness of life.* 'Tis the whole Body of sin, and every Member of it, which his mortifying Grace extends unto.

2. In respect of the *new Creature* wrought. It was then at thy *Calling* that his Divine Power *gave* and furnished thee *with all things*, &c. 2 Pet. 1. 3. *According as his Divine Power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and vertue.* I cited it afore, but for another purpose; in like manner, when of the *new Creature* 'tis said, *That all is made new*, 1 Cor. 5. 17. *Therefore if any man be in Christ, he is a new Creature: old things are past away, behold, all things are become new.* Though imperfectly, yet *ALL* is of the new Creature. As *Adam* conveys all sorts of Lusts, so Christ begets for kind his own Image compleat for parts: And *grace for grace*, *John* 1. 16. as the Child from the Father receives Limb for Limb.

Thirdly, Usually at Calling, he acteth and assisteth that new Creature (as new Converts often find) with all sorts of assistances, *viz.* resisting Lusts, quickning Affections, carryings on in Duty, and all sorts of Enlargements, 2 *Tim.* 1. 14. *Paul* speaks of his first Conversion, *The Grace of our Lord was exceeding abundant in Faith and Love. In faith*, for Justification; *in Love*, in raising and stirring up Affections unto God.

Yea, Fourthly, The Foundation of all Glory was then laid, which the Text hath; as also *Rom.* 8. 30. whom *he hath called, them he also justified; and whom he justified, them he also glorified.* Why should I instance in any more? Adoption and right to eternal Life is then given, *According to his mercy he saved us, by the washing of Regeneration, and renewing of the Holy*

Holy Ghoſt, which he ſhed on us abundantly, through Jeſus Chriſt our Saviour. That being juſtified by his Grace, we ſhould be made Heirs according to the hope of eternal Life, 3 *Tit.* 5, 6, 7. Chap. 5.

II. *Now for the ſecond thing*, viz. *The Arguments of Comfort and Support from hence, That then God will, as the ſame God of all Grace, carry thee on through all Temptations.*

Conſider he having thus begun as a God of all Grace, to juſtifie thee in this *manner*, and to ſanctifie thee at once; what is it that now ſhould divert or interrupt this great God of all Grace from this going on to carry thee through? He muſt be directed either,

1. By the Guilt of Sin riſing up, and committed after calling. Or,
2. By the Power of Sin, recovering again its ſtrength in thee.

1. Not by the Guilt of Sins afterwards (if any thing they did, they would provoke him not to continue his Grace to thee:) And it is they muſt begin to turn Gods Heart off from thee, if any thing elſe do: But none of theſe ſhall be able to do it.———For conſider, if he juſtified thee at firſt from ſuch an heap of ſins, *as a God of all Grace*, and that he thereby becomes engaged to continue a *God of all Grace* even after to thee, then ſurely he will not ſtick at pardoning thy after-Sins, and therefore they ſhall hinder.

But to demonſtrate this, by comparing matters as they ſtood in this reſpect afore Calling, with the ſtate thereof after. *Compare we things with things afore and after.*

1. Then before Calling he pardoned a continued courſe of ſinning for many years, wherein there had been laid up heaps upon heaps; But the pardoning of thy Sins after Calling, is at worſt but of backſlidings, repaired and filled up with many great Repentances coming between: And if, as a *God of Grace* to thee, he pardoned a tract or courſe of Sinning, he will much more, and may more eaſily continue to forgive ſuch backſliding (ſo entermingled with ſerious Repentance,) although they have been reiterated Sins, faln into again and again: *Turn O backſliding* Iſrael, *for I am married to thee*, ſays God, *Jer.* 3. 14. Married ſhe had been to God afore, but had gone a whoring from him: And though in that caſe, Man had not mercy enough to receive a Wife again, but would ſtand upon point of honour in it, as *Verſ.* 1. *They ſay if a Man put away his Wife, and ſhe go from him, and become another Mans, ſhall he return unto her again? Shall not that Land be greatly polluted? But thou haſt plaid the Harlot with many lovers, yet return again to me, ſaith the Lord. Yet*, ſays God, *Verſ.* 12. *yet return, O backſliding* Iſrael, *for I am merciful.* Beſides that, I am already engaged by marriage, (and when is that but at ones firſt converſion, then it is that God was eſpouſed to *thee*) and did then give up my ſelf to be a God of all Grace to thee: Moreover, I am as *merciful as ever I was*, and I cannot, but I muſt forgive thee, and *that* upon the loweſt terms thou canſt deſire, and I can with honour grant; *Only do thou acknowledge thine iniquity, that thou haſt tranſgreſſed againſt the Lord thy God, and haſt ſcattered thy ways to the ſtrangers under every green tree; and that you have not obeyed my voice, ſaith the Lord*, Verſ. 13. As if he had ſaid, ſo eaſily am I prevailed with; for it muſt be acknowledged the leaſt of requiſites unto reconciliation in ſo high a breach; yea, and even that alſo this Ἀυτὸς, he that ſame God of Grace in my text, doth promiſe to give them an *Heart* to do ſo, and moreover *to heal their backſlidings* alſo, out of the ſame love and Grace, that ſo he may honourably come off to pardon them, he performed the Condition himſelf thus in the ſame *Chapt. Verſ.* 19. though he ſticks at it, and makes a demur upon it (it being the higheſt act he could perform in a cauſe ſo grievous) within himſelf. *How ſhall I put thee among the Children, and give thee an Heritage*, &c. yet himſelf ſoon thinks how to bring it about; *And I ſaid thou ſhalt call me Father, and ſhall not depart from me.* He might well ſay at the 22d *Verſe*, *Return, O ye backſliding Children*, when himſelf gave them power to return; and withal farther promiſeth, *I will heal their backſlidings*, ſo in the ſame *verſe*. And their Hearts were accordingly

moved to do it, and to answer God's Call, as in the following words of that 22th *verse*, *Behold, we come unto thee: For thou art the Lord our God.* God, you see, continues to own them, after their most desperate backsliding, and to do all in them, and for them, and then they return to own him. You have the same, *Isai.* 57. 17, 18. *For the iniquity of his covetousness was I wroth, and smote him: I hid me and was wroth, and he went on frowardly in the way of his Heart. I have seen his ways and will heal him: I will lead him also, and restore comforts unto him, and to his mourners.* As also *Hos.* 14. 4. *I will heal their backslidings I will love them freely:* And truly, this happy issue of healing in the end, what is it other than what is in the Text, *After ye have suffered a while, I will strengthen, &c.*

From all which passages this conclusion will remain for me, that if God hath married himself, by Calling us once, and then hath forgiven us, as a God of all Grace, so many years sinnings contrived in (for which a Man never so much as once repented all his life) then how much more will he forgive those, which thou interminglingly humblest thy Soul for, and applies the Blood of Christ for? Which is of as much force to be sure, under the New Testament, as it was under the Old, to make *reconciliation and atonement* between God, and *them that are the called according to his purpose* in all such cases.

And thirdly, he can do all this with more ease, (as I may so speak) than what he did for thee at the first.

For first, At the first thou hadst an Heart that was wholly hard and impenitent, and did God then break it, and melt it, and withal, forgave *thee all thy Sins*? How much more easily can he, yea, and doth he, break thy Heart, that hath been broken already? Melt and soften the Heart that hath been melted, and which never yet came to be wholly cold, after its first melting? And though it should be so, yet one can more easily set that Coal on fire that hath been in the fire so often already, than kindle a green Stick that never was kindled.

And as he can more easily melt thy heart, than at first; So secondly, He can in this way of dispensation more easily forgive thee, than at the first he did: For at the first Conversion he pardoned all, and all at once; but his course of pardoning thy sins, after Calling, is but by *driblets* (as we say) or by lesser Sums. For he now pardons you afresh every day as thou committest them, and humblest thy self for them: And so that of *John* is fulfilled, *The blood of Christ cleanseth from all sin.* Which words note out a continued act; for such it is to a Soul after *Calling*, that Blood becomes a Fountain. *Fons perennis*, that daily runs and washeth, *Zech.* 13. 1. *In that day there shall be Fountain opened to the House of* David, *and to the Inhabitants of* Jerusalem *for sin, and for uncleanness*: that is, it continues to be such after it hath been first opened, as at first Conversion it begins to be. Afore Conversion Christ was as the Rock which *Moses* struck, it had stood long in the *Israelites* view, it flowed not at all till *Moses* applied his Rod to it; but when once struck, it became a continual River that *followed them*; and that *Rock was Christ*, as 1 *Cor.* 10. 4. and that *Water* was his *Blood*, which when once opened, it runs continually, and runs with ease, without any force or violence used, and in that manner washeth out the stains of daily sins with far more ease and expedition (if any such difference may be supposed) than it did those Guilts of a deeper dy, that had continued from man's Infancy till then, and which at first Conversion a man was found guilty of.

And did God do this then for thee at thy Calling, and will he not afterwards; especially when thou art found to humble thy self all along as thou sinnest, and continuest to seek grace, as a man condemned useth to do for life, and hast a daily recourse still as thou failest, unto the Throne of Grace for grace and mercy in time of need? Thou confessest, acknowledgest thy sins, applyest the Blood of Christ to them, and pleadest forgiveness for his sake, and thorow his Intercession; and though it is not for these (that is, these humblings and seekings, as thy are they doing) that God pardoneth thee, yet this way his course of pardoning doth run.

I will only leave this great word with you, as to this point, That if this mixed ſtate, intermingled ſtate of ſinnings and repentings, which are the conflictings of *fleſh* and *ſpirit*, ſhould have been ordained by God to continue to Eternity, αὐτὸς, *he*, this God of all Grace, could and would have continued to pardon thee to Eternity, and that in this way forementioned much more eaſily than he hath given a præ-univerſal pardon, as he vouchſafed firſt to thee, when thou hadſt continued ſo long unregenerate, or any other one that hath long continued in an unregenerate ſtate, with a perpetration of great ſins, as ſome or other have done. Chap. 5.

If this, that ſins after Calling ſhall not hinder, but ſtill be pardoned, let it be inferred from hence, That God, as *a God of all Grace*, did call and pardon, ſo as at the firſt we have ſeen he did.

Object. But perhaps ſome of you that have yet been effectually called, may be ready, yea and have cauſe to ſay, alas! My ſins ſince my Calling have been greater and groſſer than any I committed afore.

Anſw. 1. It may have faln out that they have been more and more heinous, as to the outward act of ſome ſins; beſides, thou haſt perhaps lived years double, ſince thy Calling, unto what thou didſt afore; and alſo the greateſt part of that former time was paſt in Childhood and younger years, but ſince thou art grown up, and according to the courſe of Nature, Luſts with them; and though thoſe Luſts did receive a deaths wound at firſt, they may yet exerciſe more ſtrength than thou perceiveſt ſuch Luſts had when thou wert younger.

Anſw. 2. The Circumſtances thou haſt been ſet in, may have occaſioned, for the acts of them, ſome worſe ſins, than thy unregeneracy ever knew. *Job* and *Jeremiah* were certainly more impatient, even almoſt to Blaphemy, than ever in their younger times; for the Temptations grew higher.

Anſw. 3. As thou conſidereſt thy ſinnings all along, thou muſt conſider thy Reducements, thy Repentance, thy humblings of thy ſelf, that have run all along with them, and have come between thy ſinnings, and ſtill have broken the force and extream violence of them: And theſe to be ſure God remembers, and thou thus crying daily to him againſt them, and confeſſing of them, the Blood of Chriſt hath ſecretly all along cleanſed thee ſtill from all thoſe ſins.

Anſw. 4. As thou conſidereſt thy greater ſort of ſinnings, ſo thou ſhouldeſt withal conſider the different manner of ſinning, which hath accompanied thy committings of them, from what there did afore, which do really make that great difference between thy ſinnings now and afore, that though the outward act may have been greater and more grievous ſince, than any were afore, yet the difference in ſin might teſtifie to the ſincerity of thy Grace; yea, may and doth ſerve as an Evidence of the Spirit of God his continuing to dwell in thee, and ſo of Gods having ſtill continued to pardon thee all along through the Tenour of the Covenant and ſtate of Grace firſt made by him, and entred into *by thee*. Yea, and take thy leſſer ſins, and compare them with thy ſinnings then, in them then thou ſinneſt with thy whole heart, whereas now in thy groſſeſt ſins, but as with half thy heart. Sin hath not had dominion over thee, that is, not the full rule of thee, as afore it had, thou haſt ſtill ſinned with a lame heart, thou haſt gone halting about it, as one which hath a broken legg; though thou maiſt have had many foul miſcarriages againſt light, yet in thy perpetration of them thou haſt been as a man that wields a weapon with a broken Arm, nor doſt thou ever come to lay the weapon of Reſiſtance down, or to give thy ſelf up as a Servant (whoſe ear is boared thorow) unto any of thoſe Luſts thou ſtill runneſt *whining*, *Gemens* after them that prevailed with thee; as a Prince that is led captive; neither have thine ever-comings been as theirs, whom *Peter* ſpeaks of 2 *Pet.* 2. 21, 22, 23. They are, as the Dog returns to his vomit again, with the whole of his appetite, as greadily as ever, when the ſickneſs of his ſtomack once is over, his deſire to what is vomited is the ſame. And ſo the Sow lies down in the mire with her whole delight. A Sheep may fall into the mire, but the Sow lies down in it, and wallows in it, with her whole

delight. I appeal to all the experience of thine heart, if ever thou didst so. If not; then God hath maintained an opposition against sin in thee; and if so, how easie is it for him to pardon *thee* in comparison to and above what thy rate of sinning was in thy former condition?

Object. But thou wilt further say, I fear my Condition is much worse than in my former condition of Unregeneracy.

Answ. There I will grapple with any of you that ever have had true Grace; if any be otherwise, what I shall say will not reach them, or concern them.

Come on, take the worst Condition thou hast ever been in since, and consider the frame of thy heart therein, and compare it with the best of thy condition afore Calling. I put *thee* to it: Durst thou exchange this now, with that then? Consider how then, afore Conversion, 1. Thou hadst not as then a dram of the least holy Affection in thee, no aim at the glory of God: Thou wholly didst set up thy self, and thine own Lusts; thou hadst no respect *nor fear of God afore thine eyes*, none at all: but since thou hast (take the whole of thy course) carried all along afore thee an eye unto God, though as *David* says of himself, *Psal.* 119. *ult.* thou hast as the lost Sheep gone much astray; *I have gone astray like a lost Sheep, seek thy servant: For I do not forget thy Commandments.* Thou then calledst not upon God, unless in a formality: Thou hadst no reluctancy against sin, no pursuing after holiness, as now, though thou fallest short of what thou wouldst be. Thou talkest of Devils hurrying *thee* with Temptations; ay! but then thou hadst a Devil *dwelling* in *thee*, as in his own House, in peace, ruling effectually in thee, and taking thee captive at his will. Thou complainest of thy deadness now too, and in duties, and yet performest them with some Affections; why, then thou wert wholly dead in sins and trespasses. It may be thy graces are not so shining; but lay thine hand on thy Pulse, it doth still beat, though faintly; there are in thee, longings after God, and desires to fear his Name, and there is a Spring of such dispositions *in thee*: There is a Spiritual Living Creature in thee, which like the Mole under-ground, is working up towards the free air, heaving up the Earth, and breaths Heaven-ward. Come, be ashamed to talk thus; Are there seven Devils entred into thee worse than the former? Is thy latter end worse than thy beginning? O No!

2. For the other part of Justification, Gods justifying thee, and covering thy sins with Christs righteousness. It was that whole righteousness which was then imputed to thee at thy Calling (as was said) by the God of all Grace. And if he had not been *a God of all Grace*, he would never have bestowed that gift upon *thee*, of all other; and *having bestowed that once*, thou maist build *upon* it, that he will continue to justifie *thee for ever*. It would be the highest dishonour unto that so Infinite perfect Righteousness of Christ, if where and when it were once imputed, it should be once frustrate, and made of no effect unto that person: For where once the whole of it is imputed (as the whole always is, with all the priviledges or consequents that do accompany, and are entailed upon it) it brings with it the purchase of an eternal imputation, to whom it is imputed once, never to be taken off, or made a Non-imputation. Where it sealeth, it makes an end of, and seals up sins for ever, with a Seal never to be broken off: And *makes reconciliation for iniquity, and brings in an everlasting righteousness* to whom soever it is applied, which our sins shall never out-do, *Dan.* 9. 24. That righteousness is so extensively transcendent, as it will not permit it. It shall never be said, that sin imputed, was too hard for Christ's Righteousness imputed, or that it hath more interest with God against one to whom it is imputed, than Christ's Righteousness hath; No; *Heb.* 10. 14. *For by one suffering he hath perfected for ever them that are sanctified*: Which being perfected, is seen (as the Apostle himself there interprets it) in Justification, (the Point now afore us) *in that it causeth sins to be remembred no more*, as in the following *Verses*.

And

And this for this Inference from the imputation of Chriſts righteouſneſs at firſt, that therefore God will continue to pardon and juſtifie for ever. Chap. 5.

2. The ſecond thing that may be ſuppoſed (if any thing) to obſtruct and interrupt the efflux and courſe of God's Grace begun in any of us, in carrying us thorow all Temptations, is the power of ſin within a Mans own Heart, leſt that getting head again, God's Heart ſhould be diverted from us.

But if God did ſanctifie us at firſt, as *a God of all Grace*, in the manner that hath been ſpecified; this affords a new Head or Ground of Confirmation of our Faith, that notwithſtanding the hazards with which our remaining Corruption might ſeem to threaten us, that yet God will aſſuredly preſerve Grace in us, maugre all Temptations.

1. God ſanctified thee at the firſt, by inlaying in thy Soul the Seeds of all and every Grace and gracious Diſpoſition that ever was to be, or ſhall be: This we ſhewed in the fore part, and therefore αὐτὸς, this God, *as a God of all Grace*, is engaged to all and every ſuch Grace in particular, wrought and inlaid in thee by him then, to preſerve it and them unto a perfect conſummation. All Temptations whatever, that have any thing of danger in them, and that do or can befall thee, are the oppoſites unto ſome or other of thoſe Graces wrought in thee at the firſt. For the Law of Sin, and the Law of the Mind, that is, Grace in us, and Sin in us, are adequately, and commenſurately oppoſite, and contrary in every Soul in which Grace is wrought. Hence therefore every particular Temptation and Luſt in us, muſt be conſidered as that which oppoſeth ſome particular *Grace* or other; as *James* mentioneth *Envy* as oppoſite unto its contrary Grace, *James*, 4. 5, 6. (of which anon:) Now then, when any Temptation falls out, or any particular Luſt ariſeth, αὐτὸς (He) that *was the God of all Grace* in Calling, and who is therefore the God of that Particular Grace in his working it at the firſt, is engaged, and will in a particular ſpecial manner, as occaſion ſtill ſhall ariſe, look unto the Preſerving of that individual Grace, and maintain it, and uphold it againſt that Temptation, ſo far as that it ſhall never become extinct by it, but in the end and iſſue, ſooner or later be brought forth to Victory.

And indeed, the whole intereſt or univerſal ſtock of all Grace lies every way at the Stake, upon this iſſue of God's maintaining each and every Grace in the day of its Diſtreſs, againſt the Temptations that would deſtroy it, as will appear by putting theſe four Particulars together.

1. On Grace's Part: For if any particular Grace ſhould be made extinct by any particular Temptation and Luſt, then the whole of all the reſt of that Charter of Graces would alſo fail, and be diſſolved, as it was in *Adam* by the prevailing of one Temptation. Graces, they are all of a knot, break one, and all fall aſunder; they were given all together at once at the *firſt*, and they would, and muſt depart all together at once, if any one doth fail.

Hence ſecondly, On God's part, he having as *a God of all Grace*, been the Author and Founder of all thoſe Graces, and they his work; hence his Heart works in him, and doth concern it ſelf whenſoever any particular Grace comes to be in danger, and according unto what proportion in his Wiſdom he ſees meet, he doth relieve it, and that upon the account, or in the ſtrength of his being *a God of all Grace*, as hath been ſaid. Yea, and the whole of his Grace, comes ſtill into the Field for the ſuccour and relief of any one Grace, ſo as if all the Grace that is in God thus intereſted, will be able to maintain and preſerve that *one*, yea every Grace, the leaſt; it ſhall have, in its due ſeaſon, all in God to raiſe the Seige of any, and every ſort and kind of particular Temptations whatſoever, ſet down about it: *I ſay in his due time*, as *Peter* doth Proviſo it, *Verſ.* 6. of his *5th Chap.* So as though a Temptation may prevail for an act, or many acts, yet it ſhall never, uninterruptedly *finally* or *wholly*: For even that very Grace, when it is moſt put to the worſt, is yet in ſome degree *renewed day by day*, as our whole Man is ſaid to be. What would you think, if all the power of ſuch an Empire as that of the Turks, yea, the ſtrength of the whole Empire, ſhould upon all occaſions, come into the Field, for the relief of any, or every ſmall City that is beſieged, which belongs unto its Dominions or Protection: Now ſo it is here.

3. Con-

Book IV.

3. Consider, that the Graces in thee have to do and to conflict but with particular Temptations singly at once, or but with few, though sometimes with *diverse*, yet never with all, as two Apostles tell us.

Now to draw a Conclusion from all these things: How easie is it for God, that is *the God of all Grace*, and who wrought all Grace, *De novo*, that is, anew at the first, still to strengthen any one grace, or graces that are already wrought, and are extant in being in thy heart, against what is, or are but a particular temptation or temptations, when Grace is thus but singly set upon and assassinated? And this Inference is most strong from the Premisses; Namely, That he that created all Graces wholly *De novo*, or a new at the first, should certainly be both *able* and *willing* to maintain particular Graces still as they are all along assaulted. And his being *a God of all Grace*, doth make him as *willing*, as he is able for it. This as for the point of his upholding and *maintaining* thy Graces.

II. Seeing that in such temptations, thou hast to do with such or such a corruption in particular; I bid thee take or single forth any one *particular corruption*, or Corruptions, which thou findest, are, or have been most *prevalent* to endanger *thee*: Consider that if God, as *a God of all Grace*, at Calling first gave an universal wound, *a crucifying unto all and every lust in thee*, (as was shewn) and that he did this when he found the body of sin whole, and in its full strength *and vigour*, and unbroken, hardned, accustomed, and habituated unto evil, as the Prophet states the Case; And withal that this God continues to be the *same God of all Grace to thee*, (Αὐτὸς) Then certainly he is afterwards able and willing much more to help thee out against, and in the end to strengthen thee against that corruption, or corruptions, that have been already thrust through, and go limping with a mortal wound, though they rise up with a renewed strength at the present: For it is both a more easie work to him thus to assist thee, and likewise his Grace engageth him more afterwards to this, than it did at first to work the whole of all Grace in thee; especially when thou findest that he continues to work in thee some hatred of that corruption, some mourning for it, with a desire of the contrary Grace, running all along with thy being overcome by it.

Shall I give you one place of Scripture to confirm the most of what have been lately said, It is in *James*, Chapt. 4. *Vers.* 5, 6. *Do ye think that the Scripture saith in vain, the Spirit that dwelleth in us, lusteth to envy? But he giveth more Grace, wherefore he saith, God resisteth the Proud, but giveth grace unto the humble.*

1. It supposeth that our most bloody conflicts are still with some particular lusts, and temptations, for so his instance carries it, mentioning only a lust of Envy, which Saints had then, and have at this day too much of in them one against another, the Spirit that is in [*Us*] *Us Saints* (for of those *he speaks*) *lusteth after envy.*

A Second Is, that when a soul being sensible of that corruption, doth humble it self under it, and for it, and bewail it unto God; and hath already a Grace begun actually working in opposition to it, that is, to resist that envy and pride, (from whence it is that envy riseth) that hath an heart to seek for humility, which is the contrary Grace, where God, says *James*, hath wrought, and continues these oppositions thereto; He, the same God, will (as *a God of all Grace*) give more Grace unto that soul, and these two are most express, either in the Words, or their Coherence. For,

1. In *Vers.* 6. He says, *God will give more Grace*, whereby in the first place is meant, that he will give more of that particular Grace, which is contrary to that lust of Envy, though together there with a further encrease of all Grace also: For they do still encrease together.

And 2ly, It is as express that the Persons he promiseth to give this *more Grace* unto, are those whom he hath begun to have wrought some of this Grace in.

1. For

1. For the word *More Grace*, imports an addition unto Grace already *ſuppoſed* to have been received, which this is to be an addition to: And alſo that he will give *more Grace* in reſpect to the ſubduing that corruption in the end, which is a diſtinct thing from the other, and a ſpecial Grace of it ſelf for God to do it. Chap. 5.

And 2ly. The Promiſe for this out of Scripture, runs thus, *Verſ. 6. He giveth Grace to the humble*; It ſuppoſeth therefore, Humble already, and that qualification of Humility, is alſo the very radical oppoſite Grace to Envy.

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And 4ly, That God who is the God of this, and of all Grace, and at firſt wrought it, will certainly, effectually in the end, give more Grace: For as he refers unto the Scripture, for the one part, that there is an envious Spirit working in us, ſo to hearten the poor ſoul that conflicts againſt it, he refers him unto other Scriptures that ſpeak as loud, that God will certainly in the end give more Grace to ſuch a ſoul. So *Verſ. 6. But he giveth more Grace, wherefore he ſaith, God reſiſteth the Proud, but giveth Grace unto the Humble.* As certainly then as the Spirit that is in us, luſteth after Envy. (And truly we are all ſure enough of that, for we find it daily working in our hearts) as certainly and much more may we be aſſured, *That the God of all Grace*, having by calling begun any Grace, will give yet more Grace to prevail againſt the temptation, whatever it be. And as for this latter, beſides the places of the Old Teſtament, which he refers his Reader unto, two Apoſtles, *Peter*, and *James*, have aſſerted the ſame, ſo as we may confidently reſt upon it.

Uſe. You ſee your Calling (Brethren) as the Apoſtle ſpeaks in an other caſe, conſider then in all your diſcouragements, the terms and priviledges of it, as they have been now laid open, to ſtrengthen your hearts, to have a free and bold recourſe unto this *God of all Grace*; *Who ſits on a Throne of Grace in Heaven, and hath Chriſt alſo as our High Prieſt, Officiating by him for us, as Interceſſour*, Heb. 4. *ult.* Doſt thou perceive in thine Heart ſome *Rudera*, ſome foundations of a true Calling, though appearing but a little above ground, like as the ruins of ſome old Building, that is raced, uſe to be, yet ſome Foundations of a further new begun Building there are.

Firſt know this, that it is the *God of all Grace*, that hath wrought any of them, and if any, all, and ſo is engaged to be a *God of all Grace* unto thee, and that for ever; he that is the *God of all Grace*, will never deny what is true Grace in *thee*; He never denied his word, but much leſs will he deny his hand, or any part of it. And though thou canſt not ſee *all*, and each particular that is wrought, nor read every letter of Gods writing, that is written in thine heart, yet God knows his own hand. Yea, ſome Graces perhaps may be written but in ſhort hand, or Cyphers, and not drawn out into Letters at length. They having not as yet been exerciſed; yet they all are, and were written by him at the firſt. *Quod ſcripſi, ſcripſi, what I have written, I have written:* It will be for ever owned by him; be aſſured that this God, who hath been at ſuch coſt in laying a foundation of all Grace, will be ſure to ſee to it to perfect it; you heard afore in the former Head, and Sermons, that becauſe the Work of Calling, or Regeneration, was a good and perfect Work for kind, that God had therefore an Unchangable reſpect to it; but when from what hath been ſaid, you ſhall add this to it, that it is, though for degree, an imperfect work, that yet is

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a compleat work for kind, of all ſorts of Graces, bearing the whole Image of God himſelf in that reſpect : And that as himſelf, *the God of all Grace*, is the Author of it, from hence alſo he is the more engaged to perfect it.

If you ſhall ſee a great and withal a wiſe Maſter-builder, to have laid a compleat and Univerſal Model, or Area, (as Builders call it) though yet but in the Foundations of it, perhaps not a foot high, yet univerſally and entirely compleat, and ſo rich for the matter of it, as to be ſuppoſed of Pearls, and precious Stones, laid in every part of that Foundation, and alſo ſo intire in the parts of it, that it will ſerve for the Foundation-work of all, and the whole of a Glorious Pile, and Fabrick, whereof that is the Model and beginning; ſo as all that is to follow, or ſhall be erected, and ſuperſtructed over it, hath a full Foundation of it: You would in this caſe conclude, that certainly he that had laid ſuch a Plat-form, and beſtowed ſuch a coſt on this Foundation, will not loſe all this, but carry it on, and will build it (though the Builder which he Employs in it, which are our particular ſelves, *build with a Trowel in one hand, and a Sword in th'other*, as *Nehemiah* did, leaſt it ſhould be ſaid he was a fooliſh Builder, that was not able to finiſh it.

This is the caſe here upon Called Ones, for not the *wiſe God only*, but he *who is the God of all Grace*, hath begun a good work in you, he will not loſe the Glory of his Wiſdom, but be much more aſſured, he will never loſe *the glory of his Grace*, much leſs the glory of his being the God of *all Grace*, who as ſuch hath laid this foundation; *'Twas the glory of his Grace* carried on to perfection the Fabrick of the Temple (which was one Type of this very Building) of *Zerubbabel* his building of it with a multitude of difficulties, and interruptions; it is ſaid, *Zach.* 4. 9. *That he having laid the Foundation ſtone of it.* (Though it were but one ſtone for all the reſt) (as you know the manner of Maſter Builders is) that he ſhould have the honour to lay the Top-ſtone. So *Verſ.* 7. And why? That in the end and final finiſhing of all, the people all might ſhout, and cry, *Grace, Grace to it.* That is, Grace had begun it, and Grace had perfected it, and Grace had carried it all along throughout thoſe difficulties: Now Brethren, ſo 'tis here, you ſhall one day have each of you *a building made without hands in the Heavens*, 2 Cor. 5. 1, 2. And in the mean time the foundations of it are laid in your hearts, according to what the Prophet foretold, *Iſai.* 54. 11, 12. *O thou afflicted, toſſed with tempeſts, and not conſumed: Behold I will lay thy ſtones with fair Colours, and lay thy Foundations with Saphirs, and I will make thy Windows of Agats, and thy Gates of Carbuncles, and all thy Borders of pleaſant ſtones*, ſpeaking of the Church of the *New Teſtament*: And ſuch every Grace, and the exerciſes and encreaſes of them are, and ſo it is reared and ariſeth up above ground in this World, and the whole work and Fabrick of it is undertaken and carried on by God, *the God of all Grace*, who laid not one, but every Foundation-ſtone with his own hands immediately, and hath left out no one of ſaving Graces, having done it as *a God of all Grace*. Oh ye Called Ones, ſhout, and ſhout aloud for joy, and cry not only *GRACE, GRACE TO IT*, as they at the finiſhing of the Temple, which was but the ſhadow of the Temple of God within you. But cry you this Note, if any, *THE GOD OF ALL GRACE, THE GOD OF ALL GRACE*; that's the New Teſtament language, ſo far exceeding that of the Old, and therein bleſs him for his All-Juſtifying Grace, bleſs him for his All-Sanctifying Grace, bleſs him for his All-Glorifying Grace *which he hath called you into*, as the Text hath it thereby, and by all theſe he hath given you the full right and ſecurity of his Eternal Glory already.

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CHAP. VI.

God's calling us unto his Eternal Glory, is an inveſting us with a right to Heaven. And therefore, though yet we do not actually enjoy it, yet we may be aſſured, that he will preſerve us ſafe and ſecure, until he has brought us to the poſſeſſion of that Glory. Our being called unto an Eternal Glory, imports, That a ſpiritual Life which is eternal, is begun in our Souls; and that by being Called we are put into an eternal right of Glory. The Reaſon of it, becauſe he is The God of all Grace who calls us unto this Glory. What his Glory implies: That it is a certain Engagement on God's part, that he will carry us through all Temptations and Difficulties unto it.

I PET. V. 10.

Who hath called us UNTO HIS ETERNAL GLORY.

THE Scope of theſe words in the tenth *Verſe*, being to inſure us, That God will carry thoſe whom he hath Called, through all Sufferings and Temptations ſafe unto eternal Life, my profeſſed Deſign hath been to draw Arguments for this out of every word of the former part of this *Verſe*, *But the God of all Grace*, &c. I having diſpatch'd what Arguments *God's having called* us, do contribute; I now come unto theſe other words, *Into his eternal Glory.* There are three words, which do ſerve as three Heads, to reduce theſe Arguments unto.

1. He hath called us into Glory.
2. Eternal Glory,
3. His Glory.

1. He hath called us into Glory; that is, though not into the poſſeſſion, yet unto as full a right thereunto, which upon Calling we are inſtated in, as ever we ſhall have in Heaven.

He ſaith not barely, He hath called us into Grace, or into the ſtate of Grace; though that is elſewhere ſaid in expreſs terms, *Rom.* 5. 7. *We have acceſs by faith into this grace wherein we ſtand:* which is all one as if he had ſaid, into the ſtate of Grace, as we may rightly from thence ſtile it: And for our Apoſtle ſo to have here ſpoken, would ſeem the more ſutable to have followed upon that Title he had given to God the Founder of all, in the words after, *The God of all Grace.* Yea, and for him to have ſo ſpoken, might alone have ſerved ſufficiently to ſecure us: Becauſe this alone for us to be put into the dominion of that eſtate of Grace, affords abundant Fortifications and Securities unto us againſt the power of Sin, or whatever elſe, according as the Apoſtle in *Rom.* 6. 14. ſpeaks; *Sin ſhall not have dominion over you, for ye are not under the*

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3. Conſider, that the Graces in thee have to do and to conflict but with particular Temptations ſingly at once, or but with few, though ſometimes with *diverſe*, yet never with all, as two Apoſtles tell us.

Now to draw a Concluſion from all theſe things: How eaſie is it for God, that is *the God of all Grace*, and who wrought all Grace, *De novo*, that is, anew at the firſt, ſtill to ſtrengthen any one grace, or graces that are already wrought, and are extant in being in thy heart, againſt what is, or are but a particular temptation or temptations, when Grace is thus but ſingly ſet upon and aſſaſſinated? And this Inference is moſt ſtrong from the Premiſſes; Namely, That he that created all Graces wholly *De novo*, or a new at the firſt, ſhould certainly be both *able* and *willing* to maintain particular Graces ſtill as they are all along aſſaulted. And his being *a God of all Grace*, doth make him as *willing*, as he is able for it. This as for the point of his upholding and *maintaining* thy Graces.

II. Seeing that in ſuch temptations, thou haſt to do with ſuch or ſuch a corruption in particular; I bid thee take or ſingle forth any one *particular corruption*, or Corruptions, which thou findeſt, are, or have been moſt *prevalent* to endanger *thee*: Conſider that if God, as *a God of all Grace*, at Calling firſt gave an univerſal wound, *a crucifying unto all and every luſt in thee*, (as was ſhewn) and that he did this when he found the body of ſin whole, and in its full ſtrength *and vigour*, and unbroken, hardned, accuſtomed, and habituated unto evil, as the Prophet ſtates the Caſe; And withal that this God continues to be the *ſame God of all Grace to thee*, (Αὐτὸς) Then certainly he is afterwards able and willing much more to help thee out againſt, and in the end to ſtrengthen thee againſt that corruption, or corruptions, that have been already thruſt through, and go limping with a mortal wound, though they riſe up with a renewed ſtrength at the preſent: For it is both a more eaſie work to him thus to aſſiſt thee, and likewiſe his Grace engageth him more afterwards to this, than it did at firſt to work the whole of all Grace in thee; eſpecially when thou findeſt that he continues to work in thee ſome hatred of that corruption, ſome mourning for it, with a deſire of the contrary Grace, running all along with thy being overcome by it.

Shall I give you one place of Scripture to confirm the moſt of what have been lately ſaid, It is in *James*, Chapt. 4. *Verſ.* 5, 6. *Do ye think that the Scripture ſaith in vain, the Spirit that dwelleth in us, luſteth to envy? But he giveth more Grace, wherefore he ſaith, God reſiſteth the Proud, but giveth grace unto the humble.*

1. It ſuppoſeth that our moſt bloody conflicts are ſtill with ſome particular luſts, and temptations, for ſo his inſtance carries it, mentioning only a luſt of Envy, which Saints had then, and have at this day too much of in them one againſt another, the Spirit that is in [*Us*] *Us Saints* (for of thoſe *he ſpeaks*) *luſteth after envy.*

A Second Is, that when a ſoul being ſenſible of that corruption, doth humble it ſelf under it, and for it, and bewail it unto God; and hath already a Grace begun actually working in oppoſition to it, that is, to reſiſt that envy and pride, (from whence it is that envy riſeth) that hath an heart to ſeek for humility, which is the contrary Grace, where God, ſays *James*, hath wrought, and continues theſe oppoſitions thereto; He, the ſame God, will (as *a God of all Grace*) give more Grace unto that ſoul, and theſe two are moſt expreſs, either in the Words, or their Coherence. For,

1. In *Verſ.* 6. He ſays, *God will give more Grace*, whereby in the firſt place is meant, that he will give more of that particular Grace, which is contrary to that luſt of Envy, though together there with a further encreaſe of all Grace alſo: For they do ſtill encreaſe together.

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3. His Glory.

1. He hath called us into Glory; that is, though not into the poſſeſſion, yet unto as full a right thereunto, which upon Calling we are inſtated in, as ever we ſhall have in Heaven.

He ſaith not barely, He hath called us into Grace, or into the ſtate of Grace; though that is elſewhere ſaid in expreſs terms, *Rom.* 5. 7. *We have acceſs by faith into this grace wherein we ſtand*: which is all one as if he had ſaid, into the ſtate of Grace, as we may rightly from thence ſtile it: And for our Apoſtle ſo to have here ſpoken, would ſeem the more ſutable to have followed upon that Title he had given to God the Founder of all, in the words after, *The God of all Grace*. Yea, and for him to have ſo ſpoken, might alone have ſerved ſufficiently to ſecure us: Becauſe this alone for us to be put into the dominion of that eſtate of Grace, affords abundant Fortifications and Securities unto us againſt the power of Sin, or whatever elſe, according as the Apoſtle in *Rom.* 6. 14. ſpeaks; *Sin ſhall not have dominion over you, for ye are not under the*

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law, but under grace: that is, if you be admitted once into Grace, and under its Dominion, and are become Subjects thereof, ye are thereby taken into the protection of Grace, and the Soveraignty thereof, and it is the greatest Soveragn, (as you have heard) and will be sure to take care of you.

But our Apostle contents not himself to speak thus low, but fetches his main strength wherewith to hearten us against all assaults from a higher Region of Arguments, he flies up to the highest that can be, *The God of all grace, who hath called us into glory:* No less. The first foot we set upon, after our Calling, is into glory, and not into a state of grace only: He hath setled that upon us irrecoverably, and hath ingaged himself, as he is *a God of all grace*, to see to it, to guard and bring us to that Glory, as with a Garrison, all along; for the whole of that Glory is become our right; and sure, if you have the God of all Grace as the Estator, and then the Assurer of it to us, to maintain his own act; and then as for *Glory* it self, the thing estated into, you are sure enough of that in all reason every way, upon the uttermost of Securities that can be given, that is, virtually upon all and above all Security whatsoever. And because this affordeth us the highest Arguments, therefore it was, he chose rather thus to express himself, *Who hath called us into glory.*

This Glory was the first-born of God's thoughts, and of his intentions towards us, this was the first thing that rose up in the heart of the God of all Grace, in his good will to us, for it was the end and upshot of all his designs, and all other in this life, are but as the means and the way thereto. This was his end, and his supream end, next his own glory, and therefore first in intention, which moved him to call us, *Acts* 13. 48. *As many as were ordained to eternal life, believed.* And accordingly, *being glorified* is placed lastly, as being the ultimate upshot of our being *called* and *justified*, which, as the means, are in execution placed first. *Rom.* 8. 30. The ordaining of us to his glory, was his highest rest and Complacency. *Luke* 12. 32. It is (and was) the Father's pleasure to give you a Kingdom, and the place where it is to be injoyed was the first of all his works. *Matth.* 25. 34. *Come ye blessed of my Father, inherit the Kingdom prepared for you, from the foundation of the World.* It is that Heaven which was created the first day, *Gen.* 1. 1. Hence, when Election comes to break forth first in calling, God's heart is so intent upon this glory, as his first and last end, that although he suspend the giving us the possession for some years, yet he will not suspend the giving the full compleat right of the whole, and that from the first, he cannot forbear that, but instantly upon calling, gives forth a Patent of it, which is here expressed by a Calling us into Glory.

And as God then estated us into it, so Christ also as then receives us into it, *Rom.* 15. 7. *Receive ye one another, as Christ also received us to the glory of God.* He hath now received us into an indisseizable right thereunto, although that when we come to dye, we all still cry out to him for another receiving of us, as *Stephen, Lord Jesus receive my spirit*; that is, into the actual possession of what, as to right, he had received us into before. And we find the Scripture elsewhere, at the same, and no lower rate, to speak, than that when we are called we are saved, 2 *Tim.* 1. 9. *Who hath saved us, and called us with a holy Calling.* The whole of Salvation is stated upon us then.

And when you consider this, you will readily acknowledge it eligible to follow after his stiling God *the God of all Grace*, than to say, *who hath called us into glory*, rather than into grace, as that which was most becoming the great God of all Grace: For he that is the God of all Grace, should give the whole, and all of that Grace he ever intended to bestow in the first moment wherein he began to make a discovery of his Grace unto us. This is to act like the God of all Grace indeed, and therefore its most properly said, *The God of all Grace hath called us to Glory.*

And here let us stand and wonder at this his dispensation, that after he should have done this so great and so strange an act, once for all, that thereafter his design and ordination should be to set out at once, Temptations, Oppositions, Difficulties to encounter and conflict withal; and for him to overcome for us, and by us, and this for the space of many years to come after, between this his

his eſtating us into glory, in reſpect of right, and that other of our poſſeſſion of it. Such Temptations, as in no appearance might, and were likely, yet would put the poſſeſſion of it, ſo long yet to come, into all hazards, diſcouragements, and miſadventures, and yet he deſigns it thus to illuſtrate his grace the more. Chap. 6.

I ſhall give but one Parallel Inſtance of the like dealing, which doth illuſtrate this by way of Similitude, and indeed was intended as the Type of this very thing. God ſent *Samuel* to *David* whilſt he was yet young, keeping of ſheep, and anointed him King, 1 *Sam.* 16. 13. in the open view of all his Brethren; and by that one ſolemn act, inveſted him into a viſible, and yet irrecoverable right of the Kingdom of *Judah* and *Iſrael*; and it was the outward part of *David*'s *ſure mercies*, which was the pawn of all the reſt, and of his right to the Kingdom of Heaven. And thus God did, as then, ſo long after, although he ſuſpected the poſſeſſion of it many years, yet gave it him in the right; and when God had done this, and therewith ingaged himſelf to make it good, and ſware not to repent of it, Then ſaid God, let *Saul*, and all the Power of his Kingdom, and that whole People that were his Subjects (who were generally wicked, and took part with *Saul*) let them do their worſt; and thereupon God expoſes this Flea, this Patridge upon the Mountains, that skipt from place to place upon *Saul*'s hunting of him with all the Power of that Nation, and with all the intereſt he had in it; yet ſtill he keeps him and preſerves him in open defiance of him and his *Benjamites*, and the men of *Kilah*, and the reſt of that Rabble, and they might all go caſt their Caps after him, but take him and deſtroy him they could not. *The Heathen raged, and the People imagined a vain thing, and yet I have ſet my King upon my holy Hill*, as the Pſalmiſt hath it. And juſt thus it is that God ſerves the Devil and all our Enemies within us, and worldly enemies without us; he firſt anoints us by his Spirit in that great ſolemn act of Calling us into glory, and then it is that he poures his Spirit richly on us, and creates us *heirs of eternal glory*, as it follows there, *Tit.* 3. 7. He gives his Spirit commiſſion to dwell in us, to look to us, but reſerves our poſſeſſion of it unto a further time, and the attaining thereof ſhall be a work of time, and in that interim or ſpace he lets looſe all thoſe Enemies upon us, leaves us to the hardeſt wreſtlings and fightings with them, and thoſe accompanied with innumerable hazards of our being overcome; and yet ſo waking and Omnipotent is the eye and hand of God over us and upon us, that ſtill he either ſtrengthens us at the inſtant, or reſtores us if we be led Captive.

Now let us ſee what Arguments and Powerful Inferences of Security this one Topick will afford us.

Firſt, All grant that if we were in Glory and the poſſeſſion of it, that then ſin and Devils could not diſpoſſeſs us, nor indanger us. Now in truth, it comes all to one, as to point of certainty and ſecurity (although right to, and Poſſeſſion of that Glory, are infinitely diſtant, as to the matter of Joy and Injoyment;) for by giving us the right, God hath ingaged all that is in him, to bring us to the poſſeſſion, and not to ſuffer an act which was done by him, as a God of all Grace, ever to be fruſtrate.

2. *Argument.* If at firſt he gives the greateſt and utmoſt, (the greateſt that can be given, as right to Glory is) then certainly he gives all that ſerves to the attainment, unto the uttermoſt he can give; ; and the reaſon thereof further is, Becauſe all that which conduceth to bring us thither, is leſs than the right to that Glory. Now as in 2 *Theſſ.* 2. 13, 14. *Beloved of the Lord, becauſe God hath from the beginning choſen you to Salvation, through Sanctification of the Spirit, and belief of the Truth; whereunto he called you by our Goſpel, to the obtaining of the Glory of our Lord Jeſus Chriſt.* Faith and Holineſs they are the Means; Glory and Salvation the end of thoſe Means. God chooſes to carry us through thoſe Means, unto this, as the end of all. Now if God, beſides his choice of us from the beginning unto the end, will be pleaſed to inſtate us into the right of that Glory, by calling us, this being infinitely a greater matter, and a priviledge far beyond the giving us thoſe Means

themſelves, then certainly he will beſtow thoſe Means effectually upon us, and carry us through thoſe Means unto that Glory. He will not ſtick, after he hath given the greateſt, to give that which is a little more, and which is to follow in order to the obtaining of it. I Argue this from the Greater to the Leſſer; for ſo the Apoſtle Argues concerning Gods giving Chriſt to dye for us, *Rom.* 8.32. *He that ſpared not his own Son, but delivered him up for us all; how ſhall he not with him alſo freely give us all things?* A right to Glory given at calling, is more than Calling it ſelf, and Faith and Holineſs that is to follow, to bring us to the obtaining of that Glory, *Pſal* 84. 11. *The Lord will give Grace and Glory, and no good thing will he withold*; that is, that doth ſerve effectually to work Grace, and that will bring us to Glory. Add,

Thirdly, how little a ſpace or while there is between thy Calling (eſpecially thee at the preſent) and the Poſſeſſion of that Glory; and how the Scriptures, ſpeaking of this ſpace, how ſmall a matter in Gods account, they make it, for him to keep thee in that mean while, though to us it is a greater while; and therefore it is ſaid, we have need of Patience, *Hebr.* 10. 36, 37. *For ye have need of Patience, that after ye have done the will of God, ye might receive the Promiſes: For yet a little while, and he that ſhall come will come, and will not tarry.* It is but a little ſpace wherein thou art in danger, and which thou ſhalt be tempted in. Now our great and All-wiſe God relieves himſelf thereby againſt thy preſent ſinfulneſs, that doth fall out in this mean time, and againſt thy falls and thy backſlidings. For thinks he with himſelf, yet a little while and I ſhall have thee perfectly holy with me in Glory, a Spirit made perfect ſhortly, and it is but my own diſpenſation to have thee thus imperfectly holy in the mean time, and thus ſinful: But, if there had been an abſolute danger in it, I would inſtantly rather have taken thee up to my ſelf, as I have done many Children of mine, ſoon after their Converſion. And if God calls upon us for Patience, for that little while we are to live, as in, *Hebr.* 10. 36, 37. himſelf will have it much more. And for the glory of his Juſtice, God can and doth bear with the Veſſels of wrath, whilſt they are fitting for deſtruction; much more can he, and will he have Patience on a Veſſel of mercy, whom himſelf is fitting and preparing by all thoſe Temptations all that while for glory. As *Rom.* 9. 22, 23. *What if God willing to ſhew his wrath, and to make his power known, endured with much long-ſuffering the Veſſels of wrath fitted to deſtruction: And that he might make known the Riches of his glory on the veſſels of mercy, which he had afore prepared unto glory?* Pure grace is of a much more long ſuffering temper and diſpoſition, than mercy mixed with eternal Juſtice in the end: And he hath to relieve him that Idea or Picture of what thou ſhalt be ſhortly to him; and beſides, hath the foreſight of thy returnings back again to him, from all thy back-ſlidings, with a Heart broken, and made more holy 'ere thou dieſt.

Let us pleaſe our ſelves a little with ſo delightful a view, as the Proſpect of that one place, *Epheſ.* 5. as to theſe purpoſes, *Verſ.* 25, 26, 27. *Huſbands love your Wives, as Chriſt loved his Church, and gave himſelf for it: That he might Sanctifie and cleanſe it with the waſhing of Water, by the word: That he might preſent it to himſelf, a glorious Church, not having ſpot or Wrinkle, or any ſuch thing: But that it ſhould be holy without blemiſh.* I ſhall take up the ſeries of theſe words, ſo far as they ſerve to this purpoſe, thus. 1. The Church in this World is ſuppoſed to be full of loathſomeneſs and filthneſs to Chriſt, and therefore Chriſt is fain continually to be cleanſing it, as with Water, by his Word, virtuous, Spirit-full Water, which ſearches into, and fetches out all ſorts of Corruptions, though never ſo inward, of which alſo the Prophet *Ezek.* 36. 25. ſpeaks, *I will ſprinkle clean Water upon you, and you ſhall be clean from all your filthineſs*, &c. and Analogouſly to this, in the 26 *Verſ. A new Heart alſo will I give you, and a new ſpirit will I put within you; and I will take away the ſtony Heart out of your fleſh, and I will give you an Heart of fleſh.* And it is ſpoken of cleanſing us by Sanctification as is there expreſſed, and as by Water with the word. It Imports it alſo, as diſtinct from Juſtification, as elſewhere when it is ſaid *he came by Water and Blood*; Water is ſpecified as the Cauſe of Sanctifying, and as made diſtinct from

from his Blood, as the meritorious Cauſe of Juſtifying us. 2. He in the mean time hath in his eye and thoughts, how glorious a Church he means to make her one day, not having one ſpot or Wrinkle, or any ſuch thing; which is ſpoken, 3ly, to inſinuate how much he relieves himſelf, with what will be the end of his work of cleanſing her, as all Artiſts uſe to do. And 4ly, he hath in his eye the time, and the few years, untill that day, namely, at death, for then it is he means to preſent us to himſelf, and to his Father with great joy, as you have it in *Jude's* Epiſtle, and *Coloſſ.* 1. 25. *Whereof I am made a miniſter according to the diſpenſation of God, which is given to me for you, to fulfill the word of God.* 5ly, The Apoſtle puts in that clauſe, not having any ſuch thing in reference unto our relief alſo, and unto what diſcouragements the Spirits of Believers are apt to have by reaſon of ſome ſuch, or ſuch ſpecial Corruption; in ſaying ſo, he doth as it were, point at ſuch or ſuch a thing, the Eminent unto the Soul, with Chriſts declared intention to cleanſe that eſpecially; and he puts that in, becauſe the Soul is apt to lay its finger, as we ſay, on ſuch or ſuch a ſore, ſuch or ſuch a luſt, that is ſo prevailing, of which the Soul ſighing ſays, O, will this ever be cured! as my Pride, my Uncleanneſs, my Enmity, *&c.* Well, ſays the Apoſtle appoſitely to thoſe ſayings in our Hearts, the day is a coming, that thou ſhalt have no ſuch nor ſuch, no nor ſuch a thing in thee; no not the leaſt wrinkle in thee, which is leſs than a ſpot, not ſo much as the appearance that ever there was ſuch a thing in thee. For Chriſt will ſcower and cleanſe and fetch out all unevenneſſes perfectly. Chap. 6.

I ſhall further inſiſt and inlarge out of theſe words, as to the purpoſe in hand, theſe things.

Firſt, That Jeſus Chriſt foreſees this glorious Iſſue to come, and hath it in his eye and thoughts, in the midſt of all thy horrid and amazing Corruptions that are ſuffered to break forth, concerning which thou art like one that hath a Sore (unto which the Apoſtle alſo alludes) that ſtill and anon, unto thy thinking, grows worſe and worſe, and according to the courſe yet held, what hopes is there 'twill ever be cured? But Chriſt, thy healer, he knows what he is a doing, foreſees all means to make a perfect cure of it, whatever diſcouragements thou maiſt have now in the mean time, and hath that in his mind and intention all the while. And as it is ſaid of a wicked man, that God ſees his day a coming, and relieves himſelf in his preſent forbearance, that there is a day coming in which he ſhall recover his glory on him by a juſt Deſtruction; ſo on the contrary, he ſees thy day a coming, the day of the Reſtitution of all things. He knows punctually when thou ſhalt dye, as well as he knew *Peter's* death, and as well as he knows where thou liveſt; and thou maiſt know and be aſſured of this, That Chriſt doth thus know and foreſee that at death thou ſhalt be made perfect; for he takes up into glory, every day, ſome Souls belonging to him, that were in his eyes, as full of Corruption, whilſt they were in this life, as thine is now. I ſay, this very day (for that Gate is always open too for ſome Paſſengers or other) there were ſome that came to Heaven, whoſe hearts were full of Corruption the day before, yea, this very morning before they died, even as well nigh thy heart is now: As how full of Corruption was the heart of that Thief, of whom yet Chriſt ſaith, *This day ſhalt thou be with me in Paradiſe?* Which Souls, e're they came up to him, were made glorious Souls, having no ſpot or wrinkle in them.

2. It appears from that Scripture alſo, that this is Chriſt's deareſt intereſt, and the moſt pleaſing thing to him, to bring Souls at laſt faultleſs and ſpotleſs into his own Preſence, though now they are full of Corruptions. He longs for that day, as much as a Bride-groom doth, or can do, for his injoyment of a ſpotleſs Bride. And the Reaſon is, for he greatly delights in the Beauty that is, or ſhall be, in the Saints, *Pſal.* 45. 11. And look what Beauty in a Spouſe is to a Husband, that is full of love and fancy, the ſame is perfect Holineſs to him. And there is one word, yea, two inſerted, which vehemently Argues as much, firſt *To himſelf*, that ſpeaks this to be the higheſt indearment to himſelf, that the Church ſhall be made perfectly holy, it ſhews that ſhe was given him by God ſo to be made, and that for Chriſt's own pleaſure and delight,

delight, as a Mans Wife is for himself, so is the Church and her perfect holiness, which is Christs, for his own self. And the Apostle alludes to that similitude, for he speaks before of his Church being that to him, which a Wife is to a Husband, before and also after. Then that other word, to present to himself *a Church without spot, or wrinkle*, this Argues it to be his greatest interest; also thy perfect holiness will be the Richest Present to him that can be presented, yea, and to shew it so much, himself will be the presenter of himself to thee, so much doth he delight therein.

3. Knowing and foreseeing this, and delighting in the view of this, of what thou shalt be to him, he must needs certainly relieve himself in the mean time against thy present Corruption, and your selves would do it, if you did believe it as he doth. You commonly use to do it in matters which for a while go contrary, whereof you know not what will be the certain issue. All wise men bear up themselves against any present evil, as a false report or scandal, when they know a few days will clear them, we do it as to our Servants, when they are to go away, we say it is but for a while, and are therefore content to bear many things in them. Thus also Christ in case of his Enemies, and his expecting them to be made his Foot-stool, supports himself in that expectation, that he sees *their day a coming*, as the Third *Psalm* hath it. And in the mean time *laughs them to scorn* upon that account, as the Second *Psalm* hath it, and if he doth thus relieve himself towards his Enemies, then how much more against the present Corruptions of his Spouse, whilst he sits expecting her coming to him blameless, to sit down as his Queen by him self, having prepared a Place for her?

And then the smallness of time much conduces to lighten and alleviate the trouble of that forbearance in his heart; nay, the fore-thought and fore-delight of what will shortly be, swallows up his trouble for thy infirmities in the mean time. He thinks many years as nothing, *If a Thousand years be but as one day*, what are a few years of thy life yet to come before this happy presentment of thee to himself? How long did God bear with those Godly Patriarchs after the Flood, who were for certain subject to the same Passions, and prevailed often upon with the same Lusts that thou art prevailed upon with? How did he bear with *Methuselah*, almost a Thousand years, yet he held in with them, for he saw the day a coming in which they should be taken up to himself, and be perfectly holy. Why shouldst not thou think that he can and will bear with thee for twenty, thirty, or forty years, of thy life (if it be so long) and and with this mixt condition of sin, and grace, conflicting? *Jacob* accounted his *Seven years Service but a few days, because he loved* Rachel, *Gen.* 29 *Jesus Christ* can Pardon thee all along in the mean time, and ever and anon reduce thee, and now and then come, and not only strengthen thee against temptations, but visit thee, and comfort thee, as one that art a Candidate of Glory, and hast a right to it, and sittest with him in Heavenly Places in that respect, and art to be a Companion with him in that Glory for evermore.

4. This place therewith insinuates, that he hath an Idea of what thou art to be, continually before his eyes, which wonderfully takes up his heart, and pleases him. *Thy Walls are ever before him*, (as the Prophet speaks) as one day *they shall be built according to the Pattern he hath in his heart.* Great mens Wives use to wear their Husbands Picture on their Breasts, in that form or freshness they were in, when they were Married to them, from which in time, they alter to the worse, and grow out of that shape, to what at first they were, and were Pictured in. But it's otherways in this of Christ, he Married thee at thy worst, when thou wert altogether deformed, yet he had taken a Picture of thee, as thou wert at first presented to him by the Father from Everlasting; but what thou shouldst be, and the beauty thereof, had such an impression on his heart, and stickt so with him, as he carries that in mind as the perfect Idea of that Holiness, and Glory, thou art to be restored unto, and that by means of himself, which is his Glory, as the Author, and Recoverer of thee unto that beauty, which he bearing accordingly in his eye, as it is yet to come, or as it is yet to be his own work upon thee, so at last therein, to present thee to himself; and he having these two Pictures of thee, both of what his Father

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firſt preſented thee to him, when thou wert given to him, from Everlaſting, which made him firſt in love with thee; and then having the hue of what according to that Original, himſelf is a drawing on thee and means to perfect, this we ſee takes his heart, eſpecially the latter, becauſe it is to be his own workmanſhip: As it leſſens, if not altogether ſwallows up the preſent thoughts of thy deformity, eſpecially when that is to continue for ſo ſmall a time. Chap. 6.

If, as ſome Romances have feined a Lover, a King ſuppoſe, had a Beautiful Wife betrothed to him, whoſe Picture (as the manner is) were ſent over aforehand to him, before himſelf did ſee her; but when ſhe is Shipt to come, or otherwiſe in her Journey, ſhe falls ſick of ſome loathſom Diſeaſe, as the *Small Pox*, ſuppoſe, or *Leproſy*, and yet ſuppoſe you imagine that he knew before ſhe ſhould come to him, ſhe ſhould be reſtored to her firſt primitive Beauty; though he would be troubled for her preſent diſaſter, and diſtemper, or diſeaſe, yet he would eaſily quiet himſelf, for that little ſpace of time, in which her infirmity, though greatly diſfiguring her, is to continue: Or, if we further ſuppoſe him preſent with her, to be her alone Phiſician that cureth her, and reſtoreth her unto that firſt perfect beauty, which he knew certainly he could, and ſhould do; He would ſhew all love and peace towards her, though her Diſeaſe were loathſome, in hope of her recovery; and this is perfectly the caſe here between Chriſt, and the Church, *Verſe* 25. *Husbands love your Wives, as Chriſt alſo loved the Church; he that loveth his Wife, loveth himſelf. For no man yet hateth his own fleſh, but nouriſheth it, and cheriſheth it, even as the Lord the Church.* If a mans own fleſh be diſeaſed with the worſt and fowleſt of Diſeaſes, though he hates the Diſeaſe, yet he loves his own fleſh, and ſeeks out for the Cure of it, he nouriſhes it, and cheriſhes it; now ſo doth Chriſt, much more upon that Ground, *that we are his own fleſh, that we are members of his Body, Verſ.* 30. *Of his fleſh, and of his bone*, much more then Man and Wife are, to whom this Exhortation is directed, *Verſ.* 31, 32, 33. In this caſe therefore Jeſus Chriſt is ſo far from hating us, who are his own fleſh, that he applies all ſorts of Remedies, with a ſtrong patience for the Cure of our Infirmities, and is moved to do it with the greater Patience, becauſe he knows we ſhall be reſtored to perfect health and ſoundneſs indeed, and himſelf ſhall be the healer, and then with an infinite Love, and joy, and Glory to himſelf, he preſents us to himſelf moſt Glorious, without ſpot, or wrinkle, or any ſuch thing.

To conclude, I may ſay of this Argument, what the Apoſtle doth, 1 *Joh.* 2. 1. *Beloved, now we are the Sons of God, and it doth not yet appear what we ſhall be*; but we know that when he *ſhall appear, we ſhall be like him.* Doth he not ſpeak this to quiet them under their *unlikeneſs* to God, and Chriſt, in this World? And do not God and Chriſt ſatisfie themſelves, and ſatisfie their hearts towards you in the midſt of all your Complaints of, and about your ſelves? I may ſay of this, even as they, *Beloved, now hath God called you into Glory*, and though it doth not appear to us what we ſhall be, nor what we are in reſpect of our Title to this Glory, but we are full of contrary hateful iniquities, yet it appears to Chriſt what you are, and what you ſhall be; and there is that time coming, *wherein he ſhall preſent you glorious without fault*, and in the mean time bear with him, and if, as *John* ſays, *To them we know, Verſ.* 1. then to be ſure GOD and Chriſt knows this much more.

2. Called into [*ETERNAL*] *Glory.*

Hereby is implied not ſimply that the Glory is Eternal, as an adjunct of it, but that our Calling and Eſtatement thereby is into the Eternity of that Glory, as well as into the Glory it ſelf. *We are Called into Eternal Glory as ſuch.*

That imports two things, as other Goſpel Scriptures explain it to us.

1. Firſt,

BOOK IV.

1. First, That he that is Called, hath a Spiritual life begun in him, which is Eternal, or if you will, a Glory begun in his Soul, which is Eternal. (For so the Image of Christ wrought in us in this life, is stiled Glory, 2 *Cor.* 3. *ult. But we all, with open face, beholding as in a Glass the glory of the Lord, are changed into the same Image, from glory to glory, even as by the Spirit of the Lord.*) And you find it every where by Christ and his Apostles, to be said, *He that Believes hath Eternal life.* I need name no more Scriptures but that one, *John* 11. *Whosoever believes in me shall never die*; that Spiritual life begun, is one degree substantial of the life Eternal, *and being begun in us, shall never die*, Rom. 6. As Christs life is said to be Eternal, which he hath now, *being raised from the dead*, so is ours, *Vers.* 9. *Knowing that Christ being raised from the dead, dies no more; but in that he liveth, he liveth unto God. Likewise reckon ye also your selves alive unto God through Jesus Christ our Lord. Adam's* Grace was not a degree of Glory, but according to the best account that hath been given of it, by those that hold, *he should have been taken up into Glory in the end*; As to that present Grace, that he had before he fell, they reckon him but as one standing for his Degree, that is not yet a Graduate, or as a Messonary in order to his Reward.

2. The Second thing imported hereby is, that when a Man is Called, he is put into an Eternal right of Glory, not into a present right to Glory only, but a perpetual right (at present) or a right that reaches to Eternity; and this the Scriptures strongly and plainly declare, whilst they express it to be our having a Title to it, as to any Inheritance, and that upon Calling, or whilst they make a Conveyance, not a Covenant only, but a Testament by Will, upon the death of the Testator, which shall, nor never will be forfeited, if it be but a Mans Testament, no man Disanulleth it, &c.

Now upon our Calling (which is all one with our New-birth) this Glory is conveyed and setled upon us, as an Inheritance, and it being Eternal, as an Eternal Inheritance. You know that the Tenor of Inheritances is for Ever, as we say to you, and your Heirs for ever, and this Establishment is at our *New-birth, or Calling*, Tit. 3. 5,7. *Not by works of Righteousness which we have wrought, but according to his mercy hath he saved us, by the Washing of Regeneration, and renewing of the Holy Ghost. That being Justified by his Grace, we should be made heirs, according to the hope of Eternal life.* At, and by our *New-birth*, we are made Heirs according to his Mercy which saved us.

There is this difference between an Inheritance conveyed, and a Reward for Works done, which is bestowed as a Reward. That an Inheritance goes by Birth, and not by Works, and yet is for ever, because an Inheritance. A Kings Eldest Son is the Heir the first instant he is born, at the first Moment he hath Right to that Estate and Kingdom, whereof he is the Heir, and this for ever. *Who are born again of God*, its said we have ἐξουσίαν, a Dignity by Patent, *to be the Sons of God by Adoption*, Joh. 1. 12. *As many as received him, to them gave he Power to become the Sons of God, which were born not of blood*, &c. *but of God*, *Vers.* 13. If we were made Sons by Patent, then Heirs at the same time, *Rom.* 8. 17. *If Children then Heirs, Heirs of God, and Joynt Heirs with Christ*: And therefore we also find our being Born again, and this Inheritance Eternal joyned together, in the 1 *Pet.* 1. 3, 4, 5. *Blessed be God who hath begotten us again to an Inheritance incorruptible*, &c. It was not so with *Adam*, and his Grace, which he had by Creation, not in his most perfect Estate. Even those that hold, that if he had continued in Grace, he should at last have gone to Heaven, (which I confess I do not,) yet they do set out his Pretentions unto Glory but in this manner, That after some set time by God's appointment (*a Thousand Years* suppose) as many of them say, he should have been taken up into Glory, if he had continued in that Holiness he was made in; Yet this withal they do professedly declare, That he should not have been during that time, *an Heir of that Glory*, no not till the last moment of that set time: But the State he should have been in, was but of an *Hireling*, to whom the Reward was due by debt for Working, during which time, he should have been an Expectant for Heaven, but upon his good behaviour, but not an Heir

until

until that time was out, and that he had been admitted into the full poſſeſſion of it. But thoſe that are called, they have a right inſtantly as Heirs thereupon, which right depended not upon Works foregoing, as that Third of *Titus* ſhews us; but upon birth, and upon their being called; only good Works are ordained as the way thereunto, as that we ſhould walk in to come to that end. And during that whole time of their being in this World, they are as the Son of the Prince under Age, as *Gal.* 4. 1, 2. who hath a right, though not the poſſeſſion; and we are here as Children under Age, as the Apoſtle in his Similitude, while he ſpeaks of Heaven, ſhews; *When I was a child, I ſpake as a child, and underſtood as a Child; when I came to be a man, I put away childiſh things,* 1 *Cor.* 13. 11. It's ſpoken in reference to our Eſtate in this World from that in Heaven, as the words before and after ſhew. Chap. 6.

So then, put theſe three things together: Firſt, That that Glory we are called unto is in it ſelf Eternal: Secondly, That that Perſon that is Called, hath a degree of that Glory begun, that ſhall never dye nor periſh: Thirdly, That withal, he hath a right unto the Eternity of it, and from that time of Calling unto Eternity; and ſo, as that that Eternal right doth not begin, when firſt the full poſſeſſion of it begins, but then when we are firſt eſtated into the right of it, as the manner of Inheritances is. And this put together, will make the Argument compleat. Now if we would be ſatisfied in the bottom reaſon, how it ſhould come to paſs, that at, and upon Calling, we ſhould be thus eſtated into Eternal Glory, we ſhall not need to go far off to ſeek it, for it is in the Text: It is plainly thus.

That it is the *God of all Grace* that calls us, which ſpeaks it not only to be an act of Grace, and not of Works, and grace is grace, and will be grace, and ſhew it ſelf to be ſuch. In all its Gifts it gives like it ſelf; and therefore when it gives, it gives the whole, and for ever, without Repentance; and it knows in it what it doth when it does ſo, for it hath wherewith to maintain and make good its own act; but beſides that, it is an act of the God of all Grace, he calls us as he is ſuch to us. All Grace, in ſo great a God, born towards us, what will it not effect, maugre all and every thing, that ſhould be ſuppoſed to hinder? All Grace extends to all times; it hath no bounds of time ſet it, wherein it ſhould be gracious and no longer; it were not at all Grace, if ſo: It imports, that when a Man is called out of God's grace, God had ſuch a love he bears to him he calls, as is made up of all love and grace, for intention and extenſion. And if ſo, then the indowment into all benefits of Grace and Priviledges which he hath or had to beſtow, muſt needs be then conferr'd. It imports, that he had a heart repleniſht with all Eternal grace, and the intentions of it towards him, he had a ſtock or riches of Grace to maintain all he ſhould beſtow, to Eternity, and to keep thee together therewith; the conjunction of theſe two, the God of all grace hath called, can produce no other than a perfect and compleat Donation to be a full effect thereof, as of a perfect and compleat Cauſe; this Cauſe could beſtow no leſs, and ſuch an effect could not have followed but upon ſuch a Cauſe: We do and muſt ſuppoſe his heart then to have been at the time of Calling, fraught with, and to contain within it ſelf ſuch and ſo great riches of Grace, if it were all Grace, as would be ſufficient to hold out, and to extend to Eternity, and ſo as to maintain an Eternal right and ſtate of glory all the while.

Now if it were at Calling, can we imagine that his heart ſhould not retain as much love and grace after thy Calling, as to keep and preſerve thee for that little ſpace, unto the poſſeſſion of that glory?

Nay, my Brethren, God had not thus all Grace for every one of us for an Eternity that ſhould but then begin, when our Calling began; but there was another Eternity, *à parte ante*, before, out of which he did call us, an Eternity of a higher date, than what was the preſent Grace, he bore thee at thy Calling, *Jer.* 31. 3. *Yea, I have loved thee with an everlaſting love, therefore with loving kindneſs have I drawn thee*, or, *therefore have I extended loving kindneſs unto thee*, as in the Margent; and therefore no wonder that he calls us for an Eternity to come. And here let us ſtand agaſt, to think that our Calling is the Center of two Eternities, and how there are two everlaſting

Book IV.

Arms, as Mountains, *Deut.* 33. 27. which meet to graſp us then, when God's grace by Calling firſt takes hold on us: There was, nor never will be, ſuch an inſtance in all Eternity.

We muſt needs ſuppoſe withal, That ſuch a grace muſt have grace enough in it to continue to all Eternity: As, ſuppoſe we a River had run under ground with continued ſtreams of Water from Eternity; which began to break forth, and to empty it ſtreams into a new Chanel, though through but a ſmall Sluce at firſt, which when once it is broke forth, muſt needs, and will run to Eternity in that new Chanel, for it hath water enough to do it to laſt unto another Eternity to come, one ſtream following another ſtream *in omne volubilis ævum.* Now Calling is that Sluce, the ſtate of Grace and of Glory, that new Chanel; and if indeed any thing could fall out ſo ſtrong, as to mud up, as to indanger the cutting off that Courſe of Water, then indeed it might ceaſe; but it being a ſtream of Grace from Eternity, and that of all Grace, continued all along, this muſt needs be ſo ſtrong, and ſo full, as to carry all afore it that ſhould reſiſt it, or obſtruct it; yea, it will work out all that doth oppoſe it in its Current, and ſwell over. It's *a Spring*, as *John* 4. 14. *that ſhall ſpring up unto eternal life*; and ſuch is the grace in God's heart, and ſuch the Spirit in Calling hath given us.

I have ſaid it with my ſelf, and to others, and ſhall never recall it, that if we could ſuppoſe ſuch a fulneſs of glory to come had not been God's Ordination, but that his Called ones were to have lived upon Earth in a ſtate of grace only, ſuch as now we are in, mixt with ſinnings, corruptions, and grace working one againſt the other conflicting: That God had love enough in his heart to ſave us thereby in this mixed condition of ſinning and repenting, and to hold us on ſo to Eternity. How much much more then, when he hath provided a Glory to poſſeſs us of, and a preſenting us ſo glorious to himſelf, within ſo little a while, that he ſhall not have cauſe to put himſelf to that trouble of a Patience for ſo long time: How much more, I ſay, according to all that hath been argued taken together, in this may we ſupport our hearts with confidence, that he will continue to hold in with us, and reduce us to himſelf again, out of ſinnings, and give that glory at the laſt?

I conclude with that in *Epheſ.* 2. 5, 6, 7. Having ſpoken firſt of calling, *who hath quickned us together with Chriſt, by Grace ye are ſaved*, Verſ. 5. *And hath made us ſit together in Heavenly places in Chriſt Jeſus*, Verſ. 6. *That in the Ages to come, he might ſhew the exceeding riches of his Grace, in his kindneſs towards us, through Jeſus Chriſt. By* the *Ages to come* there, is meant Eternity, which *Chap.* 3. 21. ſhews, where he uſeth the ſame phraſe, *Glory to Chriſt throughout all Ages World without End:* This place ſhews us this Iſſue or Concluſion, that God having given us a right to ſit in Heaven after calling and quickning, ſuch and ſo true a right unto Glory, as that we are ſaid already to ſit together with Chriſt in Heaven, the reſult is this, That God having infinite Riches of Grace, out of which he called, he hath ordained an Eternity of time, to ſpend them Riches in upon us, and to make Declaration of the Exceeding great (and as the Text tells us) all Grace, which he hath in his Heart for us; and Ages to come, and Eternities, are not enough for him to do all this in, the Grace is ſo Rich and ſo Abundant.

Now then from hence to Argue and make an inference from the Point in hand: Will he not preſerve us in this Life, and carry us through Temptation having ſo much Grace in his Heart laid up for us? Suppoſe a Father that hath a Great Eſtate to leave his Child, if his Child lives (and truly thoſe that have Riches, deſire Children to leave them unto, as well as *Abraham* did) and this his Child is weakly and conſumptive, and yet but ſo, as ſome bitter coſt extraordinary, would preſerve, reſtore, and recover him to perfect health in ſome ſhort time, would not that Father ſpend ſome of that Eſtate which lies by him, thus to recover him, that he might poſſeſs all? I think he would. And doſt thou think that this great God of all Grace, and thus rich in Grace, would pinch it for a little while, when he profeſſes that he ſets apart this Inheritance from Eternity to them that are Called. Let me tell you, that as we ſay in Nature, rather than there ſhould be a *Vacuum*, or Emptineſs in any

parts

parts here below, a piece of Heaven would come down to ſupply it, and make it up. So may I ſay, in this Caſe, which is but a ſuppoſition, though thou ſhouldſt have leſs Grace than what is neceſſary to keep thee, (if yould could ſuppoſe he ſhould have ſtinted himſelf, of beſtowing but a meaſure of Grace in this World, in an ordinary way, which yet he hath not,) he would rather ſpend upon the ſtock of Glory to ſupply thee with Grace to keep thee, than that thou ſhould'ſt miſs of all the whole ſubſtance of Glory. Chap. 6.

USES.

Do the Scriptures ſpeak at this rate, that we are Received into Glory, when we are Called into a perfect right unto Glory. Oh that we Could live at any proportionable rate,

1. In the comfort of it and actual expectations thereof; this the holy Apoſtle and Primitive Chriſtians did, after the Holy Ghoſt came on them, as a Comforter breathed, and had their life in this air. Let us but go to the firſt *Verſe* of this very *Chapter*, wherein my Text is; you may there overhear our Apoſtle *Peter* thus ſpeaking of, or rather, entitling himſelf, *I, who am Partaker of the Glory that ſhall be revealed.* When Perſons of Birth or Quality write Superſcriptions of themſelves, they uſe to add their ſpecial Titles; and our Apoſtle writes himſelf a Partaker of the Glory that is to come, and *John* doth the like, *Rev.* 1.9. And in my Text in the 9th *Verſe*, *Peter* calls all his Brethren to the Faith and Comfort of that, which was as really true of them all, as of himſelf, *The God of all Grace hath called us into Glory*; both me and you alike: Are ye Called? ye are all partakers of Eternal Glory, even as I. He hath it up again in *Chap.* 2. *Verſ.* 1, 3. In the firſt *Verſe* he ſpeaks this of all Saints, that they *have received like pretious Faith with us Apoſtles*; and at the third *Verſe*, that *God hath Called us to Glory.*

Oh how infinitely is this beyond the firſt thoughts of our aims, that we in our firſt Converſion had, our Primitive aims, as I may ſo call them; the aims of us poor Souls that live in this laſt Age of the World. As if we were, as *Paul* ſpeaks of himſelf, *born out of due time*, in Compariſon unto thoſe firſt Chriſtians. Alas! What do we groan and ſigh after all our days, and cannot ſo much as obtain the ſenſe thereof, even after no higher matter in our Addreſſes to God than we did in our firſt Converſion. Oh! Thinks the Soul, if I could have but my Sins forgiven once; (which therefore *John* comforts Babes with) 1 *John* 1. 12. *I write unto you Children, becauſe your Sins are forgiven you*; He ſpeaks thus unto them, becauſe this is the chiefeſt thing they are uſually intent upon; but whilſt we have theſe low thoughts and purſuits, and at our Calling we have not uſually much higher, Lo, our God, the God of all Grace, hath at the ſame time had in his thoughts an Eſtating us into Eternal Glory, and will in time ſhew thee greater things than theſe, of forgiveneſs, and being made more holy, and the like; he hath Called thee into Glory.

2. If at preſent we be Called into the right of the Glory of God, how ſhould we walk, and be *holy in all manner of holy Converſation and Godlineſs*; looking for, and haſtning to the Poſſeſſion of this Glory, as our *Peter* alſo urgeth, 2. *Epheſ.* 3. 11, 12. And *Paul* alſo upon this very intendment, 1 *Theſſ.* 2. 12. *That ye would walk worthy of God, who hath called you to his Kingdom of Glory:* It is not to walk worthy of the Goſpel only, he is exhorting them unto, but which is higher, that they ſhould *walk worthy of God who hath called us into his Glory.* They have under tranſlated the word into the Glory of God. When our Saviour Chriſt was entred into a ſtate of Glory upon his Reſurrection, (although, not aſcended, or poſſeſt of it, you read with what a difference he converſed from what himſelf had done before: And ſhould not we, in ſome Conformity, appear to thoſe whom our *Peter* ſpeaks of in his firſt Epiſtle, *Chap.* 1. *Verſ.* 14, 15. *As obedient Children, not faſhioning your ſelves according to your former Luſts in your Ignorance; but as he which hath Called you is Holy, ſo be ye Holy in all Manner of Converſation.* And ſtill let us

think with our ſelves when we Sin, or are tempted thereunto, Should one Called into Glory do this or this?

3. Into [*HIS*] Glory.

For explanation; 1. *Whoſe Glory* this is? God's, and God the Fathers, in diſtinction from Chriſt's, as is evident, in that Jeſus Chriſt follows. 2. [*His Glory*] although we are the perſons who are to be glorified by it, as thoſe words, *Called us &c.* import.

The Particulars to be treated on from hence are,

1. That there is a glory of God the Father's, which we are called into; and what that is, and will be to us.

2. The glory which will ariſe therefrom to us, will be a glory revealed in us, and ſo ours: Yet that it is *His* glory, rather than ours, and *why* it is ſo tearmed, *His*, rather than our glory.

3. That the beſtowing this glory upon the Creature, is a pure act of Grace in him; and proceeds from him (as in reſpect of the donation of it) as he is a God *of Grace*, and of all Grace, and could proceed from no other motive or conſideration elſe.

4. Our being called into ſuch a glory of his by grace, is an aſſured engagement on Gods part, and a ſecurity to us, that God will carry us through to the poſſeſſion of it, maugre all Temptations. And this is a corallary from all the three foregoing; and the General Scope of *Peter.*

I. That it is the glory of the Father, and eminently *his Glory*, there is this abundant evidence for it, that even the glory, Jeſus Chriſt hath, though it alſo be in a moſt *proper* ſenſe his own glory, *Luke* 24. 26. *ought not Chriſt to have ſuffered theſe things, and to enter into his glory?* yet it is his Father's glory; thus *Matth.* 16. 27. *He ſhall come in his Fathers glory.* Whilſt yet all the Angels are ſaid to be his Angels as his proper right, and therefore his glory alſo; yet even he comes in his Father's glory, which yet again, *Chap.* 25. 31. is ſaid to be his own alſo: *And when the Son of Man ſhall come in his Glory, and all his holy Angels with him, then ſhall he ſit upon the Throne of his Glory.* But ſo it is never ſpoken of us; the meaning whereof is, that Chriſt's perſonal glory is ſuch a glory, as it ſhall be manifeſt at firſt ſight, that he is the only Son of God, the natural Son of ſo glorious a Father, and that it is his Father's glory that ſhines in him, communicated to him, that he is the ſecond Perſon by Eternal Generation; alſo as Man, God the Father gave a glory to him, as in *John* 17. 24. *Father, I will that they alſo whom thou haſt given me, be with me where I am, that they may behold my glory which thou haſt given me: For thou lovedſt me before the foundation of the World*, Chriſt acknowledgeth. Who as he gives him to have *Life in himſelf*, *John* 5. 26. *For as the Father hath life in himſelf: So hath he given to the Son to have life in himſelf.* And ſo hath he given him to have glory in himſelf: And it is therefore that it is ſaid to be his alſo, whilſt it is but the Fathers: For after Union, it then becomes his own, and natural to himſelf, being the natural Son of God. The full effect of all which you have in that ſpeech of *John*, *Chap.* 1. 14. *We behold his Glory, the Glory as of the only begotten Son of God:* That is, as of the Son of ſuch a Father, who is originally *the God of Glory*, Acts 7. 2. *The Father of Glory*, *Epheſ.* 1. 17. *His Father*, who is *the Lord of Glory*, *James* 2. 1. at which very time, when they beheld that his glory in his *transfiguration*, *Peter* ſays of it, 2 *Epiſt.* 16. *We were eye-witneſſes of his Majeſty.* For, *verſ.* 17. *He received from God the Father honour and Glory, when there came ſuch a voice to him from the excellent glory*, &c.

I added, as a Branch, this firſt Particular, what this Glory of the Father's, as it is to be communicated to us, is, and how to be underſtood, as diſtinct from that of Chriſt's to us, and in us. For the opening of which, let us run over theſe Scriptures that follow, from one to the other. In 1 *Theſſ.* 2. 12. it is ſtiled both the *kingdom and glory of God*, as in relation to us. *Walk worthy of God, who hath called us into his kingdom and glory.* From thence go we to *Epheſ.* 5. 5. where you have the Kingdom of Chriſt, and of God, mentioned

tioned apart and distinct; *No Idolater hath any inheritance in the Kingdom of Christ and of God.* And to shew that the Father hath a Glory and Kingdom, as in relation unto us, and eminently and distinctly [*Hus*] you find them both set out as such, even two distinct Kingdoms or Glories successively one to the other, that all men might first acknowledge the Son, as eminently shining in his glory, and then the Father in his, and we, the Called ones, partakers of each of them, in 1 *Cor.* 15. 24, 28. where, as for the glory that Christ shall come in at the Day of Judgment (of which you have heard that he then comes in his Father's glory) it is said of it, that after Christ shall have exercised, or appeared in that his Kingdom and Glory, that then he shall *deliver it up unto God, even the Father; that God may be all in all*, both in Christ and his Saints for ever, shining in, and to the Saints in a far more excelling glory then that he had shined to them through the Person of Christ, or his dispensations: I do not say then he doth in the Person of Christ himself, but then *to us*, either afore the Day of Judgment, or in and by, during the Day of Judgment. And this is the ultimate glory and manifestation of God himself unto the Saints, and therefore the highest, surpassing all the foregoing, as God's last works use to do: And though the Saints shall enjoy it by Christ (as the Text here hath it) yet it is, as to the dispensation it self, immediate from the Father, when God *shall be all in all* both in Christ and Us; and is by *Peter*, in his second Epist. 1. 17. stiled as I take it) the *excellent* glory; *For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, &c.* For if you observe it, that glory out of which, and from which (he dwelling in it) the voice came, is attributed to the Father; for he it was that uttered, *This my well-beloved Son, &c.* All Glory imports the goodness of a thing, as rising to an excellency, as the Sun we say is glorious; but this is a glory excelling, that surpasseth all glory; and yet while he uttered it of him, the Man *Jesus* appeared, as he shall do in his glory: But that which the Father will manifest himself in, is, a Glory far excelling that which appeared in Christ, then glorified, below, to be discovered one day in the highest Heavens to us, beyond what that of Christ's will be to us; I do not say then, is in and to Christ himself communicated, but then is by him unto us. And unto this Kingdom of the Father it is, that Christ in his last words when his Kingdom is given up, at the shutting up of the Day of Judgment, invites us to the possession of, *Matth.* 25. 34 *Then shall the King say unto them on his right hand, come ye blessed of my Father, inherit the Kingdom prepared for you from the foundation of the World.* Where, in the very place he mentions, he means to erect and exercise that last Kingdom of his unto Eternity, and wherein he will manifest and display, that his glory ultimately, in that he says of it, that it was *prepared from the foundation of the World.* That very place (which *Isaiah* stiles the high and holy place, *Isai.* 57. 15. which he hath dwelt in since the Creation) was the first work he did create, *Gen.* 1. 1. and so at the very first foundation of the World: So his bringing the Saints into it, and therein possessing them of his immediate glory, is the last, or τὸ μέγα in execution, and therefore his heart was, and is from first to last, so intent upon this ultimate Act and Scene: But though the place be of his creating, and but a created glory, yet the glory he meaneth to display therein, is his own immediate glory, *God shall be all in all.* And whereas it had been before communicated to us by other things, as in the Man *Jesus, &c.* he will, besides that of Christ's, (whose glory shall still shine) now unveil his own glory immediately, which shall therefore be all in all, and in stead of all; *Rev.* 21. 23. *And the City had no need of the Sun, neither of the Moon to shine in it: for the glory of God did lighten it, and the Lamb is the Light thereof.* In comparison unto which glory of the Fathers, that glory, shining in the Man *Jesus*, shall be but λύχνος, the *Lamp*, as the word is; but God the Father is the *light* of it, *Rev.* 22 5. *And there shall be no night there, and they need no Candle, neither light of the Sun; for the Lord God giveth them light, and they shall reign for ever and ever.* Yet Christ himself, the Man *Jesus*, says of himself, when he proclaims his own coming, *Rev.* 22. 16. *I Jesus have sent mine Angel to testifie unto you these things in the Churches. I am the Root, and the*

Chap. 6.

Book IV. *the Off-ſpring of* David, *and the bright and morning Star.* But the morning Star, although the brighteſt, yet God the Father himſelf is the Sun, and ſo as the morning Star is the *Prodromus*, or fore-runner of the Sun, thus is Chriſt's Kingdom of God's, though he ſhall ſtill ſhine with the Father in that perſonal glory, which he ever did: But the Father's glory is the glory that excelleth, even whilſt Chriſt himſelf appeared in glory, as *Peter* ſtiles it, 2 Epiſt. 1,17. *For he received from God the Father honour and glory*, &c.

And in this Kingdom of the Father's it is, that the Bodies of the Saints ſhall ſhine with ſuch an extraordinary brightneſs, that had yet ſhined wonderfully afore, during the Day of Judgment, and were ſpiritual Bodies, raiſed in *power and glory* at their Reſurrection; yet this glory of God ſhining through their Souls, breaks forth from their Bodies, and cauſeth them to ſhine as the Sun in the Kingdom of their Father; *Mat.* 13.43. *Then ſhall the righteous ſhine forth as the Sun, in the Kingdom of their Father*, &c. [*Then*] points to a ſpecial time. Obſerve, it is the Kingdom of the Father that is ſpoken of, and that as it takes place after the Judgment, as the *Verſe* afore ſhews; for it is after the Saints ſee the wicked caſt into Hell, *verſe* 42. My purpoſe is not to ſet forth the greatneſs of ultimate Glory, which the Angels themſelves know not, nor could their Tongues utter; Chriſt only is as yet poſſeſſed of it, the *Lord of Glory*, and it *is hid with Chriſt in God*; nor can this Glory otherwiſe be ſet out than by a comparative made with the glory that preceeds it, afore and at the Day of Judgment. This I muſt forbear, for this is extravaſal to the direct ſcope of the Text.

II. I come therefore unto the ſecond Particular I propoſed, which is more proper to the Text; which hath two Branches.

1. That it is *His Glory*, not ours, though we are the Perſons glorified thereby.

2. *Why*, or in what farther reſpects, the glory to come, is ſtiled *His glory*, rather than expreſſed by our being glorified by it.

For the firſt, It is not barely to denote, that God, the Father of all Glory, is the original of that glory to us, or (as the Apoſtle ſays) *that ſhall be revealed in us*; but that indeed we are but received and admitted into it, and glorified by our being ſo called into his Glory, as here: And alſo in 1 *Theſſ.* 2. 12. *Received into the glory of God. Rom.* 15.7. We are but as Strangers admitted into the enjoyment and uſe of anothers Propriety. The like tenure of Speech is uſed when they come to poſſeſs it, *Matth.* 25. 32. *Enter thou into thy Maſter's joy*, not ours; we did but enter upon his Ground and Propriety, as I may ſo ſpeak.

Secondly, *Why*, or in what reſpect it is *His glory*, not ours.

1. We are wholly poor empty Creatures, as Veſſels caſt into his Ocean of Glory, which he fills with the *riches of his own glory*, as the Apoſtle ſpeaks, *Rom.* 9. 22.) at the Day of Judgment —— *Dum Chriſti regna manebunt*, in the height of Chriſt's Kingdom; it is rather ſaid, that he is wonderfully glorified, than the Saints in him; 2 *Theſſ.* 1.9,10. *Who ſhall be puniſhed with everlaſting deſtruction from the preſence of the Lord, and from the glory of his power: when he ſhall come to be glorified in his Saints, and to be admired in all them that believe*, &c. It is rather Chriſt's glory in them, than theirs. So the new *Jeruſalem* is ſaid to have *the glory of God*, *Rev.* 21. 11. rather than a glory of its own. As the Stars glory is that of the Sun rather than that of Stars, that have no ſuch light in them, God's glory appears by this, *viz.* how glorious he can make Creatures.

III. The third general Head was, That the beſtowing of this Ultimate Glory, wherein God is all in all, the Donation of it is from God, as the God of grace, and not at all by Works: And when I ſay Works, I mean not only to exclude the Works of Regenerate Men ſince the fall, but even *Adams* Works in the ſtate of Holineſs: And the reaſon is undeniable; becauſe the Ultimate Glory we have been ſpeaking of, lieth in an immediate Communication, Participation, and Injoyment of God himſelf: *Coheirs with Chriſt*, *and*

and heirs of God, he being the Inheritance it ſelf. And certainly God hath abſolute power over the Gift of his own ſelf, where he will to beſtow himſelf thus immediately, when he gives his whole ſelf up unto the Creature. If he may, (as himſelf ſaith,) *do what he will with his own*, ſpeaking of other things and gifts, that are not himſelf, then ſurely it is his abſolute Soveraignty, and Grace to give and beſtow himſelf. Chap. 6.

IV. That our being called into this tranſcendent Glory of his, is a certain, and not failing Ingagement on God's part, and ſecurity unto of his carrying us thorough unto the poſſeſſion of it: This I have ſtill made the burden of every particular; and ſo of this.

Firſt of all, *you ſee your Calling*, as the Apoſtle ſaith, *He hath called you into his Eternal Glory*: That is, there is a right accrew's by calling, unto this ultimate glory; which is therefore termed *the hope of our calling*: Not the hope that is in our Hearts only, wherewith we hope; but the thing hoped for, ſo often in the Scriptures: And the reaſon of this is, that if God lays at the ſtake all his own Glory, to do the matter of ours, will he not carry you through? Let that waſhy, vaniſhing glory, promiſed *Adam* for his works, be laid at the ſtake unto Free-will, to play its prize for it, to win and run for it, and let that glory be ſo far undervalued, as to be expoſed to the uncertainty of Free-will, in its own guiding itſelf, with the mutable Principles in it ſelf: But let not this glory, this ultimate glory, that God hath to beſtow, be pawn'd and engag'd unto an uncertainty: If all in God immediately, & his glory, be the thing promiſed, then all in God ſhall be the pawn to bring us to it: *Philip.* 4. 19. *According to his riches in Glory, he ſhall ſupply all your needs*: He pawns the whole riches of his own glory to do it: 'Tis a round, and a full Argument of the Apoſtle, *If he have delivered his Son up unto death; how ſhall he not with him give us all things*, in like manner with him? And if God makes God himſelf over, by the Covenant of grace to us, then take all with him: And he gives all that is neceſſary to the obtaining of it: 'Tis a great inheritance, as well as a free; and, as Chriſt ſaith, *a goodly Inheritance*; and ſurely 'twill maintain the ſuit: You know how, upon another occaſion, God *is called their God*: Speaking of *Abraham*, and interpreting the tenour of the Covenant of grace which in that place is ſpoken as to this ſenſe: The ſenſe of it is, That his being their God in that manner, as under the Covenant of grace he is, was ſo big a word, as he ſhould have been aſhamed if the glory he promiſed them, had not been anſwerable: But I now alledge it for this, that God would be aſhamed to have it ſaid, that he is a God of all grace to any, and that he out of that grace ſhould have called us into that glory, and yet to fail by the way in bringing us to it. This is not a making a glory over from God, but a making over of God himſelf, the glorious God; and therefore all in God, if need ſhould be, would beſtir it ſelf, to make the gift of himſelf good, and as ſure to thee, as to himſelf.

A ſecond conſideration, It is a *life hid in God, with Chriſt*, *Coloſſ.* 3. 6. *Hid*, for the ſecurity of it, as Treaſures uſe to be: And it is not ſaid to be hid in Heaven, as a place, thats no ſuch ſecurity, as to be hid in God himſelf: For the Angels were in that place, and had an injoyment of God, by vertue of the Covenant of Works; but our Life is *hid in God with Chriſt*: Thou thinkeſt Chriſt ſure enough, in that he is hid in God: your Life is as ſure as Chriſts, with whom it is hid in God.

A third conſideration of ſecurity to us, is, that 'tis that ultimate glory, after the Day of Judgment, when God ſhall be all in all, which yet the Saints are now called into, as to the full right of it; yet ſo ſtill, as if they be called into the right of that ſtate now, which takes place after the Day of Judgment is paſt and over; then certainly nothing can fall out between, which ſhall hinder: For if any thing in this World ſhould fall out to hinder, it muſt be told, and ſo come in againſt thee at the Day of Judgment: But if thou be called into the full right of that glory, which ſuppoſeth that Judgment firſt paſt, and ſuch is this glory here, I before ſhewed, then nothing can be ſuppoſed, that ſhall pre-

BOOK IV.

prevent it: For thou art as called, and eſtated now, into the full right of it, as then any one ſhall be into the full poſſeſſion of it.

2. 'Tis true, a Judgment muſt paſs, and come upon thee; yea, and a Judgment of all, and every work, good, or evil; as *Solomon*, *Eccleſiaſtes* 12. 14. aſſures us: Yet that God of all grace, that called thee into this ultimate, and after-Judgment glory, (for till then it doth not take place,) he will order thy ſteps ſo, as poſſeſſion it ſelf ſhall not be fruſtrated: *Fear not little Flock*, ſaith Chriſt to them, while they were in this Life; *for tis your Fathers good pleaſure to give you the Kingdom*. Luke 12. 32. *The Kingdom*, by way of Eminency: That which is properly the Fathers to give, his glory, (as we have opened,) when he ſhall be all in all: And it is not his pleaſure only, but *his good pleaſure*; which nothing ſhall be able to reſiſt: And he gives you it now, and eſtates you into it, as if you had it: And therefore fear not that you ſhall be ever diſpoſſeſſed of it: That God that keeps it, will keep you for it; as the Apoſtle *Peter* ſaith: And as for the interim time between now, and that Day, we may expect that Jeſus Chriſt, during his raign, and whilſt his Kingdom is in force. as till then it is, hee'l ſee to it, to keep thee, and raiſe thee up at the Latter Day: So as that at the Judgment ended, thou maiſt aſſuredly expect that bleſſed voice, and invitation from him, amongſt the reſt of Saints; *Math.* 25. 34. *Come ye bleſſed of my Father, inherit the kingdom prepared for you from the foundation of the World.*

CHAP.

Chap. 7.

CHAP. VII.

The ſecurity that Jeſus Chriſt gives us, as well as God the Father, to aſſure our Faith, that we ſhall be ſtrengthened, and Inabled to perſevere. God is a God of all Grace to us by Jeſus Chriſt; all his Acts of Grace towards us, are in and through him. He Elected us at firſt, and then loved us only, as conſidered in him. He loved and choſe him for himſelf, and us for his ſake. God having thus laid Chriſt as the Medium, or rather, as the Foundation of his Grace, it is a ſure Ground of its continuance to us. All his Purpoſes of Grace were made in him. All his Promiſes of Grace are Eſtabliſhed, and performed in and through him.

I PETER V. 10.

[*BY JESUS CHRIST.*]

THere are two Perſons engaged for Preſervation of us unto Glory; *God the Father*, and *Jeſus Chriſt*; which was the General Diviſion I gave at the Entrance. I have diſpatched thoſe Securities, which the Intereſt *that God the Father* hath in us, doth afford our Faith. I come now to *Jeſus Chriſt*, and the Intereſt that he hath herein, which added to the former, will afford us compleat Conſolation.

And truly, let me ſay this of him, as the Preface to what follows, That if he be good for any thing (as he is for all things) he is certainly good at this, to make our Salvation ſure, and ſtedfaſt, againſt all oppoſition; it being founded on him, and committed to him. He is a ſure Chriſt——A Rock of Ages to build upon. *Iſaiah* 28. 16. *Behold, I lay in* Sion (*ſaith the Lord God,*) *for a Foundation, a Stone, a pretious corner-ſtone, a ſure Foundation: he that believeth on him, ſhall not make haſt*; That is, *not to be confounded*, As *Pet.* 1. 2. 6. Expounds it to be,

By Chriſt Jeſus.

The aſpect, and extent of theſe words, to the reſt in the Text, is the only thing as for Explanation afore me, which I ſhall diſpatch briefly.

Some Interpreters would ſhut up the extent of it, unto the influence Chriſt hath into Eternal Glory: Becauſe that was the thing had been immediately afore ſpoken of. Others do permit them to ſtretch themſelves farther, unto the words foregoing; [*Who hath Called us by Jeſus Chriſt*]. And ſo to take in the influence Chriſt hath in Calling us.

BOOK IV. But let the wings of this *Son of Righteouſneſs*, ſpread themſelves ſo far through the Horizon of this Text, as poſſibly from warrant from other Scriptures, they may be found efficacious to extend; even from the firſt words, *The God of all Grace.* As alſo unto the latter words, the utmoſt ends of the Text.

1. But, (ſay I) *The God of all Grace*, and by *Jeſus Chriſt* together, and underſtand it as Interpreted, that clauſe at the firſt, of Gods Purpoſes, and diſpenſations of Grace, to us-ward: And ſo it will be no derogation to *God the Father*, to ſay, and ſay aloud, *that he is a God of Grace*, yea, of all Grace, towards us, in and by Chriſt Jeſus: God his Father, *the God of Grace*, and Jeſus Chriſt, do run one joynt ſtock, and intereſt, in all, and every Act of Grace.

2. Put together, *who hath Called us by Jeſus Chriſt*, underſtanding Calling, to be that which Chriſt hath an hand and influence in, as well as his Father. Thus *Rom.* 1. 6. *The called of Jeſus Chriſt.*

3. Then further ſay, *that the God of Grace*, by Calling us, doth eſtate us into the full right to Glory; but withal add, that he doth it *by Jeſus Chriſt. The gift of God is Eternal life, through Jeſus Chriſt our Lord*, Rom. 6*th* and laſt.

Then 4. Carry them unto the words that follow after, the ſame God *will ſtabliſh, ſtrengthen, ſettle you.* And therein take along with you [*by Jeſus Chriſt*] too, and Chriſt to be as the Authour, and Founder of our Faith in Calling, ſo the finiſher of our Faith, unto the end thereof, *even the Salvation of our ſouls*; or if you deſire rather to have it confirmed to you, in the very word of the Text, *Stabliſh* you, take it from 2 *Cor.* 1. 21. *Now he which ſtabliſheth us with you in Chriſt, and hath anointed us, is God.* So then God in and by Chriſt, (as here) *ſtrengthens, ſtabliſheth.*

And therefore it is that, *by Chriſt Jeſus* is placed in the midſt (as the Sun) to extend its influence unto all; and read but the words thus, *The God of all grace, who hath called us unto his eternal glory*; (And ſo make a Colon, or ſtop, or part the ſentence there; and [*By Jeſus Chriſt,*] will without any rub to the Readers thoughts, take in and ſpread it ſelf over, all theſe. *The God of grace: The God of all grace*, &c.

You know the way, and courſe, I have ran in handling each of the former Words, have been,

1. To Handle the Doctrinal part, that each word in their Coherence affordeth.

2. To ſhew how each of thoſe Doctrinals, do make good this main Inference; *viz.* a Security to us, *that we ſhall be carried on to the end*, &c. I muſt in like manner, follow the ſame Method in Handling theſe words, which convene about Chriſt's intereſt; and ſhall make that main Inference, That God will *ſtabliſh* us; and I ſhall intermix it with the handling of thoſe firſt Three Heads, mentioned at the end, and Application of each, and every of thoſe Doctrinals that follow: For it is as the burthen of every thing in this Diſcourſe.

Now as touching my making out this high engagement of Jeſus Chriſt's in this matter: There are Four Doctrinal Propoſitions, that come round about, and cleave to this Clauſe, as broken pieces of Steel, would do to a Loadſtone.

1. That *God is a God of grace*, yea, of all Grace, *by Jeſus Chriſt.*

2. I ſhall conſider Chriſts Perſon, Office, and Relation to us, in this diſtinction which is here ſet out, 1. As *Chriſt*, 2. As *Jeſus*: By *Chriſt Jeſus*, ſaith the Text. And the diſtinct influence that each of theſe have into our Salvation, will contribute ſomething apart unto this ſecurity, or ſtedfaſtneſs of our Faith herein.

3. The engagement, and intereſt of Chriſt, to carry us through, as it ariſeth from this, that he hath *Called us.* And that God hath Called us, *by Jeſus Chriſt.*

4. The

4. The Intereſt that Chriſt hath in that Glory, into which the Father hath Called us by him, *who hath called us into Eternal glory by Jeſus Chriſt.* In which Glory of ours, and our being brought into it, Chriſt having an hand, as well as the Father; from thence doth a great intereſt, and concernment of his lie, to ſee to the preſervation, and ſtrengthening, and perfecting of us, to the end, as well as the Father. Chap. 7.

There are a multitude of other Conſiderations might be drawn from Chriſt, to Infer this main Concluſion: But theſe are natural, and proper to the Text: And I confine my ſelf to them, and them alone.

I. *That God is a God of grace, yea, of all grace, to us, By Jeſus Chriſt.*

God forbid, I ſhould ſay, or you underſtand, as if God were not *a God of all grace*, as in himſelf, in his nature, or eſſentially; or that he were ſo only by *Jeſus Chriſt.* The Man *Jeſus*, adds nothing unto him at all. *My Righteouſneſs extendeth* not unto thee, ſays *Chriſt* unto his *Father*, Pſal. 16. 2. But this it is I affirm, that it is by Jeſus Chriſt he is ſuch a God to us. When I Handled that part, *The God of all Grace*; I gave this diſtinction, how he was, *the God of all grace.*

1. Eſſentially in his Nature.
2. In reſpect of his Purpoſes of Grace.
And 3. In his Diſpenſations unto us.

Now this is that I here affirm, That all his Purpoſes of Grace, and all his Diſpenſations of Grace, they are all in, and by Jeſus Chriſt. He would not have been a God of Grace, much leſs of all Grace to us, but for, and through Jeſus Chriſt. And for a General proof of this, look, as he is here ſaid, to be the *God of all Grace, by Jeſus Chriſt*; So elſewhere, that all the bleſſings, (which *Rom.* 5. 15, 16. 17. are ſtiled, *the gifts by grace*) or, which Grace beſtows, theſe are all ſaid to be in, and by Jeſus Chriſt. Nay, there is no Act of Gods either Immanent, in his own heart, or breaſt, or purpoſes towards Us; or Tranſient, and Emanant, of himſelf, conferred upon us, but he hath founded it, and ſeated it in Jeſus Chriſt. *Eph.* 1. 3. *Bleſſed be the God and Father of our Lord Jeſus Chriſt, who hath bleſſed us with all ſpiritual bleſſings in heavenly places, in Chriſt.* So in General, he enumerates the particulars, even from that *of chooſing us in him*; which was an immanent Act in him, *Verſ.* 4. *Unto our obtaining an Inheritance in him, Verſ.* 11. And whilſt he ſays, [*All*] bleſſings in General, and then gives a bill of the chiefeſt, and greateſt particulars of thoſe bleſſings; and that they are all the bleſſings of Grace, as *Verſ.* the *6th. To the praiſe of the glory of his grace*, and ſo on in the reſt of the *Verſes.* Look how far the Grace of God extends, ſo far doth the influence by Chriſt extend; Chriſt is left out in none. We owe all to God, and we owe all to Chriſt. As God is in his Grace, *all in all, ſo Chriſt is all in all*, 3 Coloſſ. 11.

I uſe to ſay, Free-grace, Chriſt, and Faith in us, are adequate, that is, 1. There is no bleſſing that Free-grace hath to beſtow, but it hath given, and bequeathed it to the *Elect Sons of men.* 2. There was nothing Free-grace had deſigned, and given, but Chriſt comes as the *Medium*, the Inſtrument of it: And is Gods perfect Servant to accompliſh it. 3. There is nothing wherein Gods Free-grace towards us, hath manifeſted it ſelf; or wherein Chriſt hath any way appeared, but that Principle of Faith in us, is fitted to apprehend it, and to take it in, in ſuch a manner, as to give both Free-grace, and Chriſt the right and proper glory; according unto the way of Gods grace, and intention therein, which no Grace in us elſe was fitted to do. Like as no ſenſe but the eye, is fitted to take in all the viſible World at once.

BOOK IV.

I divided this first Head, into Two *Propositions*.

1. That the very Grace, and love he shews us, was placed upon our Persons, as we were considered in Christ: God did never love us out of him, yea, and all his love is through him. I grant, that Christ considered as *Mediator*, or *God-man*, was not the Motive that swayed God, why he chose these, and these Persons, and not others. In that respect it is, that Christ says, *thine they were*. Yet I say, that God no sooner thought of choosing, and loving any so, but that the love in *solido*, he resolved to convey upon them, was in Christ. He had Christ not only as Mediator, in his eye, in whom he chose us then; or, that Christ as Mediator, was considered at, and with the Election, and as in whom we were chosen, so as we were not considered out of him, when chosen; which is expres, 1 *Ephes. Vers.* 4, 5, and 6. *According as he hath chosen us in him, before the foundation of the world, that we should be holy, and without blame before him in love: having Predestinated us unto the adoption of children, by Jesus Christ to himself, according to the good pleasure of his Will: to the praise of the glory of his grace, wherein he hath made us accepted in the beloved.* We were not only Elected, *cum Christo*, together with Christ, but *in Christo*, in Christ, when Elected. And not only the benefits which we by Election were Predestinated unto, but Election it self, as a distinct benefit, is made one of the first of blessings, which in Christ, *Vers.* 3. we are blessed withal. *He hath blessed us with all blessings in Christ, according as he hath chosen us, Vers.* 4. But I would say farther, that the love, or grace, which in Electing, was the fountain of all those benefits, was in, and with the love, he loved Christ withal: He being the *Beloved*, in whom God graciously accepts or loves us, *Vers.* 6. Which I farther make out thus.

Christ being his natural Son, he loves him indeed immediately for himself, and chose him simply for himself: who is therefore stiled by God the Father in a way of Singularity, both *mine Elect*, and also in whom my Soul *delighteth*, (Isaiah 42. 1.) That is, Delighteth in him for himself; for though the Man *Jesus*, by Personal Union became his natural Son, and so beloved for himself, yet that this man should have this Dignity, was from Gods having Elected him, and thereunto that Speech in *Isaiah*, is Interpreted by God himself from Heaven. *Matt.* 3. 17. *This is my Beloved Son in whom I am well pleased.* Which two, both of his *Elected*, and *Beloved*, Christ hath a respect unto, in citing that place of *Isaiah*, *Mat.* 12. 18. *Behold my Servant whom I have chosen, my Beloved, in whom I am well pleased.* And then God himself again, *Mat.* 17. 5. in repeating his former words, adds, *hear him*, which was, as if he had said, with him my Soul is pleased, as my Son in himself; but in you, only through him, and that he was only Elected for himself, for God to delight in, and who became the immediate receptacle of all the Love of God; and we but Elected in him, because beloved in him; and so he was both *Caput electionis*, the head of Election, and *Caput dilectionis*, the head of being beloved. And it is certain, that he that is the one, is, and must be the other; he that is head, or first receptacle of all Gods love for himself, must needs be the head of Electing, or of the Estating the whole of Gods love upon others.

And truly, if we farther consider the infinite distance, that is between God and meer single Creatures, that are but nothing, they were not meet, and fit matches (in themselves) or Objects, for his so immediate Love, as with, and by Election, is bestowed on them, and is as the Original of all the benefits and purposes of God therein. Nor perhaps could the Creature have born the weight of such an one, singly themselves alone, (*no not the Angels*) immediately, as they cannot bear his wrath; and therefore it was transmitted through his first Beloved, who was able. Hence therefore, God met those that were to be meer Creatures, half the way; and descended, and came down into the Man *Jesus*, who by Personal Union, was made more than a Creature; and then God could pour out his love in the fulness of it, on us. But the chief of the reason, lies in this, that God, of whom were all things else, and in his Counsels

ſels were ordered in a due Number, and weight, and meaſure by him; He did obſerve in this of Electing, a dueneſs or comely proportion: And it became him thus to love meer Creatures, in an other, whom he ſhould have cauſe to love for himſelf, and who, when choſen, was worthy of it; yea, and choſen for his own delight firſt, and by him to eſtate them into that his tranſcendent Love, and to give them a right unto it as to glory. This was a moſt wiſe and orderly ordination, I might ſhew out of *John* 17. 23. *I in them, and thou in me, that they may be made perfect in one, and that the World may know that thou haſt ſent me, and haſt loved them as thou haſt loved me.* Whereas other Creatures he Loves, but becauſe they are his Creatures, and that he made them, and *Artifex amat opus*; this to ſhew the peculiarity and tranſcendency of it, it is a love born us in Chriſt, and a loving us as he loved him, yet for his ſake. And this for the firſt, *that he is a God of Grace to us in Chriſt.* Chap. 7.

Now ſecondly, As to the main Concluſion, that therefore we ſhall be invincibly carried on to Glory, you find the fixedneſs of God's love put upon this very thing, *Rom.* 8. *ult. Who ſhall ſeparate us from the love of God?* He ſtops not here, but adds, *which is in Jeſus Chriſt.* And it is there added as the ground of its unchangeableneſs, over and above God's love in predeſtinating of us; of the which he had before abundantly diſcourſed in that *Chapter, verſ.* 29, 30. & 33. *For, whom he did foreknow, he alſo did predeſtinate to be conformed to the image of his Son, that he might be the firſt-born among many Brethren. Moreover, whom he did predeſtinate, them he alſo called: and whom he called, them he alſo juſtified: and whom he juſtified, them he alſo glorified.* The love he bears to Chriſt is ſuch, and ſo unto us as beloved in him, it is ſo ſtrong and prevalent: And it is as if he had ſaid, Although God's love would have been of it ſelf unchangeable, and moſt conſtant unto thoſe it ſhould fix upon, yet God thought meet to take in Chriſt his Son, and to put him as a *Medium*, or midſt, or if you will uſe *Iſaiah's* word, (for we cannot have a fitter) laid him as a *foundation* firſt, and a ſure foundation between his Grace and Us: As for other ends, ſo on purpoſe for this, that his Grace in all the emanation of it, might have a juſt and conſiſtent ground and foundation for the continuance thereof to us, that as there might be a ſureneſs of his good pleaſure in his own heart, ſo of dueneſs and equitableneſs in it, upon which that unchangeableneſs ſhould be grounded in our being loved, not in our ſelves, (which was creation love by works) but in his Beloved, wholly out of us, as even that love of his had no reſpect at all to what was in us, but it was purely in his own heart, and now founded on our relation to his Son.

II. *As he is a God of Grace to us in Chriſt, ſo he is a God of all Grace to us in Chriſt.*

For, 1. Take all the purpoſes of God's heart towards us, which were the firſt bubblings up of Grace, and of love in his Will, as from the Spring, and which were the Matrix, the Womb, the Mother, in which Calling and Perſeverance, and all lay. Now although in the firſt of the *Epheſians* he is ſaid to have purpoſed all in himſelf, *Verſ.* 9. & 11. *ex mero motu*, yet *Chapt.* 3. 11. withal telleth us, that his *eternal purpoſes* (towards his Church and Calling the Gentiles, whereof he had ſpoken, *verſ.* 8, 9, 10.) *were purpoſed in Jeſus Chriſt*; nay, the Original hath it, ἣν ἐποίησεν, which he *made, contrived*, or *framed in Jeſus Chriſt*; even as well as we are ſaid to be his *workmanſhip in Chriſt.* They had a foundation, as in God's heart, ſo in his Chriſt's, and they are the whole of his everlaſting purpoſes he ſpeaks of, πρόθεσιν τῶν αἰώνων, the purpoſes of Eternity, the purpoſe or purpoſes of Ages, as from everlaſting and to everlaſting they have their firmitude, their ſubſiſtence from him.

And

BOOK IV.

And that God made all his purpoſes in Chriſt, hence it is that firmneſs and ſureneſs accrued to them. Chriſt ſtrengthened God's heart in them, and his hand (he being God's Arm, *Iſai.* 53. 1.) to perform them; and ſurely, if he ſerved to fix God's heart in them, then the faith and conſideration of his engagement in them, may well ſerve to ſecure, fix, and ſtabliſh ours. And particularly, Perſeverance was one great deſign of God amongſt the reſt, as hath been ſhewn.

2. Take all the Promiſes which are the adequate, indefinite expreſſions of God's purpoſes, and the Chanels or Ciſterns all his purpoſes run out into, and as God is (as he is ſtiled here) *a God of all Grace*, ſo the Promiſes, what are they but the Contents of all and every of that Grace, wher of thoſe of keeping us and preſerving us are an eminent part? and theſe alſo have a firmitude, a ſureneſs given them in and by Chriſt. And although God's bare promiſe, and
Heb. 6. 18. his Oath added thereto, are ſaid to be *two immutable things*, which do ſhew the *immutability of his Counſel*, to the Heirs of thy Promiſe, that they *might have ſtrong conſolation*, and have an *Anchor of Hope ſure and ſtedfaſt*, (that is, of ſtedfaſtneſs againſt all Temptations, Storms, and Tempeſts that threaten caſting us away; as the Alluſion of caſting Anchor doth withal import;) I ſay, although his Promiſe and Oath were alone ſufficient, and indeed either of them, as the Apoſtle there implies; yet his Chriſt comes in alſo as a third, to add a farther immutability to them, yea to each of them.

1. To make all the Promiſes ſure: 2 *Cor.* 1. 20. *All the Promiſes of God in him, are Yea, and in him, Amen* He is God's *Yea*, and he is God's *Amen*. When God made all or any of his Promiſes, Chriſt ſtood by, and ſaid *Amen* to them firſt, or they had never been promulged to us: And that to affirm this is no derogation unto God, that which follows, as if to prevent any ſuch an imagination, is added, *Unto the God of Glory.* For it is God's glory, that he ſhould have a Son, ſo great a Son, as in the very words afore, *Verſ.* 19. he had on purpoſe ſtiled him, *The Son of God, Jeſus Chriſt*, who is always the ſame, and whoſe *years fail not*, *Hebr.* 1. 12. In him was and is God's *Yea* founded; you may build on him. For an Inſtance of all other Promiſes, the *Yea* and *Amen* particularly gives this for all the reſt, even in the very word this my Text uſeth, *Verſ.* 21. *Now he which ſtabliſheth us in Chriſt is God.* God ſtabliſheth, but in his Chriſt. *And the God that hath called you by Chriſt, ſhall ſtabliſh you by Chriſt*, ſaith the Text here.

Then ſecondly, Chriſt comes in to make his Oath ſure (which was the ſecond) but that will paſs into a third Particular, wherein God is a God of all Grace.

3. In his performances, to aſſure us of which his Oath was added to his Promiſe, and Chriſt comes in to both, as undertaking the *performance* of all, though his Oath made all ſure, yet even the performance of that Oath depended upon our Chriſt to make good. Now look into *Zacharias*'s Song, *Luke* 1. which was made upon occaſion of Chriſt's being born a Saviour, *Bleſſed be God* (ſays he) *who hath raiſed up an horn of Salvation for us*; that is, Chriſt a ſtrong Saviour; and to what end it is that Chriſt comes in, *Verſe* 73. tells us, *To perform the Oath which he ſware to our Father* Abraham, *that he would grant unto us.* And it is Chriſt, you ſee, that muſt perform all, and the ſending of him was the great matter of God's Oath. And laſt of all, the very Point we alledge all for, and in the Concluſion of all, is made the thing which God ſware, and Chriſt came to perform, *Verſ.* 74, 75. *That he would grant unto us, that we being delivered out of the hands of our enemies, might ſerve him with fear, in holineſs and righteouſneſs before him, all the days of our life.* I might here inſert a critical Obſervation upon that very Oath that God ſwore to *Abraham*, which we heard even now, the Apoſtle alſo ſpeaking of it, *Heb.* 6. 17. ἐμεσίτευσεν ὅρκῳ, *he mediated by an Oath*, ſaith *Paul* there; ſo ſhewing that God in his very taking the Oath had an eye to the Me-

Mediator, as in the intuition and contemplation of whom, God took it and ſwore it, he it was that was to make it good; and to this ſenſe the Greek Scholiaſt hath alſo interpreted it, and it is to be greatly heeded, thoſe words *Gen.* 22. 16. *By my ſelf have I ſworn*, ſhould have been rendred by the Chaldee Paraphraſt, *By my word, do I ſwear*; that is, by my Chriſt, who is the Word, as *John* after declared him. The Oath of a King runs in the word of a King; Gods Oath runs higher, not barely in a verbal word, but in his word, that is, Chriſt his ſubſtantial *word*, who is alſo God himſelf, *for my name is in him, ſays* God to *Moſes*, *and by my Name have I ſworn*: So the *Syriack* Tranſlation. The effect of all which comes to this, that in the virtue and ſtrength of this my Son, and my Chriſt, as a Mediator, and in whom is my Name, it is that I do make this Oath, and he ſhall ſee to perform it. Chap. 7.

Thus much for the firſt General head, *That he is a God of Grace, and of all Grace to us by Chriſt Jeſus*: And the Inferences from thence to ſtrengthen our Faith in the main Concluſion.

CHAP.

CHAP. VIII.

What Security the consideration of Christ's Person, his Relation to us, and Office for us, affords to our Faith, that we shall be strengthned to persevere unto the End. As he is Christ our Head, we are Elected in him to all those benefits of Grace which were above the Dues of Creation. As those Benefits had no dependence on the Fall, Christ considered as our Head, was a sufficient Ground for God's bestowing them upon us in Election; viewed as we stood in that Relation to him, as he is our Head, God Loves us in him, and with the same Love he does him, and therefore he will love us unchangeably, and never cease so to do. As Christ is Jesus *a Saviour, our first Calling into Grace, and our continuance and perseverance in it, is the purchase of his Blood. Supplies of Grace and Strength for him to give us Ability to strengthen us against Temptations and Deliverance out of them, is the price of his Sufferings.*

SECTION.

The second Head proposed was the Consideration of Christ's Person, Relation to us, and Office for us, [*by Jesus Christ:*] *And see what they will afford for Consolation and Security herein.*

1. CONsider his Person and Relation to us, as he is *Christ*. In his Person, you know he is the Son of God in our Nature, God's Christ: And as considered such, constituted and made an *Head* and *Husband* unto us, who are his Fellows, chosen to be one with him, as God's Christ, or *anointed* over us, and to us, as an *Head*, *Psal.* 40.

2. Consider him as *Jesus*, and as he undertook to be a *Saviour* and a *Redeemer* to us, and who hath by his Merits purchased all for us.

I know that both these two Titles of his are often mentioned, but with an intent only to design forth who it is that is spoken of, when mentioned, namely, that individual Person *Jesus Christ*. But his mention here being with a [*By*] *Jesus Christ*, as a Note of Influence & Accusation unto the things here spoken of. Give me leave therefore to enquire what each of these, and particularly what the consideration of *Christ*, so far as it may be from Scripture warrant, conceived distinct from *Jesus*, will afford to secure us the Elect of God, of our perseverance, or being carried through Temptation both.

1. By

1. By his Influence thereinto, and engagement thereupon, as he *is Chriſt.*
And 2ly, As he is *Jeſus*: *By Chriſt*, and by *Jeſus* each. Chap. 8.

I undertook that every word in the Text would contribute ſomething to our main Point; and truly theſe two will contribute a great deal; and indeed, more then I am able to graſp, or mean to fetch in. I ſhall but give you a ſmall taſte of theſe, and that will perhaps afford ſome light, comfort, and ſtrength unto our Faith in this grand Point.

You will firſt ask me, What my meaning ſhould be to put this difference between his being, 1. *Chriſt* to us, and 2. *Jeſus* a Saviour, as you know it ſignifies; *He ſhall ſave his people from their ſins.* I ſhall open my heart in this particular, as God ſhall vouchſafe to enable me.

1. I find this diſtinct Conſideration of him, as *Head* or *Husband*, and then of *Saviour*, made by the Apoſtle, *Epheſ.* 5. 23. *Even as Chriſt is the Head of the Church, and he is the Saviour of the Body.* And by *Head*, is meant his Relation of *Husband* unto his Church, as to his Body, as the words afore ſhew, *For the Husband is the Head of the Wife*; and it is exemplified and proſecuted by the Inſtance of *Adam* and his Wife, conſidered afore the Fall in their Marriage, as then typifying out *Chriſt* and his *Church*, *verſ.* 31, 32.

And he is *firſt* ſaid to be the *Head*, and then the *Saviour*: And *Saviour* as an additional *unto* that Relation of *Head*, as thoſe words carry it, *And he is the Saviour*, &c. As if he ſhould have ſaid, *Farther, or moreover, he is the Saviour of his Body, beſides that of his being an Head. Adam*, his Type, was not the Saviour of his Wife, though her Head. And according unto this double Relation there, I do take the boldneſs here, and warrant to make this Diſtinction and Apartment, 1. By *Chriſt*, as he is *Head* to this Body, which is, in a reciprocal Relation to him, again called his *Body*, and both together *Chriſt*. 2. By *Jeſus*, as *Saviour*, which Title is proper to him alone. In 1 *Cor.* 12. 12. both he, and his Body, if you obſerve, are called one *Chriſt: For as the Body is one, and hath many Members, and all the Members of that one Body, being many, are one Body; ſo alſo is Chriſt*: But to be ſtiled *Saviour*, is proper to him alone; and therefore his relation to us, as *Chriſt*, is diſtinct from that of *Saviour*.

There is a Controverſie among thoſe that are Orthodox in point of Election, Under and in what view in Eternity the Elect came up before God, whether in their ſaln or unſaln Eſtate, when they were the Subject of his Election. Thoſe that are called *Superlapſarians*, they ſay, *Man came up into God's mind firſt without the conſideration of the Fall; and that the Creation, and then the Permiſſion of the Fall, were but as means to bring about the deſigns of Election, which were ordained before the Fall.* Others, whom you call *Sublapſarians*, *Account the Creation and the Fall but a matter of common Providence, not intended as means to accompliſh Election, but only as Antecedents; and that God began his Election, having firſt foreſeen man would fall.* Theſe are two extream Opinions: But there is a third, and that is, *That both man unſaln and ſaln, and all things that did, or could fall out concerning man, being in one entire view before God at once, (whoſe infinite Underſtanding graſps and comprehends all in one proſpect, as he doth all time into an inſtant) being all preſent to God, (though of the things themſelves one ſucceed the other in execution) that God had reſpect to both Eſtates in his Election, and that ſome ſort of his Decrees of Election reſpected man as unſaln, and ſome as ſaln. Now it is certain, ſome muſt reſpect man as ſaln: For to appoint man to Faith in Chriſt his Redeemer, to appoint man to Repentance, ſuch Decrees muſt be upon the conſideration of man as ſaln.*

Give me leave to be of the latters Opinion, and I explain my ſelf thus in it, That there is an *Election to the End*, which is to the utmoſt glory which I have ſpoken of: And there is an *Election to the Means*, as Chriſt's *Redemption* on his part, *Faith* and *Repentance* on ours, which are in the way to that Glory. This Notion I have elſewhere enlarged upon, but as to my preſent purpoſe, as God's Election had theſe two reſpects, ſo ſuitably Chriſt bears a twofold Rela-

BOOK IV.

tion to us through God's Ordination; The one of being Christ and an *Head* to us, which suits his Decrees of Election, as to *the End*; and which considered man as unfaln: The other, of Jesus, a *Saviour*, which wholly respects man faln into sin, and to be restored out of it.

I shall take my first rise from this distinction given you, from what is in the Text, *That God is a God of all Grace* to us men, in and by Christ, taking the word *Grace* in the utmost Latitude of it; and so that all kind of Grace is in and by Christ, as hath been handled. This is a sure Maxim, That there is no sort nor kind of Grace that is in the heart of God to any of his Creatures, that he did not bear to the elect Sons of Men. The Reason is, because he is a God of all Grace to us: Now consider this, that Grace doth not (take it in the Latitude of it) only respect Creatures as faln, but had respect to Creatures, as unfaln; for *Grace was extended* to the *Elect Angels*.

And an Evidence of it is, That if Grace in God towards us after the Fall, were only said to be Grace in respect of what man is, or can do after the Fall, then Grace in God were only such a Grace, as must have the advantage of mans sin, and became Grace only in a respect to man's unworthiness, by reason of sin first laid, as the foundation for it, and that this Consideration must come in to make it grace, that what he gave, was therefore grace, because man had deserved the contrary: But that were to lower grace, as it is in God, and to make it to need, and to be beholding to mans sin to make it esteemed grace. That which is, and we call *grace* in a King, a Mortal, scorns to be so lowerd. He is not said to be gracious only to Traitors, and those that have incur'd the Penalties of the Law: No; but he hath Favours to bestow on his best Subjects over and above their Deserts; and he is said to be gracious in that respect also. So then, grace in God is not only to be esteemed as grace in respect towards his Elect, considered as faln, but it is Super-creation grace that is above what is due to the Creature by the Law of Creation. Super-creation grace also, as of a God so great as he, hath power in his hands to bestow gifts of Grace on man considered as not faln; and this appears evidently in the example of the Angels: They were kept by Election, and therefore are stiled *The Elect Angels* in *Timothy*; And that they never sinned, what kept them? A Grace above their Creation-grace; for Election is an order of Decrees above Creation. Election prevented their sinning, and that was an Infinite grace bestowed above the due of their Works, or of their Creation: And it was a Grace that flowed from, and accompanied Election; and all Election hath a Grace above the Law of Creation for the foundation of it; *Rom.* 11. 5, 7. 'tis stiled *the Election of Grace*; and again there it is opposed to Works, according to which Creation only proceeds, for 'tis a Covenant of Works. Whatsoever is of Grace, goes by Election; and whatsoever goes by Election, is by Grace, and therefore is not to be narrowed unto grace shewn after the Creature hath sinned, but may as well be bestowed and terminated on the Creature afore. And although this Grace broke no way forth upon man afore the Fall, but was a reserve left to be discovered afterwards: For Grace had a second design, an ampliation of it self unto man as sinful, and so God forbore to discover that first design, until the other was accomplisht: Now if God be a God of Grace to man Elect, then we must not think that Man, God's darling, did partake only of that Grace which was discovered upon his having sinned, but had a share and allotment in Super-creation Grace also; and that Man, considered as *unfaln*, as well as the Angels, and being God's Darling, God's *Benjamin*, in point of Grace, had a double Mess of Grace designed him, had the lower Springs and upper Springs too, *Superlapsarian* and *Sublapsarian* Grace; for all God's Springs are on and towards him; all that the Angels had designed them, was intended to Man afore sinning, except only that of being kept from falling; and all that Grace, that after sinning was requisite to restore him, to the end that God might be a God of all Grace every way unto man, as hath been explained, and that he might come behind hand in no sort of Grace (as the Apostle says of us) that was in his heart.

Now,

Now you will ask me what benefits of Grace are there (for we measure grace *by what good* God had to design to man considered *as unfaln*, and whereby to magnifie that sort of grace, to him as well as to Angels) that were not due by Creation or works, nor never should have gone that way? Chap. 7.

I Answer in general all Benefits that answer the design of Election:

1. Immutable Holiness, which is above Creation-dues, was, as you know, bestowed on the Angels by Election.

2. Adoption of Sons, which was above Creation-dues; for it consists in a relation unto Christ. *Adam* was but a Son by Creation, as having Gods Image; but Adoption is an higher thing and depends upon a Relation to the Natural Son.

3. That Glory (as I shewed) or immediate Communion with God himself.

4. A Gracious acception and loving them simply, their Persons, without a respect to Works, this also was above the due of Creation: *For if thou do well shalt not thou be accepted*, was the language of Creation due, and of the Covenant of Works; but to have my person it self loved, and *irrespectively* to works simply and absolutely, this was Supercreation Grace.

Now of all those kinds of Benefits, Man considered as unfaln, was capable of; yea, and grace will be more illustrated and magnified to have had them designed to Man considered as not faln, more than that simply after the Fall, as you may discern and might be shewed.

And that the bestowing of those depended not at all upon the consideration of the Fall, is evident, the thing it self speaks it; and as Bishop *Davenant*, and others, have acknowledged, Sin was impertinent to the bestowing of those, they no way depended upon it. God could love with an absolute love, and graciously accept our persons out of that love, without the supposition of sin.

Lo, all these four benefits we find to have been designed unto Man by Election of grace, and that as distinct from and antecedaneous to those that necessarily suppose the fall. *Ephes.* 1. 4, 5, 6. Verses. *According as he hath chosen us in him before the foundation of the World, that we should be holy, and without blame before him in love: Having predestinated us unto the Adoption of Children by Jesus Christ to himself, according to the pleasure of his will: To the praise of the glory of his grace, wherein he hath made us accepted in the Beloved.*

1. Here is immutable, unchangable Holiness: He hath *chosen us that we should be holy and blameless before him in Love.* What doth he mean, the holiness we have in this World, imperfect? No, it is that Holiness that is faultless; and a holiness that is faultless before God. And afterwards (it is) he, speaks of that imperfect holiness in *Vers.* 8. which in Calling is given us again,

2. He tells us of Adoption: *He hath predestinated us to the Adoption of Children.* A Son-ship beyond Creation, and such as did not depend upon our having sinned, God could make and therefore decree us thus Sons without our sinning; he could design for us an Adoption in our relation to Christ, which gives us right to utmost glory.

A third benefit that he hath predestinated us *to himself*, yea, and to Christ, for the words bear both respects; the meaning is, *to immediate Communion with himself and Christ.* He hath predestinated us to enjoying himself, even God, his being *all in all*; This depends not on the Fall. God could have taken Creatures immediately unto himself, and communicated himself, as he will do, after the Day of Judgment to them.

Again 4ly, *Wherein he hath made us accepted in the beloved*: This is still a Supercreation grace, not supposing Man faln, and another thing than to be accepted by Creation Holiness, which was to be accepted by Works.

And secondly, all these are distinct from those Benefits which come upon the consideration of the Fall: In, *Vers.* 7. he begins as in a new Edition, *In whom we have redemption through his blood, the forgiveness of sins; according to the Riches of his Grace*, Then he comes to calling, *Vers.* 8, 9. *Wherein he hath*

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hath abounded towards us in all wiſdom and prudence: Having made known unto us the miſtery of his Will, according to his good pleaſure which he hath purpoſed in himſelf. Which are beſtowed on us alſo, as *by* the Decree and the *Means*, afore the Fall, in bringing us to glory; and for the beſtowing of theſe, *the good pleaſure of this Will*, which *he had purpoſed in himſelf*, again comes in, as a farther decree to beſtow them; and then *To the praiſe of the glory of his grace*, is brought in in the cloſe of his Enumeration of the firſt ſort of Benefits that depend not on the fall; for grace is ſeen in them, as well as in thoſe other of Redemption, unto which alſo apart, the Riches of his Grace are aſcribed, as the fountain of them.

Our Election, &c. *unto both ſorts are in Chriſt*, ſo expreſly of the firſt Superlapſarian Benefits, *Verſ.* 4. *We are choſen in Chriſt*, &c. And indeed, if of *Grace*, then in *Chriſt*. Chriſt is as large and extenſive in his Inſtrumentality, as Grace is in ordaining. Now then here I clap in this, that Chriſt, as *Head*, is conſidered as the Foundation of thoſe firſt ſort of Benefits beſtowed upon Man conſidered as unfaln; and Chriſt, as *Jeſus*, or Redeemer, is the Author of the Benefits of Redemption.

I ſhall only End in this, That as all thoſe firſt Benefits do not depend upon Mans having ſinned firſt, ſo that this Foundation of *Chriſt*, conſidered as an *Head* to us, might be, and was a ſufficient ground to beſtow them upon us in Election, upon our relation to him, as given of God, as he is Chriſt, and as he is an *Head* and *Huſband* to us.

For firſt, to make us holy and immutable before God in *Love*, our relation to Chriſt, as an *Head*, was a ſufficient, though not the whole ground for it, as I have elſewhere ſhewn. If Chriſt takes the pure Creature to relation to himſelf, he being the *holy of holies*, *anointed of God*, we ſhall be made unchangeably holy in and through Chriſt; for by that Relation we are called his, 1 *Cor.* 15. 23. It was Chriſt fixt the Angels and made them unchangeable.

Secondly, Our being Adopted Sons to God, will in a dueneſs follow upon our being given to Chriſt as Head; for as he is the Natural Son of God, therefore by virtue of our relation to him ſimply, as ſuch we may well become Adopted Children by marriage with him, as a Spouſe becomes the Daughter of the Father to whoſe Son ſhe is married; there needed not the fall nor his redemption.

Likewiſe, thirdly, to ſee *God face to face*, which by the right of Adoption we have, it is but being made Members of Chriſt, of him as of an *Head*, to be brought to that utmoſt glory, to have it deſigned for us, it did not depend upon Chriſts being a Redeemer only, becauſe it was natural to Jeſus Chriſt to ſee *God face to face*, and we having Relation to him, come to the ſac / ntereſt.

Lhat in the 4th Place, *That we are graciouſly accepted in the beloved:* This depended not upon the ſuppoſal of the Fall, nor upon Chriſt conſidered as *Jeſus* only, but the very Relation of our perſons to him as an Husband; *Thine they were, and thou gaveſt them me*, will do all this.

Theſe things to clear my meaning being premiſed, I come to that which is proper to the Point in hand, which is,

What doth this our *Relation* to Chriſt, as *Chriſt* and an *Head*, and God's Love to us in Chriſt as ſuch, contribute unto our ſecurity, that we ſhall invincibly be carried on to glory, maugre all Oppoſitions?

For Anſwer; I lay this for an unqueſtionable Maxim, That that in Chriſt which fixeth Gods Heart moſt firmly unto us, That that muſt needs ſee the ſtrongeſt and firmeſt motive to God to carry us on unto Salvation: For in the Text he profeſſeth himſelf engaged to do it, as he is a God of all Grace or of Love to us, through Chriſt. That thing therefore, which in Chriſt fixeth him moſt firmly, muſt needs be ſuppoſed to move him moſt to perform this. Now conſider when in that 1 *Epheſ.* 6. he is ſaid to have *graciouſly accepted us in this his Beloved*; whether of the two, his being a Redeemer unto us, *Jeſus*, or his being his beloved Son and *Chriſt*, which of theſe two muſt be the Principal Motive to Love and accept us, and which of them is intended in that

place?

place? It being put upon Christ his being his Beloved, and our Relation to him, as such, I would put the question, for which of the two it is that God Loves Christ most, whether as he is his Christ, and our Head? Or whether, as he is our Jesus, undertaking to redeem us? 'Tis true, he Loves him because he died for us at his command; Therefore the Father loves me, because I laid down my Life: But let me tell you, he loves him more, because he is Christ, that he is his Son dwelling in our nature, that it is that makes him the eminently beloved of God. Now if God's Love to us be in through Christ, and our Relation to him, then that in Christ, for which God loves him most, will prove a Foundation upon which he Loves us most. Chap. 8.

We find that this was it which Christ twice useth in the 17*th* of *John*, to move his Father to Love, and save his Elect, first, in *Vers.* 23. *That they may know that thou hast sent me, and hast loved them, as thou hast loved me.* And *Vers.* 24. *Father I will, that they also whom thou hast given me, be with me where I am, that they may behold my Glory, which thou hast given me, for thou lovest me before the foundation of the World.* I ask the Question, What do you think of Gods loving Christ here? Did he love him from the foundation of the World chiefly, because he foresaw he would die for us, and be *Jesus, a Saviour*? No, it was, because he was his Son in our Nature. Then say I, if he loved us in his Beloved; then he loved us most in, and for that, wherein, and for what he had loved him most, *from the foundation of the World*, and us with that kind of love, he had loved him withal; and for the relation we had to him, upon that his love to him; and he contents not himself to have said this once, but at the conclusion of his Prayer, he speaks thus, and it is, as if he had said, these are my last words; *That the love, wherewith thou hast loved me, may be in them, and I in them.* Whereof I take the meaning to be, that, as in the thing it self, Gods love to us, was founded upon his love to him, it was but the overflow of Gods love to the Person of Christ, that flows on to us; so therefore he prays that we might understand so much: And upon what it is, that the love of God towards us, through him, is especially founded, That the love in God, wherewith he had loved him, may be in us; this he prays for, as a matter of the highest moment, and concernment for us to know; and then add we this, that if he loves us, as he loves his Son, *who is his beloved*; that then he loves us unchangably, *Vers.* 23. Yea, and this unchangableness, and fixedness, is grounded on a due, and equitable ground; for the relation we have to his Son, is it that makes us Sons; and so God loving him so naturally, so strongly as he doth, it becomes him so to love them that are his, *as they are called*, 1 Cor. 15. 23. *Those that are Christs*, and so are in a near and strong relation to him.

That as Christ said of his Fathers love to him, that it is greater than all, that nothing can fall out to remove it, so it is here, his love being fixt in Christ, he may as well cease to love his Christ, as cease to love us. And hence it comes to pass, that sin doth not, nor cannot work his heart off from us, but it provokes him to destroy it in us. And there is this equitable ground for it; it is certain, he hates not sin so much (which yet he only hates) or so intensly, as he doth love his Son for himself, (for then some contrary affection about what is in the Creature, should be as great, and as intense, as his love to his Son is.) And therefore, he can never be brought finally to hate our Persons for sin, (or because that sin is in us, for what is in us distinct from our Persons as sin is) more than to continue to love our Persons, because we are in his Son. Observe but the proportion between the one, and the other, and it will invincibly hold; for else he should value his love to his Son at a lower rate, than he doth the evil of sin, which cannot be. I will not deny, but that to forgive our sins by Christ was necessary; yet this I will say, that sin could never have wrought his heart off from us, but love to his Son, that caused him to work sin out of us: And yet what a valuable consideration there is for all this, even in the thing it self, of loving us in Christ.

BOOK IV. II. *BY JESUS*, A *Saviour* of us, as Sinners, through Redemption, and Purchaſe; which falls in with what the moſt Interpreters give the account of, as to what purpoſe [*By Jeſus Chriſt*] ſhould come in here, aſcribing it to what he *meritoriouſly* wrought for us, and purchaſed for us at Gods hand. As when we are ſaid to be Called, we are ſaid to be Called by Jeſus Chriſt, becauſe his Merits, bought or purchaſed our Calling; and that God by the virtue, and intuition of his Merits, Called us: So likewiſe, *that we are called into Glory*, that he intendeth, *It is by Jeſus Chriſt*, who purchaſed all the Glory which God eſtates us into.

Now as to that main Point, and drift afore us; there are two eminent Particulars I ſhall inſiſt on, *as the purchaſe of the Merits of Jeſus*; the conſideration whereof, may inſeparably ſecure our hearts for his preſerving, and carrying us through all temptations.

1. That Chriſt hath bought, and purchaſed our *firſt Calling into grace*; and together therewith, our continuance, and perſeverance in that grace.

2. That he hath Meritorioufly alſo bought off all our Temptations, and purchaſed withall an ability to himſelf, to ſuccour us, and ſtrengthen us through all temptations, and ſtabliſh us in the end. This I add here, not only becauſe our greateſt hazards, and dangers, are from our temptations: But becauſe the ſcope of the Text (as hath been ſhewn) is to relieve us againſt temptations, in a more ſpecial manner.

I. For the firſt, there are Three *Particulars*, which make up the *Concluſion* I aim at.

1. That Chriſt's Merits have purchaſed our firſt Calling into Grace.

2. That together therewith, he purchaſed our continuance, and preſervation in Grace.

3. What an Obligation there is lying upon Chriſt, that ariſeth from both, that when once he hath Called us, as that which is the firſt payment, and purchaſe of his Death, he ſhould then be engaged to ſee to it, that we be ſtrengthned and preſerved in Grace to the end; as being the ſecond payment, or latter part of that purchaſe, without which, the firſt of Calling, would be ineffectual. Theſe, all three of them, are proper, and pertinent to the Apoſtles ſcope.

1. He hath purchaſed our Calling, by which we are firſt Eſtated into Grace, and that is, our Converſion, which hath the name of *calling* given to it: It being *a calling* of us out of the World; *and a dedication of us, as Firſt fruits unGod*. Now *Gal.* 1. 4. this is expreſly attributed to that Merit, of the purchaſe made by Chriſt: *Who gave himſelf for our ſins, that he might deliver us from the preſent evil World*——Which, *Verſe* 6. is Interpreted, *Our being Called into the grace of Chriſt*; or in the Grace of Chriſt, ἐν χάριτι, as being that which coſt Chriſt dear; and wherein he ſhewed his love, and Grace towards us, whom he bought; (his ſoul found an hard Penny-worth of it) *for as unto God he gave himſelf for our ſins, to Call us, Verſ.* 4. But as unto us indeed that are Called, it was meerly out of his Grace. Thus alſo 1 *Pet.* 1. *Gods Calling of us, Verſ.* 15. *Is made the price of his blood*, in *Verſ.* 18, 19. *For as much as ye know, ye were Redeemed from your vain converſation, with the pretious blood of Chriſt.* Their vain Converſation was that courſe of life, and ſtate they had been in all that time afore Calling; the delivering them out of which by Calling them, and making them Holy, was by *Redemption*, and that *Redemption* was by the charge, and price of the precious blood of Chriſt.

2. Our Continuance in Grace was caſt into his bargain, together with our Calling, and inſeparably annexed thereunto; for it imports, he bought out the whole of our time in the World. The manner of ſpeech theſe uſed, is ſuch, as if it were ſaid of a Father, he had bought out the remainder of his Sons time, at a valuable conſideration, who is an Apprentice to a vain, ungodly Maſter, and who had a claim, and intereſt in him for ſuch a term of years: For when he ſays, *he Redeemed you from a vain converſation*; the meaning is, that it had a power over you, and an intereſt in you, ſo as otherwiſe you would have

have continued therein to the end of your days; ſuch an hold had it of you. So then Chriſt bought out of Gods hands, with your firſt Converſion, your whole time to come, and thereby your preſervation, and continuation in that Grace, in as ſure a way of bargain, as your firſt Calling (which by experience you are ſure hath been wrought in you) and this againſt all Claims, and Recoveries, your old vain converſation, or your old temptations, ſhould ever be able to make unto you, ſo as never to endanger his loſing of you again. Thus alſo, *Tit.* 2. 14. *Who gave himſelf for us, that he might Redeem us from all Iniquity, and purifie unto himſelf a peculiar people, zealous of good works.* He ſpeaks of Redeeming us from the power of ſin (as the oppoſition ſhews) to purchaſe to himſelf, an addicted people to him, *zealous of good works.* So then all thoſe ſins, which we ſhould have been carried out into, in the whole of our lives after, in the dominion of them over us, which they afore Calling had; from this, and theſe, he Redeemed us; and ſo bought out our whole time at one lump, at one entire, and whole bargain. Chap. 8.

You have all this fully, in that Song, *Luk.* 1. 68. *Bleſſed be God, that hath Redeemed his people, Verſ.* 69. *And hath raiſed up an horn of Salvation*, for us; namely, Chriſt, *Verſ.* 70. That we ſhould be ſaved from *our enemies*, (ſpecially Spiritual) *and from the hand of all that hate us.* To perform and remember *the Mercy, Oath, and Covenant, which he ſware, Verſ.* 72, 73. He ſent Chriſt to Redeem, and lay a price down, that God might be able to perform his Oath: And what was that Oath, *Verſ.* 74. That he *would* grant us, that being, (once) *delivered out of the hands of our enemies, we might ſerve him without fear*; (of our coming into our Enemies power, and conqueſt of us again) *all the days of our lives, in Holineſs, and Righteouſneſs.*

I Obſerve there, 1. How he bought our Calling; for *Then*, and at Calling, it is, that we are delivered from the hand, or power of all our enemies; from all as well as any one: We heard out of, *Gal.* 1. 4. That our Calling was a deliverance out of this preſent World, as here, *from all*, &c.

2. That he withal, bought out all the reſt of our time, after our Calling, or firſt deliverance, or enfranchiſement, from our enemies, even all the *days of our lives* to come.

And 3. He purchaſed not only for us, that we ſhould have power in our ſelves, to to be able to preſerve our ſelves, if we will look to it, as we ſhould do to our ſelves: No, he fixed it more certainly, he bought this of God, that he would *grant* us it; the very effectual beſtowing the thing upon us.

In ſo much, 4. As God in the foreſight, and contemplation of the invincible efficacy thereof, took an Oath to grant it to every Son of *Abraham*: And God never breaks an Oath, it is irrevocable.

So as, 5. We may in this Point be perfectly ſecure, as the words, [*without fear*] aſſure us; and ſo turn all our care, and ſollicitude (which tears, and wears the hearts of many, *viz.* That few ſhall be able to hold out,) upon this, how to *ſerve* him the more acceptably.

The Third thing propoſed, was the force, and ſtrength of the Obligation that lieth on Chriſt, and riſeth from hence; that he, having thus bought both our Calling, and preſervation in Grace; that therefore he ſhould be more careful, and heedful to keep us; and accordingly to ſtrengthen, ſettle, ſtabliſh us in Wiſdom: It is his concernment, Chriſt is a wiſe Purchaſer, as well as a wiſe *Builder*; now for one to make ſure of one part of a Purchaſe, (which is but the firſt payment, as we ſay) and not to make all the reſt as certain; how great a folly, and overſight, would it be accounted in any Bargainer, or Contractor, eſpecially, when the condition of the Bargain is ſuch, as if the latter part faileth, and cometh not in; that then alſo, the firſt is null, and void; and ſo as he muſt loſe all benefits, and uſe of the firſt part, after it is paid in, and ſo loſe the whole? To be ſure in this caſe, a wiſe man will look more narrowly (of the two) to the latter part of his Bargain, than to the firſt. I exemplifie it thus: If in the 8*th Verſ.* of the Second Epiſtle of *John*, He Exhorts his Chriſtian Converts, wrought upon by his Miniſtry, to look to themſelves, (*that we*) (Miniſters

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(Miniſters and Apoſtles) as well as Chriſtians, loſe *not thoſe things which we* (and you) *have wrought, but that we receive a full reward.* You find alſo how vehemently Sollicitous to a jealouſie, the Apoſtle *Paul* was over thoſe he had converted, leſt they ſhould in any degree have faln: Do but read the firſt Epiſtle to the *Theſſ. Chap.* 2. *&c.* The like you have in his Epiſtle to the *Corinthians* and *Galathians*: Yet his concernment was, but his having been a poor Inſtrument in the hand of Chriſt, to work on them. Without doubt then, Jeſus Chriſt will be ſure to look to this; he will look to this himſelf, for it is his own intereſt and concernment, which is infinitely greater then what was the Apoſtles; he being both the Owner and Maſter-Workman, he will look narrowly to us, and to the thing he hath wrought in us, to *ſuccour*, *ſtabliſh*, *ſtrengthen*, *&c.* That he have his full bargain out, eſpecially ſeeing he hath obtained one great part belonging to it, *hath called us* already, and ſo hath received the firſt Payment, and ſo is in poſſeſſion in part, both of what he hath bought, and what he hath *wrought in us*: Above all, when the Condition or Rate is ſuch, as he muſt forefeit that too, and ſo both his whole work and his whole purchaſe become fruſtrate, as if he had never laid out a penny upon either. 'Tis certain, Chriſt will not loſe one farthing, not an ἰῶτα of what he paid; *Heaven and Earth ſhall paſs away* rather. God held him hard to it, and would not abate a farthing; and he will hold God as hard to it, and will look to it, not only to have every individual Soul he purchaſed, but to have alſo every degree of Grace which he purchaſed for every Soul.

2. As he bought thy firſt calling and continuance in Grace thy whole time, ſo he hath paid for, and bought off from thee, all thy Temptations that ſhould any way befall thee, or that ſhould any way endanger thy continuance in grace: And hath procured Succour, Strength, Settlement, and Eſtabliſhment for thee.

This is certainly the full ſcope and direct meaning of that paſſage, *Heb.* 2. 18. *In that he himſelf hath ſuffered, being tempted, he is able to ſuccour them that are tempted.* He had ſaid he was *a merciful High Prieſt*, to pity us, in the *verſe* afore, and ſo hath an heart and willingneſs to pity us; but in this *Verſe* he adds, that he was *able*; now mark it, he doth not term him *able*, in reſpect of his perſonal Abilities, as he is God; but he intends a farther acquired Ability, and acquired by this, That he being made a *frail man*, ſubjected to *temptations*, as in *Chapt.* 4. *He was ſubjected to all temptations*; yea, and in the 17th *Verſe* of this 4th *Chapter*, he gives this Reaſon why he was made a frail man, even to make him the more tenderly merciful to us, *It behoved him, &c.*

So that beſides his mercies, as he was God (as if that they fitted him not enough) he alſo became a Man, a tempted Man, to engage his heart to faithfulneſs, and to ſoften his heart to pity us with ſuch a kind of pity, with which one man uſeth to pity another, of his Nature, in diſtreſs: This was an additional acquired mercy in his heart unto that which he had, as he was God. Now in a like ſenſe this Speech here is to be underſtood, that he was *made able thereby* to ſuccour us.

You may ask of me concerning this (as of the others alſo) Was not our Saviour able to ſuccour us, being God-man, though he had never been tempted?

I Anſwer; 'Tis true, he had that radical or fundamental Power, both of that, and of all things elſe, as God: But it was this of his having been himſelf tempted, which gave him the immediate next Power, the *potentia proxima*, as we ſay.

And then you will next enquire, How came it that his having been tempted, ſhould give him power and ability to help us; ſuch as he elſe had not had?

That Scripture reſolves you clearly, *In that himſelf hath ſuffered, being tempted, he is able, &c.* So then it lay in that all his Temptations were in him all *pure and meer ſufferings* to him; (In conformity unto which here in this Text of *Peters*, even our Temptations are termed *Sufferings*, *After you have ſuffered awhile, &c.*) All Chriſt's Temptations were grievous Afflictions and Vex-

Vexations to his Spirit, he ſuffered in them; and not only his hanging on the Croſs, but all his Temptations from Satan in the Wilderneſs, were his Sufferings. All the oppoſitions, reproaches, and contradictions that Sinners and this wicked World made againſt him, they were part of his Sufferings, *Heb.* 12. 3. *Conſider him that endured* (mark it) *ſuch contradictions of Sinners*, (ſuch as never no man elſe) they were part of his endurings. Now this is a certain Rule, that whatever you can reckon and account to have been his Sufferings, they acquired and merited (in every tittle of them) a redeeming power, a purchaſing power of ſomething of like nature for us: And the emphaſis, force, or reaſon of that, lies in thoſe words in *Hebr.* 12. 3. *Againſt himſelf*, &c. which is as if he had ſaid, That he, ſo great a Perſon, ſhould ſubmit to bear it, expoſe himſelf, and ſuffer himſelf to ſuffer, to be tempted by Satan, and the World, who could have flung them backward, and deſtroyed them, as in the entrance to his laſt Sufferings he gave Evidence. So then, as elſewhere it is termed, *the blood of God*, ſo theſe were the Temptations of God, not objectively only, as we are ſaid to *tempt God*; but ſubjectively, ſo as he *ſuffered* in them all Perſonally, as we poor men do when we are tempted. So *Hebr.* 4. 15. *Was in all points tempted like as we are.* He in his Perſon, as we in ours. Chap. 8.

Now all theſe Sufferings being *for us*, and as the Scripture ſpeaks, *He therein giving up himſelf for us*; and a piece of himſelf was concerned and touch't upon in every Temptation; they therefore aim to have a redeeming, purchaſing Power and Ability in them for us; as *Titus* 3. 14. *Who gave himſelf for us to redeem us.* And according to that Maxim of his, he uttered, when he came to ſuffer, *Here I am, take me, let theſe go free*, John 18. 8.

And again, add this, which is as certain a Rule, That whatever Chriſt did particularly ſuffer in, that ſuffering hath a ſpecial virtue and ability of redeeming us from the like particular, wherein we ſuffer, and he thereby did buy help and ſuccour for us therein. So then, his being tempted bought off all our Temptations, either not to befall us, or if they befell us, in the end to leave us. Have we a Temptation of Shame comes upon us, that is, a buſineſs that is matter of *Shame*, *Pſalm* 69. 6, 7. *Let not them that wait on thee, O Lord God of Hoſts, be aſhamed for my ſake: Let not thoſe that ſeek thee be confounded for my ſake, O God of* Iſrael; *becauſe for thy ſake I have born reproach, ſhame hath covered my face.* 'Tis a Pſalm of Chirſt, if ever any was made for him: For it is quoted four or five times of him in the New Teſtament. Now obſerve from thence, with what intentions Chriſt tranſacted things with his Father: And what was the ſcope and intendment he directed his ſufferings in any kind unto, you may learn it by this one inſtance farther; *I ſuffer ſhame*, ſays Chriſt, *I have born reproach*, &c. For what end and fruit was it? *Let not them that wait on thee be aſhamed*, &c. and he adds twice, *for my ſake.* The meaning is not as to this ſenſe, Becauſe they cleave to me, and adhere to me, and are of my Party, and ſo that though I were foiled, yet let not them be ſhent or *aſhamed for my ſake*; no, but the clean contrary: As *Epheſ.* 4. *ult. As God for Chriſt's ſake hath forgiven you.* He there pitcheth it thus, becauſe I, for their ſakes, do at thy command bear that ſhame, which they ſhould elſe have done: *Lord! take it off from them, becauſe thou haſt laid it upon me:* So it expreſly follows, *Verſe* 7. *Becauſe for thy ſake I have born reproach, ſhame hath covered my face.* The clear reſolve of it is this: Now what is ſpoken of matter of ſhame there, the ſame holds true of any particular thing which Chriſt ſuffered, or which befalleth us: We may ſay of each of his ſufferings, that it hath procured of his Father, that we, for his ſake, ſhould be relieved in it; and that, becauſe *he ſuffered in being tempted*, therefore he is *able* meritoriouſly, and by way of merit and deſert at his Father's hand, he comes to have power to help and ſuccour us in that particular, be it what it will be. I have elſewhere given other Inſtances of like kind, out of 1 *Cor.* 8. 9. and *Matth.* 8. 17. and 1 *Pet.* 2. 24. ſpeaking to Servants beaten and abuſed, *By whoſe ſtripes ye are healed.* Now ſo it is in the point of Temptations in any kind; he bore our Temptations, he was tempted, that for his ſake we might have, either no ſuch Temptations, or have them moderated, and

BOOK IV.

in the end ſtruck off. He may be termed *a man of temptations*, as well as *a man of ſorrows*.

Yea, and thou art but ſo far tempted, as therein to be conformed to him, and meerly for that conformity; ſo as look upon thy Temptations but only as his after Sufferings, *Coloſſ* 1. 24. *Who now rejoyce in my ſufferings for you, and fill up that which is behind of the afflictions of Chriſt in my fleſh, for his bodies ſake, which is his Church.*

Add to this, That as he bought off all our Temptations at his Death, ſo he is meritoriouſly able, and received ability to ſuccour us when he firſt came to Heaven, and ſo was habitually enabled. This is a certain Rule, That look whatever thing he purchaſed here on Earth, by his ſuffering, the like he had ability to perform in Heaven; and ſo meritoriouſly is enabled thereunto, as one that hath deſerved it: The diſpenſatory power thereof, or power to give that forth, did he receive, when he came to Heaven; yea, it was his firſt entertainment there. God was honeſt to him, and faithful to him, as he had been to God; and gave him not only *all power in Heaven and Earth*, by way of meer Commiſſion to mannage all, as *Matth.* 28. 18. as a King hath all Soveraignty by Law; but he ſupplyed him with that, which was compleatly able to effect whatſoever he pleaſed: The Holy Ghoſt is able to comfort thee in all thy Temptations and Tribulations: You know he is called *The Comforter*, which is ſpoken properly in reſpect of diſcomfort and temptations. Chriſt knew what he did when he promiſed to ſend him to them, as need ſhould require; as afore his Death he did: For no ſooner did Chriſt arrive, or ſet his foot in Heaven, but he for us did receive the whole of the Spirit, and all his Comforts, and whatſoever he was able to do. Thus *Acts* 2. 33. *And with great power gave the Apoſtles witneſs of the Reſurrection of the Lord Jeſus, and great grace was upon them all.* He had bought all the Cordial Succours the Holy Ghoſt had by him ready prepared for every Malady; he had the whole at once given him; for Chriſt, the Head, was made at that once compleat: God Anointed him, as in his own Perſon, with the *Oyl of gladneſs above his Fellows:* So with the whole of that Oyl, which was for ever to be poured forth upon all his Fellows, even upon the whole Church. And what he then received by whole-ſale, he pours out and gives forth to every Member of his Church, as occaſion is, and their need doth require.

Uſe. Had Chriſt an Iſſue out of all his Temptations, then ſhalt thou, becauſe *he ſuffered, being tempted*, for thee, and in thy ſtead. In the Wilderneſs he was tempted, and the *Devil left him*, and the *good Angels came and miniſtred unto him.* In the Garden he was tempted, and in *Agony*; the iſſue was, *an Angel came and comforted him*, and God gave him counſel and ſupport, *Luke* 22. And he was heard in what he *feared. Heb.* 5. 7. On the Croſs he was put to it; *My God, my God, why haſt thou forſaken me:* And he was *heard in what he feared*, not knowing by what he felt, unto what height the wrath of God would riſe. *It is finiſhed* (ſays he;) that is, This great Brunt is over, and here is an end of all. God delivered him out of all troubles, and he will deliver thee out of all: *God delivers the righteous out of all their troubles*, (ſays the *Pſalmiſt:*) Not leaving one which he is not delivered out of.

Yea, (I ſay) thou ſhalt much more eaſily be heard and delivered than he was. It is a ſad thing, and may affect any ones heart, to hear the great Saviour of the World complain, as in the next words to thoſe juſt now mentioned, *My God, my God, &c. Pſal.* 22. 1. In the next words, to hear him go on to complain, *O my God! I cry in the day time, but thou heareſt not; and in the night ſeaſon I am not ſilent.* And then, to aggravate his grief the more, adds, *Verſe* 4. *Our Fathers truſted in thee: they truſted, and thou didſt deliver them; they cried unto thee, and were delivered.* Thou art more hard and difficult to me in my Diſtreſſes, than unto them in theirs. But above all to have him then add, *But I am a worm, and no man*; whom thou having caſt below the condition of other Men and Saints, as a Worm is below a Man, takeſt freedom to trample on me; ſo as never on any: Yea, and that yet it was ſo, that for his very ſake they all had been heard

heard and delivered in their Temptations. The truth of it is, we ſhall be ſooner, and more eaſily heard, than he was; for he bore the ſtreſs, the brunt, for all the reſt, to ſuffer being trampled, to procure audience and diſpatch for *thee*. Therefore be of good courage, for he hath overcome for thee, and thou ſhalt more eaſily get off than he that made way for thy ſuccour. Chap. 8.

And whether thy Temptations be ſmall or great, thou maiſt by viewing what Chriſt ſuffered, comfort thy ſelf againſt either: For in that it is ſaid, *He was tempted in all things like as we are*, it comprehends all ſorts and varieties: As he was *a man of ſorrows*, ſo of *temptations*. Our ſpirits are oftner expoſed to temptations and diſquietments from things that are in themſelves ſmall, though great unto us. *Gnats* trouble us oftner than Wildbeaſts. A Mote on the Eye frets it: An hair, lying upon the heart, eats into it. And when we look to Chriſt, we conſidering him as we do men of great Spirits, think that ſmall things made no impreſſion upon his great heart: But O! he had withal the ſofteſt and tendereſt heart that ever was, more than of any man: For the ſame temper of ſoftneſs that makes him merciful to us, alſo rendred him moſt ſenſible of all that befell himſelf; and he was left to the infirmity of his Fleſh in ſufferings; he was affected with the meanneſs of his Parents, diſeſteemed in his own Country, *Matth.*13.55,56,57. And at his Death, when they *caſt Lots upon his Garments*, it was a trouble to him, and he paſſionately complains, and of the mouths they made at him, *Pſal.* 22. *verſ.* 13, 18. It is much, that a man dying on the Croſs, in his cruel pains and tortures, forſaken of God, and conflicting with his wrath, and ſo wholly ſwallowed up therewith, ſhould have room in his heart and thoughts to mind parting his *Garments*, *and caſting Lots for his Veſture*, after he was deveſted of them; yet he lays to heart ſo ſmall an occurrence; it was his tenderneſs. In tender fleſh, as in that of Children, Fleas make a great knot and mark with the leaſt of their bitings, which on others make no impreſſion.

BOOK IV.

CHAP. IX.

The Engagements of Christ, and his Interest, to preserve us, which arise from his having actually Called us. In our Calling he owned us, and took charge of us, as a Trust committed to him by the Father. The thing for which we are apprehended of Christ in our Calling, is, that he might give forth unto us, our whole design'd Portion of Grace and Glory, which was alloted to us in Election, and purchased by him upon the Cross. Phil. 3. 12, 13, 14. *Explained. Christ by Calling us, secures us in safe Custody, and by a strong Guard: From the time of a Mans Calling Christ begins actually to intercede for him, and then takes him into his Prayers, as well as into his Cares.*

I PET. V. 10.

Who hath CALLED US BY JESUS CHRIST.

I Shall mention such Interests only as are proper to Christ, from that share and influence which he hath in his actual Calling and Converting us, such (I say) as are proper to him therein. And from thence I shall (as from the former) infer how greatly he is engaged to continue his efficacious influence to *strengthen*, *stablish*, and *preserve* us.

In General, it is one great difference of the first and second *Adam*, that though God would have used *Adam*, if he had stood, to have conveyed Holiness, or that Image of God by Generation to us, which himself had by Creation; he who was but a meer Creature (and constituted the Head of all the rest of his kind) could have done *that*, by the Law of the first Creation: But still, if *Adam* had stood and thus had begotten Children, never so many, in the Image of God, yet he should not have conveyed a Confirmation of them in that Estate, not a perpetuity or an everlasting certainty of their not falling. That affirmation, by whom ever it is asserted, is without warrant: For such a perpetual establishment is of Grace only, and above the Law of Creation. Those so born in him, should still have been left to the mutability of their own wills for the continuance in that Holiness conveyed: But Jesus Christ, the second *Adam*, serves not only to beget us in his own Image, then when sinners, which is done by Calling of us; but as invincibly to preserve, and continue, and uphold it in us, even to bring forth dimmest, or but *smoaking* weik unkindled, *unto victory*. Called in Christ, and preserved in Christ too, as you heard, are one. But more particularly to speak to this.

There

There are four or five *Acts*, or *Things*, which are proper to Christ in his Calling of us, and what he doth then for us, that have a binding force upon Christ to preserve you. Chap. 9.

I. The first is, *A Solemn owning of us by Christ then at our calling*; John 17. 6. *I have manifested thy Name unto the Men which thou gavest me out of the World: Thine they were, and thou gavest them me; and they have kept thy word.* Speaking of his Disciples then living, whom he had converted. First he declares to his Father, how he had manifested his *Name* to them, and the ground of his so doing, *Thine they were, and thou gavest them me.* He gave them to Christ, both from everlasting, and in a renewed act, at that time when he first began to manifest his Fathers Name to them: Both which were mighty Engagements for him to plead with his Father, his keeping and preserving them, as also that according to the Trust himself had then committed to him, he should be careful to give an account of their perseverance thitherto, as that which was the Obligation of him upon their Calling; which there follows, *They have kept thy word*: And *Vers.* 12. *Whilst I was with them in the World, I kept them in thy Name*; that is, I have hitherto performed my part: And his care in Heaven for all whom he doth manifest the Name of God unto, is the same, yea greater, as his Power also is now, when he is in Heaven. And so, as by what he said on Earth, counting those few, shews what his care will be to us all, now he is in Heaven; the same Obligation is for ever upon him.

II. Together with this *owning* of them at their Calling, There was also, a *taking the charge of them* from that time: In the 10*th* of *John* there are two sorts of *Sheep*, some *uncalled*, and as yet going astray, *Oves palantes*, Vers. 15, 16. *I lay my Life down for the Sheep; and other Sheep I have that are not of this fold*; that is the uncalled of the *Gentiles*, who after his Assension, were in all Nations Converted to him: Of whom he says, *Them also I must bring in* (as well as I have called Disciples out of the *Jews*) *and they shall hear my voice.* Now he says two things of those, as yet, uncalled Sheep: 1. That 'tis a Duty of necessity which lay on him to call them, *Them also I must bring.* And they being his Sheep, he laid his Life down for them; and so, whom he purchased of the Father, *They shall* (say he) *hear my voice*; that is, they shall be effectually Called by me; that's the first. 2. Then after they shall be thus Called, observe what he as resolutely and peremptorily says, concerning them so called by him, *Vers.* 27. *My Sheep hear my voice, and I give unto them eternal Life, and they shall never perish; neither shall any* (it is translated any Man, but it is, *not any Man or Angel*) *pluck them out of my hand.* Now as he was engaged by his Father to turn them, when they had gone astray, so being turned to them, he becomes anew engaged to them, as becomes the *Bishop of their Souls*, 1 Pet. 3. 35. *Ye were as sheep going astray, but now are returned to the Shepherd, and Bishop of your Souls.* And look as of these, whilst they went astray, uncalled, he had said, *Them I must bring in*; so after their being turned, they, having put themselves under his Charge, as their *Bishop* and Shepherd, he must much more look upon himself engaged to keep them, and preserve them. It lies upon Pastours to take care of their Sheep, much more upon *Christ, the great Shepherd*, as the same Apostle tells him: And therefore add to this, that solemn Profession of his, *John* 6. 37, 38, 39. wherein he says this care and charge of such was committed to him by the Father, *All that the Father giveth me, shall come to me; and him that cometh to me I will in no wise cast out: For I came down from Heaven, not to do my own Will, but the Will of him that sent me. And this is the Fathers Will which hath sent me, that of all which he hath given me, I should loose nothing, but should raise it up again at the last day.* And when he says, that it was his *Father's will*, and his *own*; his meaning is not, as if it were not his will, but that his Obligation and Indearment lay not chiefly in this, that it was his own will, or first will-beginning in and of himself, so much as that it was a matter of Trust committed to him, and therefore the more engaging him to faithfulness: And the Trust is, to *raise them up at the last day*; and therefore to be sure he will, to his utmost, look to them unto that day. And

matters

Book IV. matters of Truſt to faithful Spirits, are matters of greateſt moment to them. And whether the Parable intend the firſt Calling of a ſinner, or ſome new Converſion, after one that is Called has been going aſtray, *Luke* 15. it is all one to this my purpoſe, to ſhew the ſpecial care of Chriſt after, more than afore, to turn them. And if the former Expreſſion, *None ſhall pluck them out of my hand*, be not expreſſive enough of this, you have yet a farther one utter'd by himſelf, which argues ſtill more care on his part, *Luke* 15. 5. *And when he had found it, he laid it on his ſhoulders rejoycing*; he unfolds his heart there alſo, under the Metaphor of a Shepherd: And that as I obſerve, is, That when he hath found his *loſt Sheep*, after his much ſeeking it, he then takes the ſafeſt and moſt ſure way that could any way be thought of, to expreſs a Shepherd's keeping faſt ſuch ſtraying Creature from ever getting looſe again; *He lays it on his ſhoulders*: And that is the moſt ſecuring way that could be taken, for a Shepherd to have the fore-feet in one hand, and the hinder-feet in the other: *He hath it in his hands*, ſaith *John*; *On his ſhoulders*, ſays *Luke*. And it is as if he had ſaid, Have I found you? I will make ſure of you from going utterly aſtray again; I will not leave you looſe in my hands, holding you by a foot, or a leg, which leaves the whole Body free to wring or wreſt it ſelf away, but I will lay you on my ſhoulders, and therewith retain your ſtragling feet in my hand, as in *tutâ cuſtodiâ*, in ſure cuſtody.

III. There was a moſt ſolemn Act paſſed by him, in the preſence of his Father, of *Apprehending us*; and this done by him at our *Calling*, with this *intention* and avowed *engagement*, to give forth to us the *whole*, (whatever it be) that is our deſigned Portion in Grace and Glory, and purchaſed by him on the Croſs. This we have in the inſtance of *Paul*, Phil. 3. 12. *I follow after, if that, I may apprehend* [*that*] *for which*] *alſo* [*I am apprehended of Jeſus Chriſt.*]

This is a matter of very great moment, both in the knowledge of the thing it ſelf, as alſo to our preſent purpoſe.

1. That this Chriſt's apprehending him was performed at the time of his Calling, is evident; not only becauſe he had been afore relating the ſtory of his own Converſion, *verſ.* 7. & 8. which on Chriſts part he terms *Chriſt's apprehending him*, becauſe it began, and led on all that was to follow, but chiefly becauſe he termeth that thing for which Chriſt apprehended him, to be, as in the 12*th Verſe*, the *mark*, *price*, *of our Calling of God in Chriſt Jeſus*, as in *Verſe* 14.

2. That this is not an extraordinary act of Chriſt towards him alone, (as converting him himſelf from Heaven was) but it declares what is common to us alſo. Chriſt, in like manner, and for the ſame purpoſes, and with the ſame intendments, *apprehendeth* us alſo at our Callings. And therefore now he calls *that*, for which he was apprehended, the mark of *our Calling*, as well as of his own.

Now 3ly, The thing for which Chriſt had then at Calling apprehended him, was, that which hitherto as yet he had not fully and compleatly received, although he had been Converted long afore he uttereth this: So *Verſe* 13. *I count not my ſelf to have apprehended*; namely that for which I was at firſt apprehended of Chriſt; I have indeed received part thereof, but it is ſo little, *That I forgetting thoſe things which are paſt, ſtill reaching to thoſe things which are before*; *I preſs towards the mark*, &c. ſo as ſays *Paul*, I now mind not ſo much, what at the time of his Calling me I received by Grace from him, nor what I have received ſince, as if that had been the whole, or the main intended me by Chriſt then apprehending me: No; but there is yet a farther thing behind, which the intendment of that Act takes in.

4. The thing therefore he was apprehended by Chriſt, for himſelf to apprehend, was All, and the *whole*, that was his particular Portion for ever to be received from God, which Chriſt on the Croſs had purchaſed for him: And all that God had in and by Jeſus Chriſt intended towards him, and *in Chriſt* beſtowed upon him by Everlaſting Love, as his particular Allotment. And that the *whole*, the Total of theſe is meant, is plain, beſides from what hath been

been ſaid, that what he had received was but in part, he ſtill preſſing for more, upon that ground that Chriſt had apprehended him for more: I ſay, beſides this, he in the 13*th Verſe* doth farther expreſs the whole of his aim to be —— *If by any means I may attain to the Reſurrection of the Dead.* Now the ſtate of the *Reſurrection of the dead* ſuppoſeth and includes the whole of our Salvation, and ſuppoſeth us kept and preſerved all along in Grace until that time; and our being arrived ſafe aſhore in the other World, as that part which the ſtate and perfection of all the Reſurrection from the dead ultimately brings us into. And this comprehends the whole ſtake and portion of a Chriſtian, which is therefore termed the *mark* and *price* of the *high Calling*, as that which was aimed at, and ſet upon, by Chriſt at our Calling, to bring us unto, when he firſt apprehended us. Chap. 9.

5. And this was accordingly the great intention of Jeſus Chriſt himſelf, at the time of Calling, and that which by that act he engaged himſelf to perform, even to give forth the whole of Grace neceſſary to our Salvation until the *Reſurrection of the dead:* Which well agrees with his own expreſſion, *Joh.* 6. 39. *I will raiſe him up at the laſt day.* And it is as if he had ſaid, I mention this of *raiſing him*, for then I ſhall have diſcharged my *Engagement.*

And as it is *Finis operantis*, ſo alſo *Operis* of the whole of Calling it ſelf: And in relation unto both it is, that it is ſtiled the *PRICE of our high Calling*, That Epithete is given to our Calling, becauſe it hath this whole and great Portion and Inheritance annexed to it as a Birth-right, as you ſay *an high-born Prince*; ſo here.

You may further come to underſtand the importance and intendment of this act of Chriſt's apprehending us at Calling, by comparing it with two other acts of his of like importance, which do preceed, and were done by Chriſt for us afore our Calling, and which in their kind were done for the whole of our Salvation.

I. The firſt Act was, That at and by his death Chriſt purchaſed all, and the whole of Grace and Glory, *That even the God of all Grace, &c.* had deſigned unto us: That is clear by Scripture; *Heb.* 10. 14. *For by one Offering he hath perfected for ever them that are ſanctified.* Alas! for us poor Creatures: We, for a long time after we are ſanctified, are imperect, lacking all and every thing in compariſon. *How then are we perfected?* Becauſe that Jeſus Chriſt, by that one Offering, perfectly purchaſed all that ever ſhall go to make up our perfection. It is finiſhed in that ſenſe. He ſo abundantly thereby procured all, as he needed to offer himſelf but once: And if there could be any thing ſuppoſed to perfect a Saint, which Chriſt had not purchaſed, his Offering had been imperfect.

II. A ſecond Act preceding this of his apprehending us, was, That when he firſt aſcended into Heaven, he as an Head, received every whit, and the whole of all that ſhould be given us by the Spirit from God, even for all the Saints that were as then unborn: All, even all at once, that ſhall be given forth unto us but by parcels unto all Eternity, *Acts* 2. 33. *Therefore, being by the right hand of God exalted, and having received of the Father the promiſe of the Holy Ghoſt, he hath ſhed forth this which ye now ſee and hear.*

III. And by what was the intendment of thoſe preceding acts, you eaſily may underſtand what the intendment of *Chriſt apprehending us* then was, when he beging actually to apply to us that which he, 1. *Died for*; 2. *Received* upon his Aſcenſion. At our Calling (which is the firſt beginning of the application of our Salvation) it is, that Chriſt doth begin *actually to apprehend us*, which he had never done afore, nor is ſaid to have done afore Calling. And this is his *Third* great Solemn Act, ſubſequent to, and executive of the other, and carries with it the whole of the ſame intendment in its kind, that the other two did in their kind, which lies in this, that he then takes hold of a Soul

Soul which he purchaſed this [*All*] *and received all for*, actually to give it forth to that Soul. He begins but as from that time; and what Chriſt doth firſt work in Calling, is not all, or the whole for which he apprehended him; no, Chriſt doth but now begin with him, but will not have done with him ſo ſoon; but continues the work unto all Eternity: So as *Paul* thus thought and counted with himſelf; Chriſt's having received the whole of my Portion into his Hands, as a *Feoffee* in Truſt, it lay by him, no part diſpoſed of, untill the time came that I was *called*: Then it was, that he took faſt hold of me, to the end to beſtow what was mine upon me. And I now knowing this, that he hath my Portion in his hands, and that at my Calling he took upon him the Executorſhip about me, I preſs him to have this whole out of his hands.

And becauſe this is the true and real intendment of God's Calling us, he therefore tearmeth it the *price* of the *high Calling*. There is no action of Gods ſo high towards us, as that, for it is the final Iſſue of all.

And it being there added alſo [*In Chriſt Jeſus*] this ſhews that Chriſt Jeſus being engaged by having Called us, that *HE* doth perform it accordingly, which the Text falls in with, *He having called us by Chriſt Jeſus*, by the ſame Chriſt he preſerves and ſtabliſheth us.

IV. A fourth Act, which from the time of our Calling, and his then apprehending us, as alſo from the other two, is, That he inſtantly thereupon, at and upon Calling us, and ever after, puts us into ſafe Cuſtody; he claps a Guard upon us. As all Power is committed to him in Heaven and Earth, ſo he placeth it about a Man, extends it and tends it forth as need requires. The Phraſe that we tranſlate, *Jude* 1. *Preſerved in Chriſt Jeſus*, and called, τετηρημένοις, is four ſeveral times in the Book of the *Acts*, uſed, and tranſlated *put in hold*, or ſafe cuſtody; as *Acts* 4. 3. *They laid hands on* Peter *and* John, *and put them in hold*: that is, Secured them with *watch* and *ward*. Yea, 1 *Peter* 1. 5. The Saints are deſcribed to be *kept by the power of God unto Salvation*; the word uſed is, *kept as with a Gariſon*: Look 2 *Cor.* 11. 32. *The Governor under* Aretas *the King, kept the City with a Gariſon*: It is the very ſame word that *Peter* here uſeth. Let the Soul go whether it will, though it ſeem to be at a loſs, yet it always hath a guard about it, to go with it whetherſoever it goes. All the power of God, yea the *Spirit*, who is its Governour under God and Chriſt, is ſent by them to dwell in their hearts, as a Guardian over them. When Chriſt ſays, *John* 14. 18. *I will not leave you comfortleſs, I will come to you:* The word in the *Greek*, and ſo in the Margents, is *Orphans*. And when he ſays, *He would not leave them ſuch*, his meaning is, I will commit you to a good, comfortable, and ſafe *Guardian*: For to ſuch, Parents dying, are ſaid to leave their Children. And that Guardian he had told them, *Verſ.* 16. was his Spirit: *And I will pray the Father, and he ſhall give you another Comforter, that he may abide with you for ever, even the Spirit of Truth, &c.* who comes with Commiſſion, never at any time to leave you. Which *Verſ.* 17. he repeats with additions to confirm *it*; *He dwelleth with you, and ſhall be in you.*

In a Treatiſe called, *The Heart of Chriſt in Heaven toward Sinners on Earth.*

V. A Fifth Act is, That from the time of a mans Calling, Chriſt begins actually to intercede for him from that time forward; he takes you into his *Prayers*, as well as into his *Cares*. I ſay from thy Converſion, as I have elſewhere obſerved. Our Calling is in a more eminent manner attributed to his death, (though his Interceſſion procures it alſo, as it did for theſe, whom he prayed for on the Croſs, *Father forgive them*, who were, according to that Prayer, Converted, *three thouſand of them*; Acts 2.) yet our preſervation in Grace, is more eminently aſcribed to his *Life in Glory* after his death; and therein, unto this, which is the end, and eminent fruit of that his life, *his Interceſſion*, as appears, by comparing thoſe two Scriptures, *Rom.* 5. 10. *For if when we were enemies, we were reconciled to God by the death of his Son: much more, being reconciled, we ſhall be ſaved by his life.* And *Heb.* 7. 25. *Wherefore he is able alſo to ſave them to the uttermoſt, that come unto God by him, ſeeing he*

he ever liveth to make Interceſſion for them. In which words, alſo it is inſerted, That the Perſons for whom this his Interceſſion is imployed, *are thoſe that came to God by him*: Art thou come *to God by him* ? (that is done by Calling, He then firſt *drew* Thee :) he will improve his Intereſt to ſave thee *to the uttermoſt*, that is, to carry on thy Salvation *to the uttermoſt* of caſes that ſhall fall out, to the uttermoſt of time ; that is, to the end of thy life ; and all along in that place in the *Romans*, he had in brief coucht it up in thoſe words, *We ſhall much more be ſaved by his life.* And in both places, he puts the greateſt efficacy upon this his Interceſſion, as to the effectual carrying on of our Salvation, comparatively to what his death effects, *much more*, (ſays he to the *Romans*) *able thereby to ſave to the uttermoſt* (ſays this to the *Hebrews.*) Chap. 9.

Nay, if he takes thee once into his prayers, he will never leave thee out, but prevail for thee, whatever thy caſe be, or whatever thou falleſt into. A man may be caſt out of Good Mens hearts, and prayers, as *Saul* was out of *Samuel's*, and the People out of *Jeremy's* ; but no man was ever caſt out of Chriſt's Prayers, whom he once took in. If there be a danger in any caſe, it muſt be in thy ſo ſinning, for which God ſhould caſt *thee* off : But Chriſt's prayers will ſee to that, and prevail to prevent thy falling into ſuch ſinnings, as of which, God hath ſaid, *they ſhall never be forgiven* ; as well as to pull *thee* forth out of the fire, in reſpect of ſuch ſins that are capable of being pardoned, if thou falleſt into them ; to which full purpoſe, is that of the Apoſtle, *If any man ſin, we have an Advocate with the Father, Jeſus Chriſt the Righteous*, 1 Joh. 2. 1.

And the Priviledge, and benefit, which a Chriſtian hath by the means, and virtue of Chriſts Interceſſion, is unſpeakable, and not enough conſidered by Chriſtians, to give him the Glory of it, and to comfort their own hearts. He Intercedes upon all occaſions, *as the matter* doth require ; as *Solomon's* in that ſo ſolemn prayer of his ſpeaks, 1 *King.* 8. 53. Nor do I impertinently cite that prayer, or that paſſage of it ; For look as *Solomons* Conſecration of the Temple, was the Type of the Son of God his dwelling one day Bodily in an Human Nature, Conſecrated to all the Offices of his Mediation ; ſo in that high, and comprehenſive prayer which *Solomon* made at that Conſecration, he performed the Type, or Repreſentative part of Chriſt in his Interceſſion, which he diſcharges in, and by the Temple of his Humanity, now tranſlated into the Heavens. And as *Solomons* prayer was, *that the prayers of the people ſhould be heard*, upon this his general Prayer made afore-hand for them ; So Chriſts Interceſſion precedes ours upon all occaſions, and ours are as the Echo, or the reſound of his.

This conſtant care of Chriſt, thus to intercede upon all ſuch emergent occaſions, that might obſtruct our perſeverance, Chriſt ſhewed when he Perſonally prayed for *Peter*, in a caſe of the greateſt need, that ever *Peter* had, and it was done by Chriſt out of foreſight : *I have prayed for thee*, perſonally, and particularly, upon that occaſion of his being tempted, *that thy Faith fail not* ; Do we think that *Peter* alone, had the good hap of this priviledge, becauſe Chriſt was preſent on Earth then with him ? Nay, for all our ſakes it is written, *ſtrengthen thy Brethren ſaid Chriſt* thereupon, ſo ſpeaking thereof, as of a matter that nearly concerned them all, for their comfort, as well as his own. And in the execution, and performance of this, of interceding for us, as the matter ſhall require, it is, That he continues an High Prieſt for us in Heaven, even to put in for us in and upon all our needs, eſpecially Spiritual ; and thereupon it is, that we are bidden, to *come boldly unto the Throne of Grace, to find help in time of every need*, Heb. 4. 16. And we may in the Tenth Chapter of that Epiſtle, go into the *Holy of Holies*, and pull (as it our High Prieſt by the ſleeve to remember it, in ſuch and ſuch a need. *And he is a faithful High Prieſt*, as Chapter, 2. 17, 18.

And he heartly and to the utmoſt, improveth all the intereſt he hath in his Father, wholly for them, lays it all out this way. *I pray not for the world*, *Joh.* 17. 9. And as his Righteouſneſs, ſo his Interceſſion extends to the beneſit and behoof of *the excellent ones on Earth*, and them alone.

And if whilſt he was on Earth, his Father *always heard him*, Joh. 8. when he had not yet finiſht his work, then much more, now he is in Heaven, when hath done the work his Father appointed him, and hath done it in all things to the utmoſt required by God of him. You heard how he purchaſed all Grace, and relief, againſt all temptations, and now he is in Heaven, he ſues out that Purchaſe by parcels, as we have need; and when we are in any Diſtreſs, he then vigorouſly urgeth his own having been in the like. Thus *Heb.* 4. it is ſpoken of him, as of an High Prieſt, whoſe Office was, to intercede for the people, *Verſ.* 15, 16. *We have not an High Prieſt, which cannot be touched with the feeling of our infirmities: but was in all points tempted like as we are, yet without ſin: Let us therefore come boldly unto the Throne of Grace, that we may obtain mercy, and find Grace to help in time of need.*

And an Interceſſion thus founded upon and ſeconding that Purchaſe of all which we ſpeak of, and which he had ſo dearly bought, can receive no denial.

And that which may yet further confirm us in this matter, is thoſe Prayers of his in *Pſalm* 69, which was a *Pſalm* made for him: And it ſhews he pleads the like unto this day, upon all occaſions for us, urging what, and how in particular himſelf had endured of the like kind; and that becauſe I endured it (ſays he) Free this and that ſoul from the like; the words of his you find, *Verſ.* 6, 7. *Let not them that wait on thee, O Lord, the Lord of Hoſts, be aſhamed for my ſake: Let not thoſe that ſeek thee be confounded for my ſake, O God of Iſrael. Becauſe for thy ſake I have been reproached, ſhame hath covered my face.*

You Read at the Creation, God ſaid no more, *But let there be light, and there was light*; Chriſt in Heaven, is able through his Intereſt, to ſpeak the ſame language, and at no leſs rate doth he ſpeak, *Father, I will*, &c. *John* 17. 24. And then it is ſo, and is effected. I aſſure you his word in Heaven is taken for a greater matter, than delivering thy ſoul out of temptation. For his [*I will*] there in that place, was that Heaven Gates ſhould be ſet open, to let in thoſe he interceeds for: So it follows, *Father, I will that they alſo whom thou haſt given me, be with me where I am, that they may behold my Glory, which thou haſt given me; for thou lovedſt me before the foundation of the World:* And if his [*I will*] thus eaſily and with a word, breaks open Heaven Gates, then certainly it will avail againſt Hell Gates, *that they ſhall never prevail againſt thee.*

I might alſo add, and enlarge upon two further Securities, and Engagements of Chriſt to us, at, and by, and from our Calling.

1. *That then we begin actually to be united to him by his Spirit, engrafted into him*, to the end, that as Root, and Branches, he, and we *ſhould live*; and (if it ſhould be ſuppoſed) *die together*, which on his part is impoſſible; but ſuch his undertaking is, *Joh.* 14. 19. *Becauſe I live, you ſhall live alſo:* For he adds, *Verſ.* 20. *I am in my Father, and you in me, and I in you*; inſeparably, indiſſolubly: For himſelf is in the Father, inſeparably, and indiſſolubly; it is impoſſible to pull him out of his being which he hath in the Father; and it is the ſame of our being in him, and therefore conclude of it, *He that believeth on him ſhall never die.*

The Second *Is, that we are called into fellowſhip with Jeſus Chriſt*, 1 Cor. 1. 9. That is to be Partakers of all, and the ſame things in our proportion, that Chriſt hath been and is partaker of himſelf, to have all *accompliſhed*, and *fulfilled* in us, (as the Phraſe is in *Rom.* 8. 4.) *That was*, or *is*, or ſhall be done in him from firſt to laſt, for this is a declared Rule of the Apoſtle, that if we have fellowſhip with Chriſt *in one thing*, then we muſt and ſhall have it in all the reſt. *Rom.* 6. 5. *For if we have been planted together in the likeneſs of his Death; we ſhall be alſo in the likeneſs of his Reſurrection.* And this is founded on this foregone tranſaction between God and Chriſt; that what Chriſt *was*, *or did*, or hath been done to him, it was all as *in*, and *to*, and *by* a common *Perſon* Repreſenting us therein; which makes all, and every particular thereof (which we are capable of) as well as any part to be legally ours, and indiſſei-

ſibly muſt be beſtowed upon in the end, ſo the ſame Apoſtle Argues, *Verſ.* 6. *Knowing this, that our old man is crucified with him, that the body of ſin might be deſtroyed, that henceforth we ſhould not ſerve ſin.* Which he ſpeaks not of that imperfect work of mortification begun only in us, but of all of that, which was reckoned as done by Chriſt in our ſtead, perfectly, and compleatly when he hung upon the Croſs; and from thence he comforts them. That if they had the leaſt fruit of what he had done, and wrought in them, they might aſſure themſelves of the whole, ſo *Verſ.* 8. *Now if we be dead with Chriſt, we believe that we ſhall alſo live with him.* And why ſo? But becauſe as the 9*th* and 10*th Verſes*, *Knowing that Chriſt being raiſed from the dead, dieth no more; death hath no more dominion over him: For in that he died, he died unto ſin once, but in that he liveth, he liveth unto God.* And therefore you, in whoſe ſtead he did all this, may reckon upon, and may count with your ſelves, the ſame of your ſelves; So it follows, *Verſ.* 11. *Likewiſe reckon ye alſo your ſelves, to be dead indeed unto ſin; but alive unto God, through Jeſus Chriſt our Lord.* You may build upon it as done, and all this is Sealed up by Baptiſm, *Verſ.* 3. and 4*th.* which you know, is the Seal more eminently of Regeneration, or Calling, and accordingly adminiſtred but once; And why? But becauſe at our Regeneration, and Calling, (whereof Baptiſm is the Seal) the whole that is to come, is as certainly Sealed up, as that now we are Called, and *Baptized.* Chap. 9.

CHAP. X.

The Engagement on Christs part for our preservation, that ariseth from his Interest in that Glory, we are by him called into. That it is his Glory, as he is our Head, and communicated to us only, as we are his Members, and therefore He is the first, and Grand Proprietary of it. This Glory is above the natural dues of Creation, and therefore we must be rais'd up into it by another superiour right. The Glory of the immediate vision of God, was only the natural due, and right of Christ God-man. We have our right to it, and the participation of it, only by virtue of our relation to Christ; as it is his Glory, he is engaged to bring us to it, and maintain us in it. This Glory is his, because he bought it with a price; and he would lose his purchase, if we did not come at last to the enjoyment of it. He hath taken Possession of this Glory for us, and therefore will take effectual care, that we be not defrauded of it. His Glory is enlarged, and greatned by the bringing us to Glory, whom he hath thus called unto it; and therefore since his own Interest is so much concerned, he will sufficiently look to it, to preserve, and bring us safe to Heaven.

I PETER V. 10.

Who hath Called us INTO GLORY BY JESUS CHRIST.

THE Concernment of Christ in this Particular is so great, that we may be sure of him, that he will do the utmost to bring us into, and so to keep us until the Actual Possession of this Glory.

I. It is Christ *his* Own *Glory*, which we are to be brought into; and it is especially Glory to him to keep us for it; and upon several accounts, the Text only speaks of his Glory, as being the Fathers, who hath Called *us into his Glory*; but other Scriptures do as expresly term our Glory, the Glory of Christ, by whom we are Called into it; and therefore it full well concerneth him to bring us into it, for else he should lose so much of his own Glory, as would accrew to him, *in us*, and *by us*.

Now

Now that Chriſt is the great Proprietary of this Glory, the Scriptures are expreſs. In the Second of the *Theſſalonians*, 2. 13, 14. The Glory we are called into, is expreſly termed, the Glory of Jeſus Chriſt himſelf; *But we are bound to give thanks always to God for you Brethren, beloved of the Lord; becauſe God hath from the beginning choſen you to Salvation, through Sanctification of the Spirit and belief of the truth, whereunto he called you by our Goſpel, to the obtaining of the Glory of our Lord Jeſus Chriſt.* Alſo *John* 17. 22. Chriſt aſſumes unto himſelf, both that the Glory he ſhall have, is his Glory, and that it is his gift alſo, as well his Fathers. *And the Glory which thou gaveſt me, I have given them, that they may be one, even as we are one.* And it is His upon many accounts. I ſhall content my ſelf in this only, with thoſe two Particulars I purſued in that firſt Head. Namely, Chap. 10.

1. That it his Glory as he is *CHRIST* our Head, the Natural Son of God, dwelling in our Nature; and ſo is communicated to us, as we are Members of, and a Spouſe unto him; and in that reſpect, he is the *firſt*, and *great*, and indeed, only Proprietary.

2. As *JESUS*, or the *Redeemer*, as who hath purchaſed it, and bought it for us.

1. As *Chriſt*, that is. as he *is God-man*, or Man perſonally united to the Son of God, ſo it is *his glory* by a proper and ſole right. Underſtand this thing aright; *To ſee God as we are ſeen by him, to know God as we are known by him, to love God as we are beloved of him:* In a word, to ſee the *Face of God* immediately: Theſe things are above the natural due, either of Men or Angels, by the Law or Covenant of their firſt Creation; and ſo they muſt come to be elected or raiſed up thereto by another Superiour Right. This is evident by this; That if, ſuppoſe the Angels, the higheſt rank of meer Creatures, and created Inhabitants of the Heavens (as for the place of their Station) had been created under this immediate *ſeeing the face of God*, it is certain then that they had never, nay they could never have faln: I may ſay, *None ever ſaw the face of God and died.* And the ſtate which the faln Angels had, was the ſame which the Angels had by their firſt Creation in common together: And that the good Angels ſtood when the other fell, was becauſe they were raiſed up unto a ſtate above the Law of their Creation, or any Promiſes that did belong thereto: And they are immutable, becauſe admitted into ſuch a new ſtate made manifeſt in them, and upon them at their ſtanding, and that was by *Grace* and *Election*, and not in their natural Covenant. *Election* (which glorious Prerogative, with difference from thoſe that fell, is attributed to them, 1 *Tim.* 5. 21.) broke forth, and was diſcovered then upon them, as it is, and doth at our Calling in and upon us. If therefore God beſtows this Glory in an equitable way upon any meer Creatures, though never ſo pure, it muſt be by ſome other right than that of their Creation (ſuppoſe the beſt ſtate that Creatures could be created under) Now what or whoſe right might this be? What Perſon might there be, or was there found, to whom theſe Priviledges aforeſaid *of knowing God, and enjoying of him, as in himſelf might naturally belong unto*, and of due belong, and whoſe Intereſt with God might be ſuch, as to obtain and procure, through his own perſonal intereſt in God, any meer Creatures participation with him of thoſe high Priviledges which hold purely of *Grace*? I Anſwer: Theſe belonged naturally and of due unto Chriſt, and to him, *as Chriſt*, that is, ſuppoſing him united to the Son of God, and conſidering him as the Man now made God's Fellow, by being made one Perſon with the Son of God: For otherwiſe, that this individual Man was united unto the Son of God, that indeed was as meerly of Grace, as our Election is; but ſuppoſe him united once, and thereby we muſt acknowledge him to have been taken up into the Priviledges and Prerogatives of one that was the Natural Son of God: And thus, though a Creature, yet now in right and dues, he was advanced above the rights of any meer Creature, by the Law of its Creation. And take we him as *Chriſt* ſingly in his Perſon of God-man, there muſt be this difference in his Priviledges, above what is any way the natural due by Creation to any meer Creature whatever; and that therefore, if any of them be

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be made Partakers thereof, it must be by means and virtue of him, and their relation to him.

Now his right, as a natural due, rose thus, That the only begotten natural Son of God was in the bosom of the Father, and saw and knew God immediately and in himself essentially, and thereby it came to pass by the Personal Union, that there should be an answerable capacity in Christ's Human Nature, so to know God, as no meer Creature by Creation could: For otherwise, there had not been between meer Creatures, by the Law of their Creation, and him, by the Law of this high Union, any difference as to their Priviledges: Whereas now this high Priviledge and Glory became a natural right of that *Man* united to this Son of God; and so *John* 1. 18. we find it, *No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him.* To have God himself to be our Inheritance, as immediately to be enjoyed by us, is the height of Glory, we are called unto (as I shewed;) Now this ariseth to us but at the second hand, and upon a new relation both to God, and unto the Person of the Son of God, namely, of a relation as *Sons to God*, by union and marriage with this natural Son of God, as an Head and Husband. And thus it is originally only the right of Christ; and ours (suppose us (if you could) the purest Creatures that ever God did or could make) but by a borrowed participation: That like as the Wife is admitted into a Jointure out of the Husbands original Estate, and into all sorts of rights and comforts with the Husband, which she enjoys in a lower degree, and secundarily; so we at second hand are received into the same Glory with Christ.

Two or three Scriptures confirm this.

The *first*, Rom. 8. 17. *And if Children, then Heirs; Heirs of God, and Joynt-heirs with Christ.* Observe it, for God himself as immediately enjoyed, to be the Inheritance of the Creatures, this is originally Christ's right, and becomes ours by virtue of being *Coheirs with Christ.*

2. Answerably you find in the 16*th Psalm* (A *Psalm*, saith *Peter*, *Acts* 2. 25. made so of Christ, as of no other) this is made Christ's Prerogative originally, *Verse* 5. *The Lord is the portion of mine Inheritance, and of my Cup: thou maintainest my lot.* Vers. 11. *Thou wilt shew me the path of Life: in thy presence is fulness of joy, in thy right hand there are pleasures for evermore.* It was Christ brought up that way of enjoying God, *with fulness of pleasures at his right hand.* And as it is a *new way* as to sinners, *Heb.* 10. 20. so to the Creation of God.

A third Scripture is *Rom.* 15. 7. *Wherefore receive you one another, as Christ also received us, to the glory of God.* Where this Glory of God is made originally and naturally his Propriety, which he might have kept and received to himself. And if it 'tis said [*He received us*] secondarily, namely, as brought in by his right unto it, ours is a derived, his the original natural right.

And upon this account (as *His*) he is engaged to maintain us in it, and bring us to it, as much as an Husband is concerned to maintain his Wives Estate in all things suitable to his own condition, so far as she is any way capable; either her Jointure made out of his own Estate and natural Inheritance, and setled upon her by himself by Marriage, or her *Honour*, and *honourable Estate*, as is seen by the Marriage of a Queen unto a King.

Thus by *Christ*, *as Christ*, we are *called unto Glory*; and thus deeply is he concerned in our Glory, and so in his bringing us into it.

Secondly, Consider him as *Jesus a Redeemer*, or Purchaser of this Glory, and upon that account also it is *his Glory*: For, *Quod emis possis dicere jure tuum*, what a man buys or purchaseth, is by just right the Purchasers, and whose he will please to give it to. As I shewed, Christ bought our Calling, our whole time after, and all our Temptations, &c. and with the same price he purchased this Glory, as the end and issue of all, so as he loseth his purchase, the last ultimate Bargain in and of that purchase, if we should not arrive at the enjoyment of it, even as was urged concerning all the former, *Ephes.* 1. 14. *Which is the earnest of our Inheritance, until the redemption of the purchased possession, unto the praise of his Glory.* Look as he in his Person is termed *Jesus* and *Christ*,

Chriſt, ſo that Glory anſwerably to each, is ſtiled both an *Inheritance*, as *Chriſt*, and a purchaſed *Poſſeſſion*, as *Jeſus*. Chap. 10.

And do you conſider how he purchaſed it? even by the laying down of all that Glory naturally due to him as Chriſt, and even as it is ſaid, *For our ſakes he that was rich became poor, that we might be made rich*, by his laying down thoſe Riches of Glory which were his due.

Though he had it by a natural right, as was declared, yet by purchaſe alſo all his Glory became his, as by a new right; for it is no more abſurdity to ſay, Chriſt hath a double right to his Crown in Heaven, than for a Prince to have a natural right to his Throne, and a Title by Conqueſt alſo. This *Phil.* 2. 6, 7, 8, 9. confirms, *Who being in the form of God, thought it no robbery to be equal with God: But made himſelf of no reputation, and took upon him the form of a ſervant; and was made in the likeneſs of men: And being found in faſhion as a man, he humbled himſelf, and became obedient unto death, even the death of the Croſs. Wherefore God alſo hath highly exalted him, and given him a name which is above every name.* And as to himſelf, ſo in a more full and proper manner for us, even as *Jacob* ſpeaks, *Gen.* 48. 22. to *Joſeph*; *Moreover, I have given to thee one portion above thy Brethren, which I took out of the hand of the* Amorite, *with my Sword and with my Bow.* And what Chriſt hath given away, and feoffed us in, as purchaſed with his Blood, and won by Conqueſt, he will be ſure to maintain, as ſetting a value accordingly upon it, even as *Jacob* there did upon what he had won and conquered.

Thus much for this, that our Glory is *HIS*, and he the *Proprietary* of it.

Secondly add, That as he hath called us into it, ſo he hath *entred into the poſſeſſion of it for us*, as in our names, in our ſtead, and in our behalf, and is gone to Heaven to take up our places, yea, and to keep them for us, and ſo is engaged to keep us for them. It is certain, That as he himſelf, upon both *thoſe rights* fore-mentioned, entred into Heaven, and poſſeſſeth it; ſo alſo, under the name and inveſtiture of both, that is, of being an *Head* to us, and *Redeemer* for us, he is entred into Heaven, as a *Fore-runner*; and that *for us*. *Heb.* 6. 20. *Whether the Fore-runner is for us entred, even Jeſus, made an High Prieſt for ever, after the order of* Melchiſedec. Mark it, [A Fore-runner for us] to take up Lodgings and Rooms for us againſt we come thither, to keep places for us. Poſſeſſion is (you ſay) eleven Points of the Law, whether taken by your ſelves, or your Fore-runner and Repreſenter; yea, and upon theſe Conſiderations of his being an *Head*, a *Redeemer*, it is that 'tis ſaid, *Epheſ.* 2. 6. *That we are made to ſit together in heavenly places in Chriſt Jeſus.* It is a point of Honour to him to keep our places for us, and not ſuffer us to be juſtled out; a point of faithfulneſs to make good our Eſtates for us, which he was betruſted with, as it is in any that is ſo truſted, to ſee to it, that thoſe the eſtate intended for, be not fruſtrated of it. And it is certainly Chriſt's Honour to make our places good to us, and ſee us perfectly ſettled in them; we ſit as ſure as he; if he be able to keep his Station, he will be ſure to keep ours.

Thirdly, Add to all theſe, That as he is the great Proprietary Founder and Purchaſer of our Glory, ſo that his glory is encreaſed and enlarged by the bringing us to glory, whom he hath thus called into it. That is, not the *Glory*, which Chriſt reckons on ſo much, that he ſhould be able to ſay, *I did my part in dying for them*, though many of them are now in Hell; but that himſelf, *being made perfect, through ſufferings, God had many Sons actually brought to glory by him, as the Captain of their Salvation*; as in, *Heb.* 2. 10. As it would be the higheſt glory of a General to bring off and carry his Soldiers through Armies without the loſs of a Man, through great Conflicts and Hazards unto a glory and Victory, *and to make them more than Conquerours* in the end. And this of Chriſt is ſaid; and this is the very Scope of the Apoſtle there, for Chriſt glories in it, as it follows, *Heb.* 2. 13. *Behold, I and the Children thou haſt given me*: When at the day of Judgment he ſhall *preſent them to his Father with great Joy*, as the Apoſtle *Jude* ſpeaks: And at that time, when this

Book IV. this ſhall be eminently ſpoken by him, he will have all gathered *about him*: Therefore of that day it is ſaid, in 1 *Theſſ.* 1. 10. *He ſhall come to be glorified in his Saints, and to be admired in all them that believe, in that day.* The glory of the *day is his*, and our glory at that day is *His*, being *glorified in us*. 'Twill not be our own glory, as it is ours, that will be counted of by us, as the glory *of that day*; It will be *His* glory, *as in us*, and that will lie in this, that he hath brought unto that glory all which believe; for indeed all our glory makes up a Crown of Glory to him; upon which very ground it is, that Holy *Paul*, that was zealouſly inflamed for the glory of Chriſt, is emboldned ſo vehemently to pray for their preſervation, whom he wrote thus unto in the next 11*th Verſe.* [*Wherefore*] *we pray always that our God would count you worthy of this Calling, and would fulfill the work of Faith*, that is, to keep and preſerve you untill then,) *that the Name of our Lord Jeſus may be glorified in you, and you in him.* So that the Apoſtle, by what his own intereſt was in the perſeverance of his converted ones, ſhews how infinitely more Chriſts intereſt was in their glory there farther declared to be the *end* and *price* of our Calling and ultimate and furtheſt product, and aim of the *Grace of God*, and of our Lord Jeſus, which are there brought in as the great Effects of all this: So he concludes it, *According to the Glory of our God, and the Lord Jeſus Chriſt, even as here, the God of all Grace which hath called us into his Glory by Jeſus Chriſt.*

You ſee clearly from that Scripture, that as our Glory is deſigned but for the greatning of his, ſo alſo our continuing in Grace, to the end that he may be then glorified in us, (having been ſo kept by him) is made a great additional unto his honor: Therefore our preſervation in Grace, and being carried ſafe through Temptations, is of an abſolute concernment *to that his being glorified then in us*, as without which he ſhould be fruſtrated, and loſe of his deſigned Glory, and as by which on the contrary he will be ſo infinitely exalted.

I obſerve alſo, as to this ſame iſſue and purpoſe, that elſewhere our being kept and preſerved in Grace, runs in our Deeds for the tearm of years of our Lives, after Calling: And the Period thereof to run in the ſtile of *keeping us to that day.* And *to THAT DAY* is ſtill expreſt upon that occaſion, either *by the day of the Lord Jeſus, or the Coming of the Lord Jeſus*, and theſe words of *preſerving us*, and *unto* that *day*, are ſtill joyned, as having ſome ſpecial inference and aim, and influence upon each other. You may obſerve it in all thoſe places where thoſe famous Promiſes to *confirm us*, *preſerve us*, *keep us*, are recorded; and how neither of theſe two were left out in any one of thoſe places: As for Inſtance, 1 *Cor.* 1. 8. *Who ſhall alſo confirm you unto the end, that you may be blameleſs in the day of our Lord Jeſus Chriſt.* The like, *Phil.* 1. 6. *Being confident of this very thing, that he which hath begun a good work in you, will perform it untill the day of Jeſus Chriſt.* And Theſſ. 5. 23. *And the very God of peace ſanctifie you wholly: And I pray God your whole Spirit, and Soul and Body be preſerved blameleſs unto the coming of our Lord Jeſus Chriſt.*

And amongſt other reaſons, why the Period of our being kept, is ſaid to be that *latter day* rather than the *day of death* (of which I have elſewhere ſpoken;) And why that *latter day* alſo (when theſe two are mentioned) is ſtill ſtiled the *Day of Chriſt*, and the *coming of Chriſt*, the reaſon thereof is manifeſtly this, becauſe the keeping us unto that day, doth in ſo eminent a manner, and above all things, ſo infinitely tend, and make for the Glory of our Lord Jeſus Chriſt at that day, even this, that we have been *carried through all, and preſerved.* The diſcovery and laying open of this will make a *DAY OUT* indeed, as we uſe to ſpeak, a *day of Chriſt*, *His day*, a *day of Glory* unto him, who upon this conſideration of having *called us*, *and preſerved us*, will above all other be glorified in all our Glory, and *we in him*: How ſtrongly then muſt we all conceive Chriſt to be obliged to perform this for us, upon the account in hand, that we are *called into Glory by Jeſus Chriſt?* If in the ſecond *Chapter* of the ſame 1 *Theſſ. Verſ.* 19, 20. *Paul*, a poor Miniſter, (whoſe care and ſollicitude you may read to have been ſo great in the forgone

parts

parts of that *Chapter*, to keep them in that holy calling they had been brought into by his Miniſtry) thought with himſelf, and ſo deeply conſidered his Converts wrought upon by his Miniſtry, that they would *perſevere to that day*, and that upon this account, as appears by thoſe words, *For what is our hope, or joy, or crown of Rejoycing?* Are *not even ye in the preſence of our Lord Jeſus Chriſt at his coming?* for *ye are our glory and joy.* How much more may we think that Jeſus Chriſt is concerned (take in all the Intereſts forementioned, that he hath in us and in our glory) to look to it, that we be thus kept? For we may through his Grace towards us, ſay it; that we are his *Crown, and his Glory, at that day*, and he will then with glorying ſay, *Lo here am I, and the Children which thou haſt given me.* Lo, I have brought all, and every one of them, ſafe to this other ſide of Glory, and not one of them is periſhed in the way and conduct hitherto. And as a Poor Miniſter ſhall have a Perſonal glory for his perſonal Holineſs, as a Chriſtian, and a ſuperadded glory as a Miniſter, ſo hath Chriſt at that day: One *Perſonal*, as he is the Son of God dwelling in our Nature, of which *John* ſpeaks, *John* 1. 14. *We ſaw his glory, as the glory of the only begotten Son of God:* And *another Additional*, as he is Head and Saviour of *his Church, which is his body*, who are the Glory of Chriſt; as 2 *Cor.* 8 23. *The fulneſs of him that filleth all in all*, *Epheſ.* 1. 23. So as although his Perſonal fulneſs is ſuch, as out from it he filleth all as an Head, yet conſidered as to his Body *the Church*, that Church is ſaid to be his *fulneß:* And ſo if he ſhould want but a Member at that day, or any of his Members want a degree of Grace or Glory deſigned unto him, Chriſt ſhould, as in that reſpect, as an Head, be rendred imperfect: For as we are compleat in him; ſo in this he is reciprocally compleat in us; which intereſt of his, is his own ſo highly, that it ſufficiently cauſeth him to ſee unto the *Perfecting, ſtrengthning, ſtabliſhing of us.* Chap. 10.

And to conclude; If this that follows be found ſo effectual a motive to him, as by what himſelf, *John* 17. 24. utters, doth appears, *Father, I will that they alſo whom thou haſt given me be with me where I am* (he loves to ſee them *afore him*) *that they may behold my glory, which thou haſt given me.* If this moved him thus to pray for them, *that God would keep them from the evil of the World*, *Verſ.* 15. If this moved him to have them kept, and be brought to Glory, that they might (as it were) be but ſpectators and beholders of his Glory; and becauſe he would not be in Heaven alone, but be ſeen and beheld by others; how much more may the intereſts and Conſiderations we have mentioned (eſpecially all of them put together) be judged to have power and efficacy upon his Heart, to preſerve and bring us unto the participation of that Glory himſelf hath called us into?

Make you ſure of Chriſt, and he will be ſure to make you ſure, and your Intereſt in *GLORY* to you.

CHAP. XI.

The Engagement of God and Chriſt by Promiſe for the carrying on his truly Called Ones through all Temptations, unto Eternal Glory. Theſe Promiſes of perfecting, ſtabliſhing, ſtrengthening, ſettling, *as to the time of their Accompliſhment, have not only reſpect to their gradual performance in us here in this Life, but alſo to our being conſummated in the Life Eternal to come.*

I PET. V. 10.

The God of all Grace make you [or will make you] *PERFECT, STABLISH, STRENGTHEN, SETTLE YOU.*

E'Re I enter upon this *other Part*, I judg'd it meet to give a brief Summary Account of what hath paſſed in the *firſt*.

The Occaſion of this Paragraph from *verſe* 8. to *verſ.* 11.

Our Apoſtle *Peter*, having himſelf been a great Inſtance of Temptation from Satan, and of falling through that Temptation, and ſo of the danger, that all truly called Saints are in, to fall away, if God and Chriſt come not in to preſerve, and if faln, to recover them: And Jeſus Chriſt having thereupon ſet him up as a common and publick Example, of both the Danger and Preſervation, did purpoſely, and as it were prophetically forewarn him thereupon; 1. How that *Satan had a deſire to winnow him:* And, 2ly, that *He had prayed that his faith fail not:* And, 3ly, Commanding him, that when he ſhould be *converted* and *reſtored* again, he ſhould take opportunity to forewarn, *ſtrengthen*, and *confirm* the reſt of his Brethren.

This Command of his God (and ours) he faithfully performs in the cloſe of this Epiſtle, unto all the Saints in the World, and that in words conformable unto that which was uſed in that Command of Chriſt, that we might diſcern this to have been in the Apoſtles eye, and his very intent.

1. In giving warning to all the *Brotherhood*, of Satan's going up and down, *ſeeking to devour*, *verſe* 8. Even as he had *deſired* of God *to winnow* him.

2. As Chriſt had ſaid, *Thy Brethren*, ſo he here admoniſheth *All the Brotherhood*, that they muſt be for ſome while tempted, as in *verſe* 9. ſome way or other, as he had been.

3. In the very ſame word, wherein Chriſt had expreſt what he ſhould do, to and for his Brethren; [*ſtrengthen thy Brethren*;] The very ſame word doth *Peter* uſe here; adding withal, *The God of all Grace ſhall ſtrengthen you*, after awhile, even as I was.

So as the words, in the ſcope of them, are *Peter's Conſolatory to all Saints*, or the Publick Faith of Heaven, namely of God and Chriſt, given to conduct us through all Temptations and Sufferings ſafely to Heaven.

The mannagement and carriage of my handling in the foregon *firſt Part*, hath been reduced to theſe *two Heads:* The *firſt*, *The Ingagements of God and Chriſt to perfect, ſtrengthen, ſtabliſh us*, unto *a bringing us to glory*, *maugre all Temptations:* The *Second* thing hath been the *Arguments* that that fore-

part

part of the *Verſe* affords, to work in us a *ſtedfaſtneſs of Faith*, (as the next words have it) or a *Security*, that God by Chriſt *will* carry us on: This hath been the way and courſe of my handling theſe words; and that ſo, as all thoſe Arguments have iſſued in comfortable Supports and Incouragements, that God will carry us effectually on unto Eternal Glory. Chap. 11.

Which Arguments, drawn out of thoſe words, have been, 1. From *God's* Intereſt herein: 2. *Jeſus Chriſts*.

I. *Gods*.
1. That God is *the God of Grace*.
2. That he is *a God of all Grace*.
3. That *he hath called us*: And therein I ſhewed that the true and perfect work in Calling, is ſuch a work, as he will certainly carry it on.
4. That he hath called [*U S*] Us, whom he *called according to his purpoſe*, with difference from *others*, whom he leaves to fall away; having wrought but an *Imperfect* work of *Calling* in them.
5. That he *calls us into Glory*.
6. *Into Eternal Glory*.
7. *Into his Eternal Glory*.

And how all theſe afford Arguments to confirm our Faith, and aſſure us that God will certainly carry us through: This I have ſtill ſhewn all along; and it hath been the burden (as we ſay) or Concluſion of each of them all.

II. The Second is from Jeſus Chriſt; *The God of all Grace, who hath called us by Jeſus Chriſt*, &c.

I come to the Second Part, *The Promiſe of Performance* in all this, which is contained in the latter part of the *Verſe*.

Αὐτὸς, *He*, (or the ſame God whom he had thus deſcribed;) after that ye have ſuffered *a little*, (or) *a little while*, (make you perfect, or) *will* make you perfect; *will ſtabliſh, ſtrengthen, ſettle you*.

There are two things to be attended herein.

1. The *neceſſary Pre-requiſite*, by God's Ordination, to precede the performance of the Promiſe, *After ye have ſuffered a while*, which is ſpoke by way of *Limitation* to the full performance of the Promiſe.

2. *The Promiſe* it ſelf, ſet forth in four words: He will *Perfect*, *Stabliſh*, *Strengthen*, *Settle you*.

I. I ſpeak firſt to the *Promiſe*: For though in the current of the words, it comes in laſt; yet that is the ultimate thing intended: That other of *Suffering a while*, is but a Circumſtantial requiſite thereunto.

I ſhall unfold it by Queſtions and Anſwers; and then by particular Expoſitions of thoſe *four words*, which contain the Materials of the Promiſe, and do expreſs the things promiſed.

Queſtion 1. Whether theſe words be a *Prayer* of the Apoſtles *unto God*, or a *direct promiſe from God*? And whether to be read, *God ſhall*, and that *he will perfect*, &c. or that it be a deſire or wiſh of his, that God *would perfect*, &c. Thoſe that are for making it a *Prayer* of the Apoſtle for them, ſay, that here he begins the Concluſion of his Epiſtle, which in other Epiſtles is uſual with a *Prayer*, ſhutting up the whole: But that is a miſtake; for, 1. As *Gerard* well obſerves, He brings in theſe words, as a new Particular Argument of Encouragement, ſpecially directed unto and againſt *Satans Temptations*, ſpoken of *verſe* 9. And ſo refers not to the matter of the whole Epiſtle, but ſingly to this. And Secondly, He begins the Concluſion of the whole Epiſtle afterwards, in *verſe* 14. But eſpecially in that, 3ly, That Particle, *But God*, &c. (with which he begins this Clauſe) ſhews it to be a Promiſe of

Whether the words be in the Indicative Future Tenſe, καταρτίσει, God ſhall perfect, and ſo of the reſt or in the Optative, καταρτίσαι: there are Copies for either reading; and Interpreters for either: The like Query hath befaln other places in the New Teſtament, as *Phil.* 4. 9. See *Calvin* on thoſe word; but particularly for this reading it here in the Future. *Beza* mentions three of his Copies for it *Robert Stephens* the like: The two Spaniſh Copies have it ſo: Likewiſe the ancient Manuſcript ſent by *Cyril* into *England*, ſo reads it: The Vulgar Latin Tranſlation, and *Prosper de vocat. Gentium, cap.* 4. reads it, as doth the Vulgar; and urgeth perſeverance from the word, as being promiſes. As for Interpreters there are many ſo underſtand it, that it is a Promiſe; and divers take in both to be a *Prayer*, and a *Promiſe* too, as *Gerard*, *Lorinus*, &c.

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Relief, againſt the Temptations ſpoken of afore; for thereby he poſitively declares how God would oppoſitely ſtrike in, and prevent Satan our Adverſary in his malice, and all his attempts againſt us; he promiſing ſeaſonably to ſuccour and ſtrengthen us againſt him: And it is as if he had ſaid, *But God* hath took order and care about us, and faithfully promiſed to help us, &c. whereas if only it had been intended as a Prayer of his, This [*But*] *God* had not come in ſo properly; yea, it had been ſuperfluous; he might only and barely have ſaid, *The God of all Grace ſtrengthen you*, &c. and left out his [*But:*] And 4ly, That Deſcription of God that follows that [*But;*] *The God of all Grace that hath called*, &c. ſo largely premiſed, though indeed it be a juſt ground of Prayer for theſe things, yet deſerved, ſhall I ſay required, to make Promiſes of theſe that follow; and what was premiſed of God's being *the God of all Grace*, &c. was to ſtamp a Sanction upon them, they being ſo full, ſo compleat an Head of Topicks to make Arguments of, to confirm and aſſert the certainty that God will and ſhall perform theſe; ſpecially when I conſider and compare this with other places, where the ſame words that are here uſed, are uttered Promiſe-wiſe, and that upon leſs grounds premiſed, than what we find here in the very point of Perſeverance, which is the ſcope of the words, as in 2 *Theſſ.* 3. 3. *But the Lord is faithful, who ſhall ſtabliſh you, and keep you from evil:* Here is the ſame word, that is here the ſecond, and it is rendred in the Future, and is a Promiſe; as alſo that there adjoyned, *ſhall keep you*, with theſe here, and both Promiſes concerning the ſame thing, Perſeverance; and the ſame in ſenſe and effect that theſe here; and they are both Promiſes that concern Perſeverance as theſe do: The like, *Phil.* 1. 6. *Being confident of this very thing, that he which hath begun a good work in you, will perform it until the day of Jeſus Chriſt.* Which is uttered in the future, as a Promiſe, he was confident, was certain of the performance of; why therefore ſhould not thoſe Copies that made it ſo here, be eſteemed Genuine? Upon this further Argument it is, that the Deſcription that precedes, forementioned, *The God of all Grace, who hath called*, &c. and the reſt that follow, ſpeak higher, fuller, and ſtronger engagements of God, that *He will do thus*, than what in theſe places now mentioned, did precede unto thoſe Promiſes there; where but one Attribute ſingly in each, is made the Gage, *viz. Faithful*: And therefore *will* in the one, who *hath begun a good work*, is *ſhall* in the other: But here *All the Grace that is in God*, (that is, the Original of that *faithfulneſs*) *who hath called*, (anſwerable to that, *who hath begun a good work*, in the other,) and then ſuperadding, hath *Called us into his Eternal Glory*: And laſtly, The emphaſis of which hath been opened, He calling in the Engagement of his Son, as his Surety too, *BY Jeſus Chriſt*, (which hath been opened; theſe thus accumulated, and heaped up in this place, ſuitably, and juſtly required, (as I ſaid at firſt, if in thoſe other, or any other place) no leſs than that he ſhould make a promiſe of them, rather than meerly a prayer of his own for them: And thus underſtood, there is an even line runs through the whole, and connects thoſe firſt words, *God of all Grace*, unto the latter, *will ſtrengthen*: And to that purpoſe, inſerts αὐτος, (which you find in like manner, *Phil.* 1. 6.) that he the ſame God, that is, *a God of all Grace*, promiſeth he will perform all theſe, argues it not to be Precatory only, but Aſſertory, and a moſt emphatical Binding, Sealing up of the Promiſe of it; and to be *a ſpeaking of God to them*, rather than *a ſpeaking to God for them*.

Σπείξει.

Ἐπιτελέσει, *He will finiſh*: It is in ſubſtance of ſignification, the ſame. *Beza* on *Matt.* 21. 16.

Ubi Θ *hic magnam habet emphaſin* Gerard, in *Locum.*

Gerard farther obſerves out of the following *Verſe*, that hereupon He concludes with a Doxology, *Verſ.* 11. *To him be Glory, and Dominion, for ever, and ever Amen*: Becauſe that theſe *benefits* (here mentioned *Verſ.* 10.) in theſe four words, were ſo certain to be performed, that he gives thanks to God aforehand: And thoſe that would have the words a *prayer*, (ſays he) yet would have him give this Glory thereupon; becauſe God had heard his prayer, and had aſſured him that he would perform it: Moreover the ſame Author ſays, That becauſe the words might be taken, either for a *prayer*, or for a *promiſe*; that therefore it is indifferent whether to put in [*ei ſit*] To whom Glory *is*, as aſſuring us, and confirming the forgoing Promiſes, or [*eſto*] *To whom be Glory*: Wiſhing it, as it is a prayer: And further, the ſcope being, (ſays he) to aſſure them

Tam certa ſunt beneficia confirmanda ut gratias agit.

them of the performance of them, the Apoſtle mentions his *power*, above any other Attribute; So ſignifying, that as he had begun with Gods being the *God of all Grace*, *Verſ.* 10. So in the cloſe, that his *power* being by Grace engaged for the performance; all Glory be to God of ſo infinite a Grace, and Omnipotent a power. He thought meet not to let ſo great a matter paſs by unveil'd unto. He ſtrikes Sail to that, *to whom be Glory for ever*; and to do this upon this eminent occaſion, is uſual with him in his Epiſtle; ſo great a matter is the carrying on his Called Saints effectually unto Salvation: Thus likewiſe in *Heb.* 13. 21. *Make you perfect, by working in you, the good pleaſure of his will, to whom be Glory*, &c. So he Crowns it at the concluſion: The like in *Rom.* 16. 26. *Epheſ.* 3. 17. *Jude* 24. But that which comes fully home to a correſpondence with this my Text, is, his aſcribing the like Glory to God, upon the occaſion of Gods effectual carrying on his own Salvation: Which he firſt utters in *the future*, [*The Lord ſhall*] in the ſame manner as here, *The Lord ſhall deliver me from every evil work, and will preſerve me to his Heavenly Kingdom*, 2 Tim. 3. 18. And then ſhuts and binds the promiſe of it up, with this Doxology, *To whom be Glory, for ever, and ever*; *Amen*: Juſt as here, *the God of Grace, will make you perfect*, &c. To whom be *Glory*, and *power* (for his ſo doing) for ever. Laſtly, this His *for ever, and ever*, ſtretcheth it ſelf beyond all Times, and Ages: Even to the length of Eternity; conſidering that his Grace, and Love, out of which he doth all theſe, will be continued to his own, during that length of *Evers*: And will be in Heaven for ever acknowledged by the Saints, for his having ſo preſerved them, and brought them thither, to be Glorified with him, by his Eternal Glory: Which he therefore do's mention, *as that he had called them into.* Chap. 11.

But this ſmall difference, (if it ſhould prove any,) may be eaſily reconciled: For if it be a *prayer*, it tacitely implies *a promiſe*; there is never a prayer, but it includes, and ſuppoſeth a Promiſe, as the ground, and foundation of it.

If any Quere, but how can the conſtruction of the words, bear both a *prayer*, and a *promiſe*? I Anſwer; That if that Reading it in the Indicative future, be received as Genuine; it may well bear the one, and th'other: *Nam ſicut Hebræi futura pro præceptivis uſurpant; ſic & interdum pro optativis*: As *Eſtius*, upon the words, hath reſolved it.

Only I muſt ſtill adhere to this, that the words ſhould rather be intended for *a direct promiſe* from God, this is more his aim; ſeeing it is to work confidence in them, and to aſſure them of the performance: And it is certain, that a *direct*, and *poſitive promiſe*, doth conduce more to comfort, and ſtrengthen, (as Chriſt Commanded him,) *His Brethren*, than a prayer of the Apoſtles own, a ſingle Perſon, though an Apoſtle, and never ſo Holy a man: And was far more aſſuring of the performance, eſpecially when fortified with ſuch Superexcelling Elogies, and decipherings of God, *The God of all Grace, who hath called us into Eternal Glory.* From the firſt of his Calling Us; *This ſame God will perfect*, &c. on purpoſe, 1. To confirm us, ſo as we ſhould no way doubt of it.

The Second Queſtion, may be about the *time* of perfecting, when theſe Promiſes are intended to be fulfilled: Whether during this Life only; and ſo to carry us through all ſufferings whatever; or after this life wholly ended?

Some Interpreters, would have the fulfilling of them, to be in Heaven, after all the ſufferings of this life perfectly ended: And the *Syriac*, ſtretcheth them in *æternum*, to Eternity: Others are for the performance of them during this life, with ſome ſufferings paſt through: I take in All, and do ſtate, and compound the whole matter thus comprehenſively. Firſt, that as for this life, during the term of it, theſe promiſes are begun to be fulfilled in us, upon, and with ſufferings ſtill all along accompanying them: And ordered ſo, as ſtill after ſufferings running along, God will and doth interpoſe ſtrengthnings, ſtabliſhments, according as our ſufferings, and needs are: Yet as a ſpecial favour often vouchſafed, after we have been exerciſed with ſufferings, inward, or outward,

for

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for I take them both: For ſome times paſt in our lives, he doth give us, though not a freedom, yet a more ſetled, eſtabliſhed frame of Spirit, in reſpect to, and in compariſon of what we were moſt ſufferers in: This, for this life: And Secondly, for the other; that having carried us through them, to the end of our days; He then to be ſure, promiſeth to Crown us, with the performance of all theſe in a more Tranſcending manner in Heaven.

I. As to Gods performing theſe in this life, as hath been ſtated. The opening each particular of the four, will abundantly clear, that the more frequent uſe of all theſe words do intend it: *Beza* runs ſo far into this ſenſe, as he ſeems to limit the words thereunto; however that is certain, which he ſays, that the Apoſtle here *treats of what is during our* race in this preſent life: I might for the preſent Inſtance in each of the words; καταρτίσει, The firſt word which we Tranſlate, *will make perfect*: It is uſed of advancing the Saints to further degrees of Faith, and Holineſs, *after a while*, in this life, 1 *Theſ.* 3. 10. *To perfect that which is lacking in your Faith*, Heb. 13. 21. *Make you perfect in every good work*; (as the Apoſtle prays there for them:) *to do his will*, and it is added, *working in you, what is well pleaſing in his ſight*: All which are a doing, whilſt we are in this life. 2. The next word, στηρίξει, Tranſlated *ſtabliſh*, its the ſame word which Chriſt uſed to *Peter*, in that his command *to confirm the* Brethren: And that in relation to Temptation, and after falls; for it was upon occaſion of *Peters* own fall, as hath been opened: God having eſtabliſhed him after his Fall, he bids him to *eſtabliſh, ſtrengthen his Brethren*: And the like in 1 *Theſſ.* 3. 2. *To ſtabliſh you, and to comfort you, concerning your faith*: And this in relation to Temptation, *Verſ.* 5. *leſt by ſome means the Tempter have tempted you*: Likewiſe the Third word, σθενώσει, which imports *ſtrength* againſt *weakneſſes*, which we are incident to in this life: And anſwers unto *giving ſtrength in the inner man*, Epheſ. 3. 17. Then the laſt word, θεμελιώσει; He will *found us*, as the word ſignifies, namely, in faith in Chriſt, and Gods love; theſe are ſpoken of as in this life, apparently, as *Coloſ.* 1. 23. and in the ſame, *Epheſ.* 3. 17.

This for the *import of the words, that they relate unto this life*: But for the manner how, and in what caſes they are fulfilled in this life; (which I put into my ſtating the Aſſertion,) of that hereafter.

II. As for the other life, which was the Second thing propoſed, I do not wholly limit the extent of the words to this life, ſo as to exclude their reach to Heaven.

1. 'Tis certain, that the like promiſes, that are in effect the ſame which there do reach us, and accompany us till they have ſet us in Heaven, 1 *Cor.* 1. 8. *Who ſhall confirm you to the end*: That is, of your lives, yea, perform or *fulfil it until the day of Jeſus Chriſt*, Phil. 1. 6. The day of Judgement.

2. Some of theſe words, if not all of them, ſerve to expreſs our fixed condition after death, in Heaven: The firſt word, καταρτίσει, is uſed to expreſs the compleat finiſhing, perfect conſummation of Gods works; ſo of the firſt Creation, *Heb.* 11. 3. *The Worlds were framed by the word of God*: (*framed* is the ſame word,) and you may read it *perfected*, if you will: That is, He compleated *both Worlds*, in this perfect ſetled frame they now exiſt in; which although they were by peace-meal framed in ſix days, yet we ſee them they are brought unto this perfection; and by faith believe they were thus made compleat by the word of God, which *Gen.* 2. 1. at the concluſion of the work, tells us, *Thus the Heavens, and the Earth were finiſhed, and all the Hoſt of them*, and ſo finiſhed, as nothing can be added to the perfection of them: And as this word is thus uſed of the firſt Creation, *Heb.* 11. ſo it is, and may be moſt aptly applied to the Second Creation, or *workmanſhip in Chriſt Jeſus*: Which in this life is a framing, (as the World was in ſix days), by degrees, but ſhall be finiſhed, and made compleat in Heaven: And it is evident that the word, καταρτισιν, doth ſignifie both a gradual framing of a piece of work, and then afterwards

terwards ſully to make it entire, and conſummate every way, ſo as nothing can be added to the perfection of it, as Criticks have obſerved: and we may take *Heb.* 12. 23. to confirm that of our full perfecting in Heaven, *The Spirits of juſt men made perfect*, or Spirits *conſummated, finiſhed*, as to *Holineſs*, and *Righteouſneſs*: And the word, καταρτίσει here, doth in the ultimate ſenſe of it comply with that in *Heb.* 12. 23. ſuch a perfecting as brings to a conſummation.

Chap. 11.

Τετελειωμένων: The word καταρτίσειν there, doth in the ultimate ſignification of it accord with that τελειόω uſed there: So *Beza* on *Matth.* 21. 16. καταρτίσω, *idem quod* ἐτέλεσας: τὸ ἄρτιον, *idem hic valet, quod* Τέλειον: *Ita ut nihil deſit, neque ſuperſit*: In Matth. 21. 16. *Perfeciſti laudem*: i. e. *Summam eſſe inſigniter declaraſti*: See *Capel*, alſo on *Heb.* 13. 21.

The Second word, στηρίξει, Tranſlated *Eſtabliſh*, is applied, 1 *Theſ.* 3. *ult. That your hearts may be* [*eſtabliſhed*] *in Holineſs, before God even our Father, at the coming of our Lord Jeſus Chriſt, with all his Saints*: For indeed notwithſtanding all the Glory our ſeparate Souls ſhall have had before; yet when we ſhall have every thought, word, &c. of our whole lives laid open, and made known before all the World, (as at that day they ſhall be,) our Hearts will need a moſt ſpecial ſtrong ſulchrum, ſupport, and ſuſteiner (as the word imports,) to eſtabliſh, or bear up their Hearts, before the Great God, and all the Saints: And yet withal take this in, that it is that exerciſe of Holineſs only, which we ſhall attain in this life; by which Chriſt will ſtabliſh our hearts in the Day of that great Account: And it is not that Holineſs our ſouls ſhall have had whilſt they were ſeparate, though that only will be perfect: *That Holineſs* between Death and Judgment, the Apoſtle there intends not, nor ſpeaks of to be that which ſhould be the matter of ſupport, and eſtabliſher of our ſouls, at that Day: No, he ſingles forth that Holineſs we had here, though imperfect, conſiſting in ſincerity, and truth: As appears by the Coherence with the Verſe afore, *Verſ.* 12. *The Lord make you to encreaſe, and abound in love*: Then follows, [*To the End*] *He may eſtabliſh your hearts in holineſs at that Day*: So as we ſee it is a work which God doth for us after this life, as well as here; even as in like manner, *to forgive ſins*, and *to ſhew mercy*, is ſaid to be at that Day: Yet ſtill ſeeing the *matter*, whereby we ſhall then be ſtabliſht, is that Holineſs we obtain here; hence therefore we may ſee God can as well, and doth by the ſame Holineſs, made evident, to our hearts by his Spirit, ſtabliſh our hearts in this life: And ſo the Promiſe fitly ſerves to both, that God will ſtabliſh us in this World, as in the World to come, though more imperfectly here.

3. The laſt word here, which ſignifies to *found*, or *ſettle, as in, and upon a foundation*; (of which afore,) it falls out that this very word, in *Heb.* 12. 23. lately cited, is in one Copy, and that an eminent Original Copy found, and uſed to expreſs the Conſummation, and Perfection of Juſt men in Heaven; and ſignifying *fundatorum*, the Spirits of Juſt men *founded*: Which Reading, *Beza* thought worthy to put this Gloſs upon, [*of Spirits founded,*] ſays He, that is, of them who are out of all danger of vacillation, (or change by frailty,) *beeing now actually received into that City, which* in the foregoing Chapter, *Verſ.* 10. *Is ſaid to have foundations*; (which is Anſwerable to that word, *founded*:) By which it appears, that the word it ſelf may, and will fitly refer to that Heavenly unalterable Eſtate, without any *poſſibility of turning* in Heaven: So as although it ſhould not have been the very Original Word, there written by the Apoſtle himſelf; yet we ſee the word it ſelf, may fitly ſerve to that ſenſe, and therefore may be well ſo underſtood in my Text.

Θεμελίωσει.

Claro Montanus Codex, Τεθεμελιωμένων: *Fundatorum, eorum quæ jam ſunt extra omne vacillationis diſcrimen, in eam civitatem jam reipſa recepti, quæ habet fundamentum: ut ſupra* C. 11. 10. *Beza in Heb.* 12. 23.

As for that other word in the Text, placed before this, *viz.* δυνάμει; which ſignifies to *give ſtrength, power, vigour*; though I find it not directly uſed to ſet out our Heavenly ſtate; yet it being oppoſed unto all ſort of *weakneſs, impotency and want of ſtrength, and vigour*, ἀδύνατα, *without ſtrength*, Rom 5. And ſo imports the cure of weakneſs, or a reſtauration from a weakly condition or a ſtate of *impotency* unto perfect ſtrength and vigour: And therefore the one may be judged of by the other; for the poſitive is known always by its privative, and *è Contrà*: And I finding not only the Spiritual *weakneſs*, and *impotency* in the ſoul, to be ſtiled ἀσθένεια; (as that, *when we were without ſtrength, Chriſt died for us*, Rom. 5.) but the ſtate of the body by death (that laſt

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laſt enemy of ours to be yet deſtroyed,) to be likewiſe expreſſed by that very word, 1 *Cor.* 15. 43. *It is ſown in weakneſs*, that is, it is ſown a *dead Body*: *viribus caſſum*; utterly void of all ſtrength; and oppoſitely [*But it is raiſed in power*] endued, filled, and furniſhed with all abilities of power, even ſuch as the Angels have, who *excel in ſtrength*: And ours ſhall be made a *Spiritual Body*, (as 'tis there,) finding alſo Chriſt (our pattern) in his death on the Croſs, and his oppoſite Life in Heaven; and his Reſurrection, to be ſet out by the ſame words, 2 *Cor.* 13. 4. *Though he was Crucified in weakneſs, yet he lives by the power of God*: And we (ſays the Apoſtle there, as in conformity to him) *though we are weak*, yet being *in him*, we ſhall one day live *with him*; namely, in Glory, *by the power of God*: And finding, as all grant, and 'tis certain, that the word here in our Text imports a renewal of ſtrength Spiritual in our ſouls in ſome degree in this life, in oppoſition to Spiritual weakneſſes of the ſoul, which are our ſufferings; therefore I thought, why might not, or ſhould not this word of the Promiſe here, reach unto that Perfection in power, and Glory, which are in ſubſtance all one, with the import of this word here?

And when further conſidered, how this is moſt proper, and pertinent unto the Apoſtles Scope in the whole Paragraph; his direct purpoſe, being to hearten them againſt all ſorts of *Sufferings*, whether from *Temptations*, and *Infirmities* in their Souls; or from *Perſecutions* upon their *outward man*; againſt which, there is not a ſtronger Cordial, than theſe Promiſes of that Glorious Eſtate, which both Body, and Soul ſhall have in the other World: And ſeeing the body, and outward man hath a great ſhare in ſufferings for Chriſt's ſake; we may well think, that amongſt ſo many words heaped up for their comfort, one of them at leaſt, ſhould be found to glance at that State; yea, more directly to aim at the Reward, and reparations made to the Body at the Reſurrection: And ſeeing that other Apoſtle doth give this very Title of ἀσθένειαι, *Infirmities*; unto that large Catalogue, and Inventory of ſufferings in his Body, in the Second of *Corinthians*, the Eleventh, and Twelfth Chapters, again, and again; and at laſt ſums up the ſorts of them, in Chap. 12. 10. under that denomination; *Therfore I take pleaſure in infirmities, in reproaches, in neceſſities, in perſecutions, in diſtreſſes for Chriſt's ſake: for when I am weak, then am I ſtrong*: And that this word here Tranſlated *ſtrengthen*, is the direct oppoſite unto all ſuch Infirmities, we may I ſay, very readily conclude, that it extends to the qualifications of *power*, and *glory*; which the body ſhall have at the Reſurrection, in lieu of thoſe Infirmities, as a recompence of thoſe Sufferings; conſidering withal, how the Reſurrection of the Body from death, is expreſſed in the ſame words, 1 *Cor.* 15. 43. as hath been ſhewn.

Beza mentions this Objection: That if the Glory of Heaven were aimed at, that one firſt word had been ſufficient, [*will make you perfect*:] He needed not have heaped up ſo many more.

1. *Anſw.* If indeed that Glory in the perfection of it, had altogether, and alone been intended, this might have had ſome force in it: But the Apoſtles ſcope is, to comprehend what is in this life, gradually a performing in us; and then at laſt to be conſummated in the other: And there being many ſeveral ſorts of Sufferings, Temptations, and *infirmities* of ſoul in this life, there needed a multiplication of comfortable words, more than one, for our more abundant Conſolation: Which comes in the next *Queſtion*, to be ſpoken to.

2. *Anſw.* Our Miſeries, and Sufferings in this life, being many and various; the bleſſedneſs of Heaven it ſelf, is ſet out to us by ſeveral words, oppoſite to thoſe miſeries; and expreſſed to be a freedom from them, ſo to comfort us particularly againſt each: As when 'tis ſaid, *All tears ſhall be wiped from our eyes: They ſhall hunger and thirſt no more: The Inhabitant ſhall not ſay he is ſick*, and the like: and we uſe to comfort our ſelves with the privation of, and deliverance from ſuch miſeries, and therefore it is termed *Redemption*, and *Salvation, Glory and Immortality, fulneſs of pleaſures*, and the like: And ſo here,

Amaking us perfect; in oppoſition unto our imperfection in this Life: A *Stabliſhing*, in ſtead of unſettlement, and aptneſs to change; (as in this Life:) A ſtrengthning us with a *Glorious power*; In reſpect of thoſe weakneſſes we are here obnoxious unto. Chap. 11.

Thus much for clearing the ſecond Particular; That theſe words do concern our State after this World: Which I have been the larger in, becauſe, if on the contrary hand, we ſhould limit theſe Promiſes only to what God doth in this Life, there would be this objection, which I have not known otherwiſe how to ſolve, than by what hath been now aſſerted: For it might be ſaid, if theſe Promiſes be to relieve us againſt ſufferings, &c. and as to be performed only in this Life, and performed *after we have ſuffered a while*; How is it that Perſecutions, and outward Sufferings continue, and abide upon the Righteous, even unto death? And encreaſe perhaps more, and more: Yea, and *ſufferings* from *Satan*, and *Temptations* to ſin, continue ſo long, and ſharp, unto ſome, even throughout their lives? And if ſo, how doth God perform theſe his Promiſes? *If* (as the Apoſtle ſays) *they have hope only, for relief in this Life*? Hence therefore I was enforced, out of tenderneſs to any that are in ſuch a caſe, to the end of their lives to entertain, and take in, that other Opinion mentioned, That they ſhall be accompliſh't in the other World to the utmoſt; though in this World the performance of them is ſo ſlender; yet with a ſure, and ſafe carrying on the Soul through them all, to an *Overcoming* at leaſt, by continuing ſo as their faith fail not, which Chriſt in his Speech to *Peter* prayed for: And to continue Faith and Obedience, though with ſome conflicts and prevailings at times of Temptations, is yet by Chriſt himſelf interpreted to be an *Overcoming* when it continues to the End.

But, my ſpecial deſign upon theſe four words, Is to open, and apply them, as reliefs againſt the Temptations of our Souls, *whilſt we are in this Life*; without any further inſiſting on their Accompliſhment in Heaven: Which is an univerſal and general reſerve for all Souls; but particularly of thoſe, upon whom a continuance of their Temptations in this Life, with any extremity, ſhall happen, to abide to the laſt of their days; that however then, amends and repairs will be made for all: I therefore have limited this next proſecution, *unto Soul Temptations whilſt we are in this World.*

And indeed, even thoſe Interpreters who reſtrain the Sufferings Intended by *Peter*, in the former *verſes*, unto *Perſecutions;* yet are fain to take in the Temptations, and ſpiritual Infirmities of Mens Souls, which they are incident to in their undergoing Perſecutions; and often in ſeeking to eſcape them: And to underſtand theſe to be Promiſes, for ſupplies, and ſupports againſt ſuch failures, and incidencies: And theſe are of far greater danger and dammage, than barely the outward Perſecutions themſelves, ſimply conſidered: So as the comfort in theſe Promiſes, muſt be underſtood chiefly to reſpect the Evils which Mens Souls are obnoxious unto, other Interpreters, reading with the Vulgar Latin, but three words, in ſtead of four; (the Vulgar Latin putting the two middle words into one word, as all one:) Would have them intended directly for our overcoming our Three Enemies in this Life, The *World*; the *Fleſh*, and the *Devil*; in reſpect of their tempting us to ſin: Others, to be three ſeveral Salves, or Remedies; for the three Eminent powers of our Souls; as they are vitiated, and corrupted: As namely; The Underſtanding, Will, and Paſſions: Others to diſtinguiſh them, apply them ſeverally; one *to the Luſts of the Eye*, the other *to the Luſts of the Fleſh*, the other, *to the pride of Life*: As *John*, hath ſummed them up: I confeſs I like not theſe their diſcriminations of them; yet this I make uſe of, that they agree with me in this; that they reſpect our Souls, and the corruption, and evil of them and Temptations incident to them: And I would not confine them unto the miſchiefs incident to Mens Souls, by reaſon of, or from outward perſecutions only: But I would extend them unto all ſorts of Soul Temptations whatſoever; one as well as another, ſuitably unto the Interpretations I have, and ſhall give: That by ſufferings, Temptations of all ſorts are to be intended by the Apoſtle

See *Lorinus*, who hath ſum'd up the ſeveral Interpretations the moſt briefly, and fully of any.

Cornelius à Lapide in his Interpretations of the firſt word χαταρτίσει, *ut ſi quid in patientia, vitio impatientiæ, & puſillanimitatis ſit læſum, inſtauret, &c.*

CHAP. XII.

Whether these four words, PERFECT, STABLISH, STRENGTHEN, SETTLE YOU, *intend one and the same in a various manner of Expression, or whether they have severally a peculiar import answering particularly to Temptations of a differing sort to which we are obnoxious. The meaning of the word* Perfect *explained: Sometimes it is understood of the compleat accomplishment of a work, when applyed to the work of Grace, as here it denotes the supplying or making up of Imperfections and Wants: And that it imports either the adding further degrees of Perfection unto the imperfect work of Grace first begun in us; or it reaches the Case of lapsed Christians, and signifies their being recovered and restored again. That there are such Cases of Backsliding, which is not a total Apostacy. To make such faln Souls, is to repair what was torn and broken in them by their Sin. Those who fall into grosser sins are made perfect again by a new Conversion.*

A Third Question will be, Whether for our support against all such Temptations, the accumulation, or heaping up of so many words, (four) should be intended by the Holy Ghost, as signifying only one and the same thing, and so to be made up, so many Ingredients, into one Dose, as a *Catholicon*, or general Medicine and Antidote, which may altogether be applyed, and taken for relief against any, or all Temptations, as they befall us? Or whether there may not be some specifick, particular, distinct sort of Cordial in one more than another, in reference unto some special sorts of Temptations, as they shall occur to us.

Some Interpreters do make them up into one *Bolus*, or Lump, and to import but one and the same thing; and yet to be thus multiplyed into four, for an *exaggeration*, (as their word is) or more vehement and deep asserting the same; to shew, *quam magnæ difficultatis sit, nos perseverare*, of how great difficulty the matter of our Perseverance is: I would further say, that this is done to the end, to give all Believers full assurance of Faith, that God will infallibly perform it, he would never have made so many words about it else: And truly, if there were found no other, or further end and use herein, this favourable Construction might content us, That God should give four words for one, when one might have been enough; it argues he would have us have *abundant Consolation* from it: That as Lawyers multiply words, though to one and the same purpose, thereby to make all sure, and to bind, and fetch in, and comprehend all, that there might be no exception, nor any doubt left; so here

Quatuor illa verba pene Synonima. Affins. Hæc omnia idem vel quasi idem sunt. A Lapide. And whoever will read *Gerard*'s Allegation of the use of these several words in the Septuagint, will find their significations much do run into one another, and prove in sense much one and the same. See his *Comment. in loc.* p. 794, 795. And *A Lapide*, and *Lorinus* do cite *Gagnæus* on the word; *Non tantum verbis multis idem significantibus exaggerari.*

here the Apoſtle: which, if there were no peculiar diſtinct meaning to each word, had been a great ſecurity unto us: A fourfold ſecurity and obligation, by four words: And the rather, becauſe whereas Jeſus Chriſt our Lord had, in his Command to *Peter*, mentioned but one of theſe words, στήριξον τοὺς ἀδελφούς σου, *ſtabliſh*, or confirm *thy Brethren*; and no other. And the Apoſtle enlarges to four, when he comes to perform the Command. By one word of God was Heaven and Earth on the firſt day made, and founded upon nothing: And ſure, ſo many words as theſe may well ſerve to found, ſtabliſh, and ſettle our unbelieving, unſtable hearts, in this ſo great a matter of concernment to us. Chap. 12.

Yet over and beſides this general Uſe to be made hereof, I deſire it may be throughly ſearched into, what peculiar Confortatives and Cordials, in reference unto particular Caſes in our Lives, from Sins and ſpecial ſorts of Temptations, the ſingular and proper import of each, in their uſe, in the New Teſtament will afford us.

I dare not undertake to demonſtrate the Particulars of this; How the proper and diſtinct ſignifications of them, of one from another, do reſpectively promiſe, and ſpeak an anſwerable proper relief to any and every Temptation in their particular variety; although I am apt to think with *Gerard*, That not only *whatever belongs to our Salvation*, (namely, after Calling) *is ſummarily comprehended in theſe four words*: But further, That all ſorts of Temptations whatever, are reducible, and might be referred under ſome one of theſe Heads of Succours and Remedies: For, it is apparent that each of theſe words do not ſimply expreſs a poſitive Promiſe, as of *ſtrengthning*, *making perfect*, &c. but do connotate the privative, or want in us, of the thing promiſed, for the uſe of which the Promiſe is intended; as that he will *ſtrengthen* us againſt weakneſs; he will *perfect* us out of Imperfection, and againſt former Imperfection: (As in the Prophet *Iſaiah*, *Chap.* 61. 3. *He will appoint beauty for aſhes*: And *verſe* 7. *For ſhame you ſhall have double*, &c.) The Remedies here do intimate the Maladies they are the Cures of, and out of which he promiſeth deliverance.

Summatim, quicquid ad ſalutis noſtræ principium, medium, & finem pertinet; illud omne Petrus quatuor hiſce verbis comprehendit.

And for the genuine meaning of each, I take this Rule which *Gerard* pitcht on, That *Omnium optima explicatio ſumitur ex emphaſi Græcorum verborum*: The beſt Explication of them all, (or of all others, given by others) is to be taken from the *Emphaſis* which the Greek words have, as in the Sacred Language of the New Teſtament they are uſed.

Will make you Perfect, Stabliſh, Strengthen, Settle you.

This word καταρτίσει, is ſometimes uſed for the perfecting and compleating a work, ſimply, abſolutely, and at once, and without having any reſpect to a former imperfection, it being once had. And thus it is ſpoken of the Human Nature of Chriſt; *Hebr.* 10. 5. *A body haſt thou perfected me*: (It is the word that's here:) And that body was formed, or articulated, (as the word alſo ſignifies) by the Holy Ghoſt, with the Human Soul, in all the parts of it, in one Inſtance of its Union with the Son of God, for it ſubſiſted not alone a moment. And *Hebr.* 11. 3. when 'tis ſaid, God *framed*, or *perfected* the *worlds*; 'tis the ſame word: And the ſupream World, the higheſt Heavens, were in one inſtant created abſolutely perfect the firſt day: But when in the New Teſtament it is applyed to the works of Grace, as it is in the Text, it takes into it a connotation of, and a relation to, an imperfect degree of being, which is further to be perfected, and out of which God makes perfect.

And unto ſuch a ſenſe, the word in general expreſſeth a *Supplement*, or making up of *wants*; as 1 *Theſſal.* 3. 10. *Might perfect that which is lacking, or deficient, in your faith.* And the word ὑστέρημα (there uſed) is in its proper ſignification, *want*; and elſewhere is uſed to ſignifie *needs in outward things*, 2 *Cor.* 8. 14. and *Chapt.* 9. 12. which we uſually term *want*: But is *there* in the firſt to the *Theſſalonians*, applyed to ſpiritual wants, and fallings ſhort therein. Now ſpiritual Sufferings being included in the *Sufferings* here in the Text, as well as outward; and ſpiritual Imperfections occaſioned by

outward, being intended; this word therefore imports a meet ſupply, and making up of *ſpiritual wants*; even as there, in 1 *Theſſal.* 3. 10. it is meant of the perfecting of Faith, and what is wanting in it.

Now, this perfecting of what is wanting in Graces to us, may receive a double intendment: 1. Simply; *viz.* That the work of Grace begun in any of us, being at firſt ſhort and imperfect, in its degrees, which are requiſite to make it fully perfect; in reſpect thereunto God's Promiſe here is, That he will go on to perfect that work begun; as *Phil.* 1. 6. *Being confident of this very thing, that he which hath begun a good work in you, will perform it until the day of Jeſus Chriſt.* 'Tis ſaid of the Perſon, who walking up to the Grace received, is without any wilful failure or neglect in his courſe, and is not guilty of groſs or perverſe Imperfections: Which was *Paul*'s caſe after his Calling; who yet ſays, he was not already Perfect, after a long ſtage in Chriſtianity: *Phil.* 3. 12. *Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which alſo I am apprehended of Chriſt Jeſus.*

And this is the Caſe which the Text reſpects: For it may, yea and doth befall ſeveral Chriſtians, who have had the ſpecial priviledge ſo to have walked from the firſt, who yet need further additions to make them perfect; and to whom God will, above all other Chriſtians, perform this promiſe, of making them perfect more and more on Earth, unto a Conſummation of them in Holineſs in Heaven; yet ſo, as the common law of Sufferings firſt muſt take hold of them: A Law common to them, with all others of their Brethren, as in the Text: and thoſe Sufferings, either outward, wherein the Apoſtle *Paul* abounded; or perhaps inward Aſſaults from Satan, though ſtill reſiſted, ſo as not to be overcome by them: After which Conflicts, God comes anew, wonderfully to perfect and eſtabliſh ſuch in Faith and Holineſs. And this ſeems to have been the Caſe and preſent ſtate of thoſe *Theſſalonians*, when the Apoſtle wrote that Epiſtle to them: (For we we read of no Church he wrote to, whom he ſo commends, for having kept their firſt Converſion work ſo pure, and without the leaſt defection, as by his rejoycing in them, in that Epiſtle appears:) And yet he tells them in the words fore-cited, that there were things wanting in their Faith, the ſupply of which he expreſſeth by this *word*, (which is the end I cite it for) *That we might perfect that which is lacking in your faith.* Let men Called have had never ſo great and eminent Converſions, (as theſe had, as in *Chapt.* 1.) yet God hath in ſtore reſerved, and in deſign laid up for them, great and glorious Acceſſes of Grace to perfect them, which they all afterwards attain, in their reſiſtance and overcomings of Temptations, and ſtrickt walkings with him: Whereof there is an inſtance likewiſe in that decaying Church of *Sardis*, (of which by and by;) A few Elect, choice Chriſtians in God's account, were found even there; who are mentioned in *Rev.* 3. 4. *Thou haſt a few Names even in* Sardis, *which have not defiled their Garments; and they ſhall walk with me in white, for they are worthy.*

The word, ὑστερήμασι, in that to the *Theſſalonians*, tranſlated *lacking in your faith*, is the ſame that is uſed by the Apoſtle, *Coloſſ.* 1. 24. of our Sufferings for Chriſt; which, as it is Tranſlated, runs thus, *To fill up that which is behind of the Afflictions of Chriſt:* And the filling up of theſe, is the matter of the Promiſe here in *Peter*; as if he had ſaid, *The God of all Grace that hath called us*, will fill up what is behind in his Ordination; and lacking to what we received at firſt Calling, unto an higher Perfection: Beſides, what is wanting in the Doctrinals of Faith, there are Additionals to the ſpecial Faith of Chriſtians: God hath *an all riches of full Aſſurance*, to be added unto our Faith of Recumbency received at firſt: And to that rich *aſſurance of underſtanding*, he hath *joy unſpeakable, and full of glory*, to be ſuperadded; and unto *making our Election ſure*, he hath *an abundant entrance into Heaven*, begun in this life: For which compare 1 *Pet.* 1. 10, 11. *Wherefore the rather, Brethren, give diligence to make your Calling and Election ſure: for if you do theſe things, ye ſhall never fall. For ſo an entrance ſhall be miniſtred unto you abundantly, into the everlaſting Kingdom of our Lord and Saviour Jeſus Chriſt.*

Chriſt. And as thus, in point of Faith, ſo in Holineſs: As we receive at firſt the Spirit to regenerate us, ſo there is the Promiſe *of pouring out the Spirit* after: As we read in Chriſt's Speeches, and the ſtory of the Apoſtles times, there is an adding of *one grace to another*, as our Apoſtle in his ſecond Epiſtle exhorts, 2 *Pet.* 1. 5, 6. *And beſides this, giving all diligence, add to our faith, vertue; and to vertue, knowledge; And to knowledge, temperance; and to temperance, patience; and to patience, godlineſs.* And they are degrees of the ſame Grace, as each is to have its *perfect work*, thereby to *make us entire, wanting nothing*, James 1. 3, 4. *Knowing this, that the trial of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing.* And theſe Acceſſes are not always wrought anew inſenſibly, as Plants that grow *we know not how*; but ſometimes ſenſibly, diſcernably in the Addition, with a notoriety to themſelves, and others: There ariſeth up a new Autum Spring in ſome, which is as a firſt Converſion, and is by Chriſt ſtiled a ſecond Converſion, *Except ye be converted, &c. Matth.* 18. 3. ſays Chriſt to his Diſciples, that were converted already. There are great windfalls of the Spirit, who *blows when and where he liſts*, after Regeneration, that do befall ſome Chriſtians, and eſpecially ſuch as have kept their Garments pure from the firſt; *For to him that hath, ſhall be given.* And Diſciples growing up in ſuch Additaments as theſe, are termed *a Perfection*, Luke 6. 40. *The Diſciple is not above his Maſter: but every one that is perfect ſhall be as his Maſter.* And therefore let ſuch Chriſtians expect eminent fulfillings of theſe Promiſes, in this manner as hath been ſpoken, after they have ſuffered a while. Chap. 12.

But yet, leſt we ſhould reſtrain the Promiſe here, ſolely, and only to ſuch Chriſtians, as have continued to walk up to their Converſion Principles; and ſo exclude all thoſe that after Calling have foully faln into groſſer Evils againſt light; or declined, and ſwerved greatly from the firſt zeal; I ſhall therefore ſhew you out of the Scriptures, That,

2. This ſame word, *make Perfect*, under the import of which the Promiſe here runs; doth in the ſignificancy of it, yea, and the application of it alſo, reach and extend unto ſuch caſes, unto this of lapſed Chriſtians alſo: And if to ſuch, then certainly to all, or any other ſort, that may be ſuppoſed to fall out, in Gods true Called Ones. The God of all Grace hath in ſtore for ſuch, Riches laid up, to reſtore and perfect them again; although it uſually coſts them very full dear in Soul ſufferings, and ſad Trials, for and from ſuch extravagancies e're they attain it. For of ſuch ſinnings of his People, God hath ſaid, *it is bitter, and reacheth to the Heart*, *Jer.* 4. 18. And every one doth, and will feel them ſuch, ſooner, or later, whom God hath called, e're they arrive at the performance of this Promiſe, of being made *perfect, ſtabliſht:* But after they have ſo ſuffered a while, his Grace will perfect, and ſtabliſh them: And yet perhaps, when they are reſtored to that perfection God intends to them afterward, it is but in reſpect of ſome greater meaſure of ſubſtantial Spiritual Faith and Holineſs, than ever they had afore, without thoſe ſuperadditions, and overpluſſes of Glorious Toyes, *&c.* that themſelves once had; or others that have kept their garments pure, have the priviledge of.

I need not ſtand long in ſhewing that there fall out ſuch caſes of backſliding, that yet are not ſinking into a total falling away, or extinction of Grace: As, 1. *The caſe of Leaving ones firſt Love*, and declining from that Spiritual fervent Zeal of *good works*, which a Chriſtian had once at his firſt calling, or afterwards: And therewith a cooling, and deferveſcency in holy actings, inward, and outward. This was Chriſt's charge againſt the Angel and Church of *Epheſus*, *Rev.* 2. 4. *I have ſomewhat againſt thee, becauſe thou haſt left thy firſt Love: Verſ.* 5. *Remember from whence Thou art faln, and do thy firſt works.* and that this is ſaid to them that had true Grace ſtill, in an eminent meaſure abiding in them, and who continued ſtill to Act holily, though in a lower degree, I need not ſtand to prove: Read the *Verſes* afore and after. Again, 2. You read of a far deeper defection in the Angel of the Church of *Sardis*, even to the loweſt degree; next to a total loſs of Grace, and the State of it;

Rev.

Book IV.

Rev. 3. 2. *I have not found* (ſays Chriſt) *thy works Perfect afore God*: This alſo is ſpoken unto them that were true Believers, that had ſome Spiritual Life remaining in them: *Verſ.* 2. *Be watchful, ſtrengthen the things that remain, that are ready to dye*: And they were not thoſe Principles you are wont to call, *the remainders of pure nature in* Adam, as natural conſcience, *&c.* But of that Life they had received by Regeneration from Chriſt. For we may not think that all conſcience was a dying in theſe Profeſſors; for Chriſt writes to them as a Church that had many good works, which they ſtill exerciſed, though comparatively dead to what they had been. But their condition was faln to this, that their Spiritual Life was ready to dye: And like a Snuff or Week, ſunk into the Socket; (which Chriſt's Compariſon reaches) was ready utterly to go out, and expire its laſt with the next attempt, which it made to ſhine. And this befell them, through a drowſineſs which their Wills had entertained, by degrees come on them: So as they were greatly declined through that negligence, which a willing, and indulged ſleepineſs brought upon them: Although the ſecond *Verſe, Be watchful, and ſtrengthen the things which remain, that are ready to dye: For I have not found thy works perfect before God*: This inſinuates that they had Life, but were next degree to death: In a dead-hearted frame as to Spiritual Actings; eſpecially Inward; ſo the words *Be watchful, and ſtrengthen*, do import. Now when 'tis ſaid of them, *That their works were not found perfect afore God*, or not full; it notes that they omitted ſome Duties which they had afore practiſed; or were declined ſo far, as not to perform them: Or if they did 'twas formally; cuſtomarily, deadly; without much agitation of ſpiritual Life in the exerciſe of Them: Not from out of renewed, inward Principles ſtirred up, and exerted, and put forth in them, (though habitually they remained in them) of Love to God, zeal for God, faith unfeigned; continually exerciſing it ſelf upon Chriſt afreſh every day, both for Juſtification, and for deriving new ſtrength for the Acting of them, (*without whom we can do nothing*) accompanied with holy aims at the Glory of God, and *that* proceeding out of a pure Conſcience, without the predominancy of By-ends, prevailingly influencing the good works they did, and carrying them on to thoſe Duties more than the Energy and provocation of Gods Glory in their Hearts thereto. And this Liveleſs dead frame of heart, had not been for a ſpirt or a ſhort paroxyſm, or fit, but by the reproof Chriſt gives, it appears it had been for ſome long ſpace, and continuance of time.

Yea, 3. We further find, that not only ſuch a privative Ceſſation, and depraved Omiſſion, and Obſtructiveneſs in the motion, and circulation of Good Works, but Convulſion fits of falling into the Commiſſion of groſſer acts of Sinning, do ſome times befall true Believers, that have been called, whereof there are many Inſtances in Scripture; But we need no further than the caſe of our Apoſtle *Peter*, and which was the occaſion of Chriſt's Command to him; in Obedience whereunto he wrote this confortatory or conſolatory of our Text. You know, how he did with Oaths, and Curſes, thrice deny our Lord, after he had true Faith; and yet that principle of Faith was not utterly extinct by his ſo grievous a tranſgreſſion. His Heart poor Man throb'd within him; and beat ſome inward, though faint reſiſtances to the contrary; even when his Will gave conſent to perpetrate that high wickedneſs. And both theſe things of him our Saviours words inſinuate, *Luke* 22.32. *But I have prayed that thy Faith fail not*: therefore he had Faith afore, and that Faith not extinct, but ſmothered as in a ſmoke; which a Look of Chriſt's blew up into a flame of the deepeſt, and moſt vehement *Repentance*; And Chriſt fully recovered, and reſtored him again, and made him perfect, and ſtrengthned him more than ever; and it was a new converſion to him, as Chriſt there terms it.

But my buſineſs is to enquire for the ſupport and comfort of ſuch Chriſtians; whither none of theſe four words in the Text, be not in their ſignification applicable to theſe caſes, and ſo the Promiſes thereof to reach them: And although many other promiſing Scriptures, may be intended to that purpoſe, yet my deſign is, and undertaking hath been all along my handling this Text,

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to keep my ſelf to the words thereof; and take only ſuch ſupports, as they give a Ground for: And I look upon this Scripture as an Abundary, and Magazine, as to *perſeverance-comforts*, to make a Chriſtian compleat therein: And I ſhall therefore invite them but *to drink and taſte the waters out of this one ciſtern*; and *draw them forth out of this well of Conſolation*; And if this Promiſe of perfecting, reaches the Caſes of theſe Chriſtians, then any other, the worſt ſuppoſable, that of total Apoſtacy excepted, which God never ſuffers his Called Ones to fall into; but ſetting that aſide, theſe forementioned caſes are the worſt, that do befall any of the true Saints, after Calling, in the Courſe of their Lives, between their Calling, and their Deaths. Chap. 12.

Now for the whole, or total of theſe caſes, and as touching them all at once; It is certain that the word καταρτίζω, imports a *making whole*, or *perfect again* of what is any way *rent*, *torn*, *tattered*, *maimed*, *broken*, *diſjoynted*, or the like; and ſignifies an *Inſtauration*, *a Reſtitution*, or *Reſtauration of any thing diſpoyled*: And in the proper, and original uſe of it, ſignifies the making *whole* of any thing that is *endamaged*, or *ſpoyled*: And from hence this its proper ſignification, fitly in a way of Metaphor, comes to be tranſlated here to Mens Souls, and the ſinful empairments thereof; that ſenſe being uſed in the Text; and ſo it doth moſt aptly include the foreſaid caſes, and imports the *ſetting up again*, and *reſtoring* of a Soul or Perſon once truly called (for of one after Calling he only ſpeaks) that yet after Calling hath been both greatly wanting, decayed, and deficient in good works, and alſo faln into great, and Enormous Crimes, or both, (for both theſe do oft times accompany one the other;) as well as of the carrying of the Soul on in an unblameable courſe of uninterrupted ſtrictneſs: And for this the proper ſignification of it, Interpreters (and it is a famous inſtance among them,) do for expounding of this word in the Text, alledge and apply out of two Evangeliſts, what is more properly ſpoken of the Apoſtles *mending their nets*, whilſt Fiſhermen, when *broken*: From which they take occaſion by way of Metaphor, or ſimilitude (which is the form of Language uſed in all theſe four words) to explain this particular word; it being one and the ſame word that is uſed by the Evangeliſts, that is here. And the Subjects of this Promiſe of making perfect by God, being our Souls, in reſpect of ſins, the ſenſe of it comes to this, That in ſome likeneſs and analogy, God's Promiſe is to *mend* and make our broken Souls whole again, after they have been rent and tatter'd in the empairment of their Graces, begun in them either by decay, or more grievous ſinnings, ſo far as to be fitted again for their wonted uſe and ſervice, (as we ſay) *or meet for the Maſter's uſe*, as the Apoſtle ſpeaks, 2 *Tim.* 2. 21. and to that end to make them as tight and as ſtrong as ever: That firſt of their mending Nets, being the proper ſignification of the word; and this, in our Apoſtle, the Metaphorical: And it is the Law of the uſe of Metaphors, or borrowed Speeches, by way of likeneſs thus to apply them, according to their ſeveral kinds, and therefore muſt be admitted in this. And here I need not tell you, how much more obnoxious our ſinful Souls are to miſcarriages in their kind, than Fiſhermens Nets are to Ruptures and Breaches in their kind; (which yet is as great, as of any other thing a man makes uſe of) as from falling upon Anchors, or through Wrecks in the Sea; yea, by multitudes and bigneſs of Fiſhes when drawn up. It is uſe enough to make of this Similitude, and to my preſent purpoſe, That whatſoever the Breaches be on our parts, God's Promiſe here is to them that are Called, to make them *perfect* again; and not to ſuffer them to run into ſuch, as ſhall utterly deſtroy them.

Tygurina vertit, inſtaurit; ut ſi quid vitio impatientiæ, & puſillanimitatis ſit luxatum, læſum, diviſum, fractum, hiulcum, diſtortum, debilitatum; Deus inſtaurets conformet, uniat. A Lapide in verbum. ibidem.

Matth. 4. 21. Mark 1. 19.

Verba hæc quatuor, ſunt omnia metaphorica. Æſtius in verba.

Luke 5. 6.

I ſhall further but caſt in this, agreeable to my general Scope I have all along proſecuted, that if *Art* and *Nature* in *empty Man*, (as in *Job* 11. 12. man is ſtyled) have skill, and are able to repair the *works of their hands*; ſurely the *God* of all *Power*, and the *God* of all *Grace*, knows how, and is able much more; yea, and by Grace, and the Engagements thereof, moſt willing to reſtore the *workmanſhip* of his *own hands*, (which he cannot but love) which he hath on purpoſe *created unto good works*, *Epheſ.* 2. 10. And this *then*, *when* his and our Adverſary Satan, (whoſe *work* and endeavour it is to

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ſpoil that new Workmanſhip, which God by regenerating of us, hath begun in us) attempts to ruin us, by ſtirring up our Luſts in us; and with whoſe Temptations thoſe Corruptions being irritated, do joyn: Whereupon yet, God is ſo far from being provoked to deſtroy us, or forſake us, (which is Satan's aim) that he is provoked through his Grace that he bears in his heart towards us, to repair what Satan in malice, through our weakneſs, had attempted to undo. And accordingly, in full oppoſition to Satan, and the ſtrength of Luſts in us, he ſets himſelf [with a [*But God, &c.* as here] to undo this ruining work of the Devil, notwithſtanding all our ſinfulneſs: And further, hath been moſt graciouſly pleaſed thus aforehand to relieve us by ſuch a Promiſe, made under the ſignificancy of this moſt Elegant Metaphor, to *mend* us, and *reſtore* us, and make us *perfect* again; and our Souls as ſtrong, and fit for his ſervice, as ever. O! how often doth the Devil in our lives break in upon us, and upon what we have wrought, and in a manner undoes what we *have done*; yea, when for a long while together we have walk't more ſtrictly, and our hearts have been kept up in a holy frame, and cloſe communion with God, and gone on in a conſtancy, performing Spiritual Duties with much Spiritual Life; How doth a wretched Luſt riſe in us, ſtirred up by ſome occaſion, and then ſtrongly withal enforced and impregnated by Satans *Temptations* and Inſuſions; (as in *David*, Satan is ſaid to have done, when he *numbred the People*;) and ſo in a great meaſure mars what we have been ſo long a working, inſomuch that we are apt to think our ſelves utterly undone; and in reality, are wonderfully caſt behind hand thereby? Ay, but this *God of all Grace* here in the Text, ſends them his Holy Spirit into our Hearts, who provokes us to, and renews *unfeigned Repentance* in us, (as there he did in *David*) lifts us up when we are faln, and reſtores us to our former, yea, and often to a much far better and holier conſtitution and diſpoſure of Spirit than ever. And oh, how often is it that God viſits us, and renews ſuch gracious Diſpenſations upon our ſinnings! Verifying that bleſſed *Manifeſto* of his gracious heart in the Prophet, *Thy deſtruction is of thy ſelf; but in me is thy help.*

Significat ergo Apoſtolus, Telam bonorum operum & juſtitiæ quam teximus; cito, & facile in hac vitâ rumpi; niſi accedet Dei καταρτισμὸς: ſays *Gerard* in applying that of mending their Nets, unto this *word* here. See 1 Chron. 21. 1.

This from the proper uſe of the word, as it is appliable, by way of Metaphor, unto Gods *perfecting* our Souls in the caſes afore ſpecified; but as yet only in the General.

† The Alluſion which this word hath to the ſetting right a member diſlocated, is further confirmed, in that it is uſed in the caſe of a Church faln into diviſions, whereby the members are diſjoynted one from another, and by conſequence from Chriſt their Head. Thus 1 *Cor.* 1. 10, 11. *Now I beſeech you, Brethren, that there be no diviſions among you; but that ye be [perfectly joyned together:] for it hath been declared to me, that there are contentions among you.* It is the ſame, both word and metaphor there, that is uſed in this *Gal.* 6. 1. taken from the members of a body that are out of joynt among themſelves, and their reducement to their right order again, it is termed a being *perfectly* joyned *together*, or compacted together again: Now what is there ſpoken of the members of Chriſt's body, conſidered as a body, is in the *Galatian* Text applied to the Soul of a particular Chriſtian, a member of that body, that ſets looſe unto Chriſt the Head. And diviſions in a Church as a Church, the body of Chriſt, among themſelves, are in their kind as great disjunctions as groſs ſins in a particular ſoul, as a ſoul, in its ſetting looſe unto Chriſt. The ſame uſe of this word to this ſenſe and purpoſe alſo, you have 2 *Cor.* 13 9 in *v.* 11. *be perfect*; in *v.* 9. *I wiſh your perfection*: καταρτιν ὑμῶν, ſpoken in relation to their diſunions; as alſo other ſins which particular members were faln into, *chap.* 12. as appears by the words following.

But let us further ſee, if that the *word* be not in its Metaphorical uſe, in *particular* applyed by the Holy Ghoſt himſelf; unto a reſtoring us in and out of thoſe very particular caſes, concerning groſſer ſins, and neglect of known duties.

I begin firſt with that of *falling into groſſer ſins*, which are the worſt: According to that Rule, *That ſins of Commiſſion are greater evils*, and have more of peccancy in them, than ſins of Omiſſion in good works: Of which ſort the two firſt caſes aforementioned were.

In *Galat.* 6. 1, *If a Man*, (*or although a Man*; who is ſuppoſed by the Apoſtle to be a Brother, and true Chriſtian) *be overtaken in a fault; ye which are Spiritual, reſtore ſuch an one in the Spirit of meekneſs; conſidering thy ſelf, leſt thou alſo be tempted.* Which laſt words ſhew, he ſuppoſeth the moſt Spiritual may fall into the like: The word, *reſtore ſuch an one*, is our very word in the Text here; and in a way of Metaphor, applied to the caſe afore us, although under another Metaphor than the former; (yet having the like general import of *making perfect* what is empaired, &c.) Applyed, I ſay, to the making whole again a *faln ſinner into a groß ſin*: And it is expreſly ſo applyed to this very Caſe, by the Holy Ghoſt himſelf.

The Metaphor there (as generally Interpreters agree, and needs no diſtinct proof, for the Scriptures I ſhall alledge in the proſecution of this, and in the † Margin, will clear it ſo to be) is a Metaphor taken from *Surgeons* that ſet a

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Bone, a *Limb* or *Limbs*, which by ſome grievous dangerous fall is become looſened from its joynt, or perhaps (which is worſe) *broken*, or bruiſed; and the word παράπτωμα there alſo ſuits to, and complies alſo with this other *Metaphor* of a broken *joint*. It is tranſlated indeed a *fault*, but ſignifies properly a *fall*, and but metaphorically a *ſin*: yea, and ſometimes is ἐναμφασικῶς, and by way of eminency put to ſignifie ſome ſingular great ſin: As when we ſay *Adam's fall*, as it was to the ruin of himſelf, and us all; and accordingly his ſin and diſobedience is in that ſingular ſenſe termed by the Apoſtle παράπτωμα, *Rom.* 5. 14. which is the word here, and ſounds ſome noticed ſin faln into. And this is a worſe matter than the Caſe of that ſpiritual drowſineſs to *good works* we ſpake of, out of *Rev.* 3. Now his Exhortation is to ſuch as were more grown, & able Chriſtians, whom he terms *you that are ſpiritual*; that is, comparatively to others; and theſe he exhorts with *meekneſs* and all *tenderneſs* of Spirit (ſuch as we uſe to ſay Surgeons hands ought to be) to ſet him into joint again; or if it were broken by the fall, to ſet it again. A Member thus diſlocated, and out of joint, or a Limb and Bone broken, are not yet thereby quite ſevered, or cut off from the Body it is in, or the Head it joyned to; but its Union ſtill with the Body continued; but it is looſned or miſplaced, or not in its right Socket: So it is with ſuch a man in reſpect of his Union with Chriſt, and with his Myſtical Body: And it cannot be that he ſhould mean ſins of ordinary Infirmity, (of which the Apoſtle *James* ſays, *In many things we offend all*;) theſe have not ſo dangerous an effect, as to bring a diſlocation upon a Member; no, nor do ordinary ſtreins and wrinches, though violent, produce ſuch an effect, as this Fall here ſpoken of his ſaid to do. And from which Falls alſo, the Apoſtle ſuppoſeth theſe that are *ſpiritual*, to be free in their ordinary Chriſtian courſe; for he ſays, *Leſt ye alſo be tempted.* 'Tis therefore an heinous ſinning he means, (however ſome Interpreters would leſſen it). And from hence I infer, That, Chap. 12.

If the word of my Text be thus there applied, unto ſuch a caſe of falling into ſin, (as it is) in the way of a command from God, given unto Men, who have but a little mercy in them, that yet with meekneſs and tenderneſs they ſhould *reſtore ſuch an one*; then ſurely *the God of all Grace*, who hath pickt and choſen out this ſame word, and put it into a Promiſe here, againſt all Temptations of them whom he hath called; (as the current of the Text runs) ſurely he himſelf will perform it, through Jeſus Chriſt their Head, to whom they remain united ſtill, though out of joynt, and unto whom God hath engaged himſelf to do this, as well as promiſed it to us; to whoſe Heart (namely Chriſt's) it goes, even the falls of every Member of his, more than their Perſecutions; who is ſenſible to the quick of theſe Infirmities of ours, as well as of other Miſeries, and pities us under them: As *Heb.* 4. 15. 16. *For we have not an high Prieſt which cannot be touched with the feeling of our infirmities: But was in all points tempted like as we are, yet without ſin. Let us therefore come boldly unto the throne of Grace, that we may obtain mercy, and find Grace to help in time of need.* And if to that purpoſe the Holy Ghoſt hath in that place, *Gal.* 6. 1. made uſe of this word, to ſignifie a *reſtoring* one from ſuch groſs Lapſes; when it is ſpoken by way of Exhortation to what Men ſhould do one to another; ſhall we not take, and receive it in the ſame ſenſe from God and apply it unto ſuch Caſes wherein it is ſpoken of him, by way of promiſe from himſelf? Of God, I ſay, who hath all Grace, and power, and faithfulneſs within himſelf, to effect, and perform what he promiſeth? Certainly, yes.

There cannot be a greater caſe of ſinning that befalls a regenerate Man, than what God himſelf ſays he did, *de facto*, find in an obſtinate ſinner againſt himſelf, who yet was his Child; *Iſai.* 57. 17. *For the Iniquity of his Covetouſneſs I was wroth.* And thereupon, God expreſſing his diſpleaſure by ſome Eminent Correction; (And by the Context in the *verſes* immediately afore, it ſeems (as I have elſewhere opened the words in a diſcourſe long ſince printed) it was an impreſſing his wrath immediately upon his Spirit,) *I was wroth, and ſmote him*; *But he went on* (notwithſtanding) *frowardly, in the way of his Heart*; that is, he added a perverſe obſtinacy after that, and againſt

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that ſevere Correction: His firſt courſe of ſinning, which occaſioned that Chaſtiſement, and was committed afore it, the Lord tearms *An Iniquity*: That is, a ſin of an high kind in it ſelf alone conſidered. And further, this his ſinning was not a tranſient Act, that paſſed from him, out of which he preſently was recovered; but *a way of his Heart*, ſays that Text; which notes that it had been continued in, yea, and ſtill continued after that great rebuke; and therefore for ſome long time: Yet, in this caſe God doth upon a moſt deliberate full notice, view, and cogniſance taken thereof, utter himſelf thus, *Verſ.* 18. of *Eſai.* 57. *I have ſeen his ways, and will heal him; I will reſtore Comforts to him:* And this, God, *the God of all Grace*, promiſeth, and peremptorily declares he *will do*: He is reſolved to do: I ſay he *peremptorily* reſolves it: For it is ſet in oppoſition againſt the obſtinacy of this ſinner: As if
Pſal. 51. God had ſaid, I am as reſolute in Grace, and Mercy for him, as he is in ſinning againſt me: And God will *overcome*, when he will be merciful, as well as when *he Judgeth*. And do we find God thus reſolute in the Old Teſtament? Certainly he is not become Leſs gracious in the New, unto thoſe he hath out of Grace Called *now*, *when* his Chriſt, our Saviour Jeſus is come, and God hath called them through him. Therefore even in ſuch caſes, (and theſe are the worſt,) when through his permiſſion Mans wilfulneſs throws him into ſuch direful miſcarriages as theſe; he proclaims it, *I will be merciful, unto thoſe I will be merciſull*; Unto thoſe whom firſt Grace by calling hath took hold of, and maintained a principle of life not extinguiſht, though ready to dye: We may warrantably conclude with applying this as a promiſe here, that God *will make perfect*, reſtore, (*inſtaurare*, as the Text) ſuch a Soul unto that *perfection* again, as ſhall *fit him*, or make him *meet* for the Actual poſſeſſion of his Inheritance in light, into which he had called him.

And the Reaſon which the Text gives, is powerfully convincing of this: For having ſaid that his *Calling us* at firſt was from out of the whole Graciouſneſs of God, it was of ſuch who before calling were *wholly dead in ſins, and treſpaſſes*; Epheſ. 2. 1,5. compared. *And you hath he quickned, who were dead in treſpaſſes and ſins. Even when we were dead in ſins, hath quickened us together with Chriſt*, (*by grace ye are ſaved.*) And then that αὐτὸς, this *ſame God*, (which word I put a mighty weight upon, though not taken notice of by our Tranſlators, as bringing down the full of that foregone deſcription of God, *The God of all Grace, &c.* upon theſe following words of *Promiſe*) *This ſame* God will *reſtore* and *perfect* from under theſe dangerous falls, that would prove mortal indeed, if Grace undertook not this reſtauration of them; and yet they bring not the Perſon into a *dead condition*, utterly dead as before; but as that *Rev.* 3. 2. repreſents it, *ready to dye*; a ſpirit of ſome life yet *remaining* in them (as there): And the force of the Reaſon lies in theſe two Things; 1. That he being not faln into ſo deſperate a ſtate by ſinning, as he was in afore Calling, the Principle of Life yet remains unexcuſſed by his Fall. 2. And that yet all the Grace, out of which God at firſt call'd him, is avowedly declared engaged to *reſtore* and *perfect* him again: Inſomuch, as if it could be ſuppoſed (as our Apoſtle ſpeaks in any other caſe) ſo, that if need were of as much Grace to renew him again, as he had laid out upon him in calling and converting him at firſt, God doth engage himſelf to ſpend it upon him again. Yea, further, If all the Grace that is in the Heart of God, were requiſite to be drawn out, he would ſet the whole ſtock thereof upon it to effect, no leſs than the whole work of Calling entirely anew, and rear it from the very foundations afreſh, rather than fail (as we ſay;) and the whole of that Grace which firſt called us, would move him to make perfect again ſuch an one.

And in ſuch Caſes of foul Lapſes, God often is wont to make ſuch perfect again, by a *new converſion*; for by *that name* they are in that caſe termed, and really are; as to the ſubſtance of the work, they are ſuch; although indeed they be but the revivals of *freſh acts* of Faith and *Repentance*, *ſuch* as at *the firſt*. And ſo in our Apoſtle's Caſe of denying his Maſter, (which I alone afore have inſtanced in) his *reſtauration* is termed by Chriſt, his *converſion*, *when thou art converted, &c.* And that the ſame things are acted over again in us, that were at firſt, *David*'s repentance for his ſo heinous Tranſgreſſions,

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in *Pſal.* 51. ſhews. And you that know what it is to be converted, may trace the prints of a new converſion in all the parts of Converſion, to have been ſupplicated for by him, to be wrought in him, as *humiliation for ſin, verſ.* 3,5,14. a ſeeking out *for pardon of ſin, and righteouſneſs of juſtification, verſ.* 2,7,9,14. and as vehement petitions *for holineſs and ſanctification* to be renewed, and that in the very terms which are uſed of its being wrought at firſt; *verſe* 10. *Create in me a clean heart, O God! and renew a right ſpirit within me.* And he imploreth Grace in the ſame manner and terms alſo, as any new Converts uſe to ſeek the *favour of God* in, and to expreſs themſelves by; yea, and that therewith God would [*reſtore*] to him *the former joy of his ſalvation, verſ.* 12. and [*ſtabliſh*] *him* with *his free Spirit*; (which laſt word *ſtabliſh*, is the ſame with the ſecond word here in the Text, and ſo Tranſlated by the Septuagint, and uſed by Chriſt to our Apoſtle:) yea, and laſtly, (if you will admit it) he utters himſelf in the very Alluſion, which in the way of Metaphor, this firſt word in my Text did prompt us to, towards the expoſition of the word it ſelf, namely, of ſetting right a *broken* or *disjoynted* Bone or Member. And truly, *David*'s language runs thus, *That the bones which thou haſt broken may rejoyce*; only *David*, by his broken bones, in that *verſe*, means thoſe dolors (and therefore oppoſed to joy in the Text) and heart-breakings for ſin, ſet upon his Conſcience, together with Impreſſions of the finger of God, which were to his Soul as affective, as the breaking of the bones to the body, and which God himſelf had done, and brought upon him, which *thou haſt broken*; whereas the Metaphor in the *Galatian* Text, connotates *our having broken* our own bones, or put our *ſouls out of joynt*, by willing falling into ſins, wherein God hath no hand; and ſo we bring upon our ſelves another manner of breaking, *God's breaking* our bones, by way of Correction, in taking away our former peace, and following us with the ſaddeſt Tortures. But this word in my Text, takes in and comprehends all, and imports a making all whole again; whether in reſpect of reſtoring former peace and joy again, inſtead of pain; or of making all ſound again, of thoſe bruiſes, disjunctures, or brokenneſs of bones, made by ſinnings in our ſouls, unto a new *perfection* of Peace and Holineſs, that is, which is comparatively ſuch. Chap. 12.

This for the import and application of this word καταρτίζω, unto God's reſtorings after great lapſes into ſin, which is one of the Caſes forementioned,

CHAP. XIII.

That this Promiſe of perfecting, extends to another caſe of decayed Chriſtians, who decline from their firſt love, and good works: That even in them God will reſtore and revive the Principles of Spiritual Life, which languiſhes and is dying, This proved by comparing Heb. 13. 20, 21. *with* Pet. 5. 10.

I proceed now to the other two Caſes of Chriſtians, *concerning declinings in good works*, ſuch as *a falling from their firſt love and ſlacking to do their firſt works:* And further, for ſome *time to omit*, and *ceaſe the doing of ſome* good duties, which they once had ſtrictly been frequent in, through a drowſineſs, and negligence of Spirit, that was come upon them, (*Awake thou that ſleepeſt*; *Epheſ.* 5. 14. which is ſpoken, as I conceive, to a decayed Chriſtian,) from out of which if they be not recovered, their Salvation is in hazard, as thoſe exhortations to the Church of *Sardis*, imply, *Rev.* 3. 2, 3. *Be watchful, and ſtrengthen the things, which remain, that are ready to* dye: For I *have not found thy works perfect before God. Remember therefore how thou haſt received, and heard, and hold faſt, and repent, i.e.* or *they will* dye.

Now this ſame firſt word here in my Text, is made uſe of to that caſe alſo, as appears by what the Apoſtle prays for the *Hebrews*, and in them for all other Chriſtians, *Heb.* 13. *Verſ.* 20, 21. *The God of peace make you perfect in every good work, to do his Will: working in you that which is well-pleaſing in his ſight; through Jeſus Chriſt, to whom be Glory for ever, Amen.* Hence I conclude, That for God to make his *Called Ones* perfect, is to make them *perfect in every good work, to do his Will*: And a ſupply of theſe words ſhould therefore in this Text be underſtood, as if our Apoſtle *Peter* had in like manner, and in ſo many words, alſo ſaid, *The God of all Grace,* (as there *of Peace*) *will make you perfect in every good work, to do his will*: And it is certain, that it is good *works*, and *the doing of Gods Will;* thereby is that wherein *that perfection*, (ſo far as in this Life) doth in one principal manner conſiſt: And therefore although this be not here expreſſed, yet it is juſtly to be ſuppoſed: as if our Apoſtle had explicitly uttered it in words at length, ſo that *Paul* is but explicative of *Peter*: And the Holy Ghoſt who guided the Pens of both theſe Holy Apoſtles, doth but inſtruct us out of that to the *Hebrews*, *how*, and of *what* to underſtand his mind in making us perfect to be here; for though he ſays no more, but *God will perfect*; yet he leaves it to us to ſearch other Scriptures to ſeek what *that* ſhould be in the full latitude of it, and to extend it unto all thoſe things whatever, wherein God is ſaid, and uſeth to make his Children *perfect*, as to his workings of Grace in us after calling; for of that kind of Perfection it is that *Peter* ſpeaks. And for evidence of this, to be his intent in this Particular word, look as he leaves this firſt word, without ſaying wherein, ſo he hath done the other *three words*, indefinitely referring us to ſuch Scriptures, to find out the particulars, wherein it is he is ſaid to *ſtabliſh*, *ſtrengthen*, and *ſettle us:* And this is a received juſt law of interpreting ſuch like paſſages of Scriptures, and therefore alſo this, and will hold in every one of theſe four words.

And certainly if you would attempt to make a Supplement of any other particular matter, or thing, wherein it must be supposed God should make us perfect; (And it must be some particular thing or other, that is intended God should make us perfect in, and by; and it must be such things also as are Spiritual too, and belonging to Salvation after calling) Then if you will joyn any such thing, to explain it by, it must be such as is in some other Scripture instanced in, and is adjoyned to this same word of *perfecting* us by God, as a thing wherein God is said so to make us *Perfect*: And what occurs more plain and suitably, than what this unto the *Hebrews* is so expres, and punctual in? And that which is also so main a matter wherein our perfection lies: And therefore was so precisely mentioned in that prayer by the Apostle for the *Hebrews* and for all Christians. And it being a perfecting in point of Grace, and the working thereof in us, which is evidently intended in *Peter*, and an *evangelical perfection in Good works*, with that allowance of imperfections cleaving to the best, being that which throughout the Scriptures is reckoned our *perfection*; and without which we are not accounted *perfect in Gods sight*: Therefore surely when God says he *will make us perfect*, as by *Peter* he doth, he intends the very same. 13.

But it may be said, That there is not the least mention of any of these cases in either of the passages of these two Apostles: And on what Ground then will you apply these Scriptures to them? The Apostle to the *Hebrews* prays indeed for *perfecting* them he wrote to, *in every good work*; but speaks not of this, that after a remissness, or discontinuance of good works, he would again perfect them.

My Answer is; 1. Who shall limit the intention of the words, to say, that in the *Hebrews* he prays only for those that had continued in all and every Good work, without faltering, or making halts in their progress; or that in my Text, the promise should only be unto such, and so to exclude those who have not in that constancy walked in such strictness? These Scriptures, each of them, are a comprehension, or a General, appliable unto all persons that are truly called, and involving all cases they shall by Gods permission fall into.

And as for my Text, if you observe the Ground of the Promise there, it is not founded upon Mens having continued in an exact walking all along after Calling, *in every good work*, all along from their Calling, without any falterings or incorruption, (which yet was their duty to have done;) *to be sure there is no mention of that*; But it is *founded upon this*, that the God of all Grace having effectually called them, he will see to it to perfect that work in them, in the end, and to the end; and so to bring them back from their wanderings, and strayings aside, if they fall out; and to take care not to suffer them so far to stray, as not to be reducible: So as prove the case, what it may fall out to be in some of these Called (and there is not a greater variation, and deviation from the North-point in the compass, in the several Latitudes those that sail, run through, than there falls out in variety of cases to these, that yet are a carrying on to Heaven, and will certainly be brought thither,) over and besides their driving up and down through several winds of Temptations, that like Gusts come upon them; whilst yet, take the general Steerage of their Course, and it is to their desired Haven. And the Ground of that foundation, namely that they have been called, lyes yet deeper; even in the *Heart of God that calleth* (as *Rom.* 9. the Apostle states it) even in this, The *God of all Grace who hath called*; And the strength of that lies in this, that the same Grace that God put forth in Calling them, when they were utterly void of all *good works* at first, and destitute of the Principles thereof, *Dead in sins*, and *Trespasses*; hath engaged it self to perfect it, (and *will do it*, as the promise is, 1 *Thes.* 5. 24. *Faithful is he that calleth you, who also will do it.*) he retaining the same Grace in his Heart towards them: And withal, can more easily do it, although there fall out such casual remissnesses in good works, &c. seeing the *principle of Life*, the Seed of God still remaineth in them, though *ready to dye*; as in that *Rev.* 3. 2. which *principle* shews it self more or less, in the worst of Cases that God suffers to befall them, by still exerting some

Acts,

Book IV.

Acts, or other, *inward* or *outward*: In *inward*; As in *Luſtings* againſt that ſin that outwardly prevails; and ſo a *ſerving in the mind* the Law of God is kept up, whilſt in the mean time, with *the Fleſh*, *they ſerve the Law of ſin*: And *outwardly*; though he do withal fall into an *outward neglect* of ſome good works, and duties alſo, and to an *inward remiſſneſs in all*, yet he continues ſtill in the outward exerciſe of other good duties, and that not wholly in Hypocriſie; that is, ſuch as in unregeneracy and not wholly for ſelf ends, but out of a *principle* of Life remaining, though ſo faint, and low in activity, as that he hath not ſtrength enough to perform all and every good work: Which is the caſe of a Man become weak in bodily Life; he can, and doth exert ſome Acts of Life, when yet he is not enabled to do ſome other; much leſs every Act of Life with vigour. And thoſe, which ſuch a Chriſtian doth, may be called *Actions of Life*, though that Life is not vigorous enough to exerciſe all; and therefore muſt not be accounted wholly, or altogether *Hypocriſie*: For though that Life in him prevails not to do all, through decay of ſtrength, or lameneſs, or weakneſs in ones Members; as that word in *Revel.* 3. 2. imports, *ſtrengthen that which remains*: And it inſinuates withal, the want of *ſtirring up that ſtrength* was the cauſe why *their works* were not full; (as the word in the *Greek* there is;) *not full* in the ſight of God; And ſhews that they ceaſe not to do any good works: But as there was a principle of *Life remaining*, *though ready to dye*, ſo there were ſome Actions of Life exerciſed by them; but they were not full, or extenſive enough: And what ſuch a Chriſtian doth, hath ſome Life ſhewn in it; and ſo far alſo it is acceptable to God, though with a blame-worthineſs that he neglects any. This was *Solomon's* caſe, during the time of his declination, and variation of the Compaſs, he continued in the worſhip and Ordinances of God notwithſtanding, and he grew not into an utter prophaneſs of Spirit, to caſt off all. Nor did *David*, his Father, whilſt yet his Mouth was ſhut up to holy diſcourſe, and his wonted fervent *deſires* to turn others to God, grew flaccid, and were cooled in him; which cauſed him to pray, *Pſal.* 51. 15. *O Lord*, *open Thou my lips*, *and my mouth ſhall ſhew forth thy praiſe*: And again, *Verſ.* 12, 13. *Reſtore unto me the joy of thy Salvation*, *and uphold me with thy free Spirit*: *Then will I teach tranſgreſſors thy ways*, *and ſinners ſhall be converted unto Thee*: And Gods promiſe here is to revive, and reſtore ſuch unto every good work again; and unto a Life, and wonted Spiritual vigour, unto, and in the practice of them.

2. As for that other Scripture, to the *Hebrews*, 13. 21. *Make you perfect in every good work*, *to do his will*, *working in you that which is well-pleaſing in his ſight*, *through Jeſus Chriſt*, *to whom be glory for ever and ever. Amen.*

1. This is certain, that the matter of that Prayer, or thing prayed for, and the Materials of the caſes in *Rev.* 3. do fully Anſwer one the other: The matter prayed for Anſwers by way of ſupply unto that defect ſpecified in the caſes: The *matter* of thoſe caſes is, a blame-worthy *Imperfection*, *or falling ſhort in Good works*, of what they ought, and formerly had done: And the *matter* or thing *prayed for*, the *Hebrews*, is to perfect thoſe that had been called, *in every good work*: *I have not found thy works perfect*, ſays Chriſt; ſpeaking it even to many of them, that had been truly called in that Church: And the words of the prayer here oppoſitely are, that God would *perfect them in every good work*: That is, in what thoſe in the Revelation were wanting: that is, fill up in all ſorts of good works, and known duties that which any of them were wanting in: Moreover in that caſe, *Rev.* 3. 2. there is this clauſe added by Chriſt, that he had not *found* their works perfect [*afore God*] which aggravation [afore God] imports not only that God ſaw, and took notice of their failures, neglects, and wilful omiſſions in the ſtrict Holineſs of Good works; but therewith had conceived a high diſpleaſure againſt them for it, untill *they ſhould repent*; as tis there, that is, untill they ſhould *fill up again*, (as the word implies) and make the circle of their former exact walking, according to their knowledge, compleat, orbicular, and entirely round, and perfect again; without ſuch gaps and vacancies: And oppoſitely anſwering hereunto in *Heb.* 13. 21. there is this addition, that God would work in them

them [*what is pleasing in his sight* :] which two opposites set one against the other, shew, that in those Saints which walk exactly, there is such a full gracious acceptation of their holy walking, in their whole course, even when they are worst, as hath an acceptation, and a well-pleasedness in the eyes of God, although accompanied with the ordinary defects of sinful infirmities, imperfections, though common, cleaving thereunto: Which God testified of *Job*, and others: Whereas in others that are more loose, and wilfully, or at least indulgently negligent in good works; there is a blame-worthy guilt lies on them, that provokes God to a partial sore displeasure against them, for so walking: Only let me add this, that so far as such negligent ones, that are called, do perform during that while, any good works, and holy duties, and that so far as there is any good in what they do in sincerity; that so far they are accepted of God: Whilst yet a partial temporary displeasure from God lies against them, in that their whole course is not filled up with every kind of good work, incumbent on them; which was the case of *Jehoshapat*, as appears by the Prophet *Jehu*, in his message to him from God, 2 *Chron.* 19. 2, 3. *And* Jehu *the Son of* Hanani *the Seer, went out to meet him; and said to King* Jehoshaphat, *Shouldest thou help the ungodly, and love them that hate the Lord? Therefore is wrath upon thee from before the Lord: Nevertheless there are good things found in Thee; in that thou hast taken away the Groves out of the Land; and hast prepared thine Heart to seek God.* Chap. 13.

Thus oppositely Parallel is the matter of these two Texts that are afore us; and in the very words in either, a corresponding one with the other: There never was a plaister so perfectly suited to a sore, and extensively adequate in compass, and breadth to overspread it; and in vertue, and efficacy to heal it; as the matter of this prayer is unto that lapsed case: As if it had been made, and penned for this very case in a more especial manner: So as if God in, and at his good pleasure, will but apply it, and lay it on, the malady will be healed.

Thus in the matter of them, they being one and the same; and therefore this Prayer fitly appliable to those cases. So

2. There were such Persons truly called, among those very *Hebrews* the Apostle wrote to, who were in such a condition, whom therefore the Apostle prayed thus for, and who must have been in an especial manner in his eye: And that if he prayed for any, then surely for them: For (as by and by) they had most need so to be prayed for: We read of such in that Epistle, who after their effectual calling, had made little, or no proficiency in many years profession; either in knowledge, or good works: (And if not knowledge, when they might, as he tells them they might, then not in good works:) This appears by his complaint of them, *Heb.* 5. 12, 13, 14. *For when for the time ye ought to be Teachers, ye have need that one teach you again, which be the first principles of the Oracles of God: And are become such as have need of milk, and not of strong meat: For every one that useth milk, is unskilful in the word of righteousness; for he is a Babe: But strong meat belongeth to them that are of full Age; even those, who by reason of use, have their Senses exercised to discern both good, and evil:* And yet he verily judged of these, he speaks thus of, that they were truly called, and continued still in the main, true Christians: As *Chap.* 6. 9, 10, 11. *But, beloved, we are perswaded better things of you, and things that accompany Salvation, though we thus speak: For God is not unrighteous, to forget your labour of love, which ye have shewed towards his name; in that ye have ministred to the Saints, and do minister: And we desire that every one of you, do shew the same deligence; to the full assurance of hope, unto the end:* And to the like purpose it is, he revives in them the remembrance, of what a glorious work of Grace, and zeal they had in them at the first; *Chap.* 10. 32. *But call to remembrance the former days, in which after ye were illuminated; ye endured a great fight of Afflictions:* Moreover you find another mention of a sort of sunk, declined Professors, (or perhaps the same) amongst these *Hebrews*, so far gone in a spiritual Consumption, that they were almost a turning out of that good way of a Christian Profession, and even a giving up Christ: (one great scope

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of that Epiſtle, both in the Doctrinals, but eſpecially in the Exhortatory part, all along interweaved with thoſe Doctrines, was to keep them to hold faſt that Profeſſion:) his words in *Heb.* 12. 12, 13, 14. concerning ſuch, are theſe: *Wherefore lift up the hands which hang down, and the feeble knees: And make ſtraight paths for your feet; leſt that which is lame be turned out of the way; but let it rather be healed: Follow peace with all Men, and holineſs; without which no Man ſhall ſee the Lord*: And it is certain, that if his Exhortation were directed in ſo ſpecial a manner unto ſuch, that this his Prayer muſt be ſuppoſed to comprehend the caſes of ſuch, in like proportionable manner.

And further there is one word inſerted in that Prayer, which doth prompt no leſs; 'tis in the forepart, among what he makes the ground or argument of his Prayer, which always hath the force, and influence upon the matter prayed for, as upon conſideration of which God grants it: As the Preface to a Statute law, hath upon the Body and matter of the Act commanded: The paſſage is, *The God that brought back again Jeſus Chriſt from the Dead*,] He *make you perfect, in every good work*: Which is in the effect, as in the Text, that God, who at firſt *called* you out of an Eſtate of death, and dead works, the ſame God perfect you, if at any time after you wander and are gone aſtray, dead-hearted in good works, he will bring you back again to the *Biſhop of your Souls*; by virtue of Chriſts Reſurrection from the dead, till he hath fully *Perfected* you *in every good work*, the virtue of which bringing back of his, extending not only unto his firſt begetting of Life in you, but in a lower and leſſer comparative, it takes in all the after Revivals of Spiritual Life in us: For all ſuch remiſſneſſes, (which are thoſe we are ſpeaking of) are but as fits of Convulſions, Falling-Sickneſſes, Apoplexies, *Leſſer deaths*, and wider ſteps of reeling towards *death*, as of that Angel, and Church of *Sardis* it is ſaid, both that they were *dead*, *Rev.* 3. 1. and yet that there was life in them, as thoſe words, but *ready to dye*, ſhew: Which two Speeches compared, can have no other meaning, than that they were not utterly dead, as they had been in their Unregenerate Eſtate; but retained ſtill in them a true Principle of Life, continued from their regeneration; only in reſpect of energy, and operation, it was but as a dying Life; and ſuch are all ſwouning, fainting fits, that befall Chriſtians: Such is ſpiritual *ſleepineſs*, (Siſter to death) which was the caſe of that Church: Therefore 'tis ſaid there, *be watchful*; that is, awake thou that ſleepeſt: And it was not a meer drowſineſs out of weakneſs of Spirits, but a Lethargical Diſeaſe contracted, which, if not cured, would prove a *ſleeping in death*; (as the *Pſalmiſts* phraſe is, *Pſal* 13. 3.) and in which theſe were even ready to expire: And anſwerably, every recovery from forth of theſe, is a fetching us again: And much ado God hath to *keep* many Saints Souls in Life, as the *Pſalmiſts* word is: And further, the word it ſelf, *make perfect*, ſignifying withal a *Reſtauration*, which reſpects decays; &c. It muſt needs be ſuppoſed to comprehend, and reach to a making perfect in every good work, after a decay, as well as a keeping from declining: That our firſt Calling is *a bringing us back from death to Life*, bearing the Image of Chriſt's Reſurrection, and wrought in us by the virtue thereof, none may deny: The Apoſtle *Peter* doth expreſs both, in his firſt *Epiſtle*: The former *Chap.* 1. 3. *Bleſſed be the God and Father of our Lord Jeſus Chriſt, which according to his abundant mercy hath begotten us again, unto a lively hope, by the Reſurrection of Jeſus Chriſt from the dead*: The Latter, *Chap.* 2. 25. For *ye were as Sheep going aſtray, but are now returned unto the Shepherd, and Biſhop of your Souls.* And the Apoſtle to the *Hebrews* had in that Clauſe inſerted in his Prayer, a reſpect to ſignifie that their Calling: As if he had pleaded thus; Oh God! Thou that haſt brought theſe Sheep of Chriſt back again from the dead, in calling them by vertue of him that is their Shepherd, and in him, of his being brought back again, ſo at the firſt; And now that Chriſt hath taken the charge of them, and that the virtue of his being brought back, continues after their being called, in the ſame vigour, and with the ſame efficacy, to all like purpoſes, as well as this; and that theſe his Sheep, thy Children, are after calling, ſubject to ſuch diſaſters, and decays, as are ſpi-

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ces of Spiritual deaths, Oh Lord, perfect therefore thoſe whom thou haſt called, in every good work; the work that thou haſt begun, perfect to the end all along; If thou ſeeſt them depart, and go aſtray, reſtore them, (as the word ſignifies;) bring them back again into the right way; by virtue of that bringing back thy Son Jeſus from the dead; the ſame virtue continuing in it, for all events after Calling, as well as for afore: Yea, and the aim of his Prayer being directed for them that were called already; (as hath been ſhewn, and the word *Perfecting* argues, which is an adding to what is begun;) he muſt be ſuppoſed to have an eye in his urging Chriſts being brought back; that in reſemblance thereof there will be need of bringing back again ſome of thoſe, yea, many of thoſe that after Calling will have need thereof, and therefore in a ſpecial manner to have aimed at the caſe of ſuch as are backſliding, or turn'd out of the way, to reduce them again: And thus the Apoſtles Argument unto God in his Prayer, looks both forward and backward: Forward, unto their firſt Calling, making an Argument of it, that God, who had already called thoſe whom he prays for, that he, as he had done, ſo would continue much more to work the like after, even becauſe he at firſt began it, through the virtue, and according to the Example of Chriſt, his being brought back from the dead; which yet continues for them, in as much force as ever: And therefore if any ſuch occaſion, or need, falls out amongſt them that are called; (as there doth too often;) yet the ſame virtue, and the ſame Pattern, Similitude, Example of Chriſts being perpetually in Gods eye, would move him much more to fetch ſuch languiſhing, and almoſt dying Souls, back again to Life: So as this his Argument is moſt pertinent, and proper unto this caſe of all other; although it reacheth unto all other alſo, whoſe lot it may fall out never to be, but to be kept, and preſerved by the ſame vertue, in every good work unto the end. Chap. 13.

This Conſideration of ſuch a decayed, ſunk Soul, that hath been called, hath the moſt *need* of any other after Calling, to have this Reſtauration made good to it, and *wrought* by God, (who works all our works in us and for us) in him and for him: Now we have in the Text God that is to work it, *the God of all Grace* to his Called. And in the ſame Epiſtle to the *Hebrews*, *Chap.* 4. *verſ. ult.* 'tis ſaid, his grace, and mercy, is to help in time *of need*, and that againſt ſinful Infirmities as well as other; and to be ſure, that Caſe of Profeſſors we have recited, had moſt need to be prayed for.

This to ſhew the warrantable applying theſe Texts to the forementioned Caſes of lapſes into ſin, and remiſs neglects in good works.

But it may perhaps be ſtill queried, That this in the *Hebrews* is but meerly a *Prayer*, that God would be pleaſed to perfect them; not a Promiſe that he will.

To anſwer this, and confirm what I aſſert.

Anſwer 1. If both, or either, ſhould only be a Prayer, yet that muſt be founded on a Promiſe, as was afore obſerved: And there are to be found Promiſes of the Covenant of Grace that do expreſly utter what here the Apoſtle to the *Hebrews* prays for.

2. That this of *Peter* ſhould be intended as a direct Promiſe, that God will perform it, rather than ſimply a Prayer that he would, I have at large before given an account of. The matter of the Prayer in the one, is the ſame with the matter of the Promiſe in the other; only put into a ſeveral mode. The one prays God would perfect, by working what was pleaſing to him; the other promiſeth from God that he will work it. *Peter* in his Promiſe ſays, but in one general word, *God will perfect*, but names not wherein: But *Paul* to the *Hebrews* tells us wherein it is God will perfect us, whilſt he prays for his *Hebrews* that God would perfect them. And ſo it is but ſupplying thoſe words of *Paul*'s Prayer, *In every good work*, &c. unto this Promiſe of *Peter*'s, *That God will make perfect*, and we have what I aſſert, namely, that he will bring back again, and reſtore, and perfect every decayed, lapſed, truly called Chriſtian, after they have ſuffered a while, in every good work, and to do his will, &c.

Book IV. 3. But further, in the third place, conſider, That if there be a Promiſe at the bottom of either, (as none may deny but there muſt be) this Promiſe muſt be a Promiſe of *the Covenant of Grace*; a Branch growing out of the main Body of that Covenant: And the Reaſon general to both thoſe Scriptures, is, becauſe the matter promiſed or ſpoken of in either, is wholly a matter of *eternal Salvation*: And for the carrying us on thereunto, therefore it muſt neceſſarily be referred to that Head of Free-grace, and the Covenant thereof, as well as *Calling* at firſt is; which ſprings from the ſame. But particularly, 1. In my Text in *Peter*, the matter of it is clearly reſolved into Grace, &c. for it flows from God, as a *God of Grace*, yea, and as a *God of all Grace*. If therefore there be a Promiſe included in it, it muſt be a Promiſe of Grace; and a promiſe of the ſame kind and tenour with any of the reſt of thoſe Promiſes we uſe to call Promiſes of Grace, and of the Covenant of it: Yea, I ſay further, That take we the Covenant of Grace in the whole thereof, or any other ſingle part or branch of it whatever; as that, *to write the Law in our hearts, to teach us to know him*, &c. And this one here may not only take upon it the high born Title of a Promiſe of Grace, as any of them do; but may lay as full a claim of Intereſt in the heart of God for a performance of it ſelf by him, as not only any other part or branch may, but as the whole Covenant it ſelf may any way put in a Plea for the ſame: And the Reaſon is as clear; for the whole Covenant it ſelf, or any part of it, can have but *all* and the whole of *God's Grace* by promiſe bound over to make it good: And this, this one Promiſe hath to plead, even all; *The God of all Grace who hath called us*. Which God having once done, the Promiſe is, that αὐτὸς, *the ſame* God of all Grace will perfect us: For that whole Covenant of Grace can but have all the Grace that is in the heart of God to put it in execution; and ſurely, that is a ſufficient engagement; and look what there is for the whole, this here hath for its part alone; and though the performance of it hath our Calling to precede it, yet God having called us out of that Grace, it is as ſure for the future that he will *perfect us*, as that he hath *called us*.

And, 2. As for that Text in the *Hebrews*, though formally it be only a Prayer, yet materially it contains and refers to a Promiſe of the Covenant: There is mention made of the *everlaſting Covenant* which Chriſt ſhed his blood to ratifie the Promiſe of; it is a ſuperaddition unto that other Clauſe even now inſiſted on; which was, *That God, who brought again from the dead, would perfect them*; and then there is this added, through the *blood of the everlaſting Covenant*: The great Covenant, which we call of Grace, you ſee is mentioned. But you may demand, Unto what purpoſe it is it comes in here in a Prayer? There are two parts of this Prayer, (as generally almoſt in other of the Apoſtles) 1. The *Prefatory part*, which contains the Arguments or Motives to move God to grant what is petitioned. 2. Then follows the petitionary part, the thing petitioned; and theſe two are always ſuitable to one another. The firſt expreſſing the proper grounds of granting the thing ſupplicated for; and ſo it muſt be found, and applyed here; every Sentence in the Argumentative part, *verſe* 20. *Now the God of peace that brought again from the dead our Lord Jeſus, that great Shepherd of the Sheep, through the blood of the everlaſting Covenant*; is in a ſpecial manner influential unto the following petitionary part, in *verſe* 21. *Make you perfect in every good work to do his will; working in you that which is well-pleaſing in his ſight, through Jeſus Chriſt; to whom be glory for ever and ever, Amen.* The main Petition is, *That God would perfect them in every good work*: Now upon what proper and pertinent account this Clauſe in the firſt, *The blood of the everlaſting Covenant*, ſhould be an Argument to move God *to perfect them that are called*, &c. That is our Enquiry.

How proper unto this very thing, all the foregone Sentences are, is or may be obvious unto any: As, 1. How God's being *the God of peace*, ſhould move him to do this for us, (who are the perſons for whom this Petition is framed;) That God being at peace with us, through Chriſt our Peace, ſhould move him to go on to perfect his work begun in us; we may readily conceive and find it particularly ſo applyed unto the like Petition, in 1 *Theſſal.* 5. 23. being compared

pared with 2 *Epheſ.* 13, 14, 16. Then the ſecond, *Who brought back again Jeſus Chriſt from the dead*; that this is a moſt proper ground why God ſhould bring us back from the dead, by Converſion at firſt; and then reducing us back from wandring after, and ſecuring us to Perfection; the account of that hath been even now given: And I may add this to what was then ſaid, That although Chriſt in his Perſon is alone made mention of, yet it is Chriſt as relative to, and repreſentative of us: For in his Reſurrection he is ſaid to be the *firſt born from the dead*, *Coloſſ.* 1. 18. Importing unto us, that were dead, to be born, or brought back from the dead after him, and by virtue of him. As alſo in 1 *Cor.* 15. 45, 46, 47. the Apoſtle argues; and that third Clauſe in the Text t ſelf, argues it; *The great Shepherd of the Sheep*; What doth that mean? but that Chriſt in his bringing back, was viewed by God in his relation to us, as the *Shepherd*, and we in him as his *Sheep*, who muſt be brought into the Fold to him, and none loſt; from this Argument, Becauſe he as the Shepherd was brought back firſt, and ſo we included in him therein; and not as conſidered ſingly in his own Perſon, or perſonal reſpects alone: And then he, after his Reſurrection, was perfected in the other world, *Luke* 13. 32. *And he ſaid unto them, Go ye and tell the Fox, Behold, I caſt out Devils, and I do Cures to day and to morrow, and the third day I ſhall be perfected.* So muſt we his Sheep be carried on to our deſigned perfection in this Life, and then perfected compleat in the other. Now if we, and this our Concern, be thus ſtill involved in all theſe former paſſages, then certainly the latter Clauſe, *Through the blood of the eternal Covenant*, doth take in us, and our Concerns likewiſe: And that as to this Senſe, that Chriſt's bringing back after his Bloodſhed, being by that Covenant made with him by God, that if he could dye, he would raiſe him again, *&c.* ſo that according to the ſame Covenant ſtruck with him for us, God's promiſe to him alſo was that he would bring us back, and eſpecially bring us to perfection alſo: And therefore he prays, *Perfect them*; according to that Covenant made for them, through the merit of his Blood, and in the virtue of his Reſurrection. And the Reaſon of this is, becauſe God's Covenant with Chriſt was not ſingly, or only for himſelf, and as to his Perſon only; for if ſo, ſingly conſidered, he ſhould not have needed to have died, or ſhed his blood; and ſo not to have needed a being brought back again, for he needed never have died: But it was of him as of a Shepherd, (as the Text in *Hebr.* 13. 20. ſhews) and to the end to bring back again by the merit of his Death, *&c.* his Sheep that were gone aſtray. And therefore the Covenant here with him, muſt neceſſarily include the Covenant made with him for us; that is, that God covenanted with him, at the ſame time, to do the ſame for us: Wherefore this of perfecting us in every good work, is here ſpecified in the main Branch, and requiſite to our Salvation; and therefore it is a part of that Covenant made with Chriſt for us, and ſo a main Promiſe of that Covenant. And indeed, the Scriptures do elſwhere repreſent the whole Covenant for us, and the Promiſes thereof to be a Covenant with Chriſt as our Head, and the whole of it, both with him and us, to be but as one entire Covenant: And even that part of it, for us; his Covenant rather than ours; and all the mercies of it Chriſt's mercies; *Iſai.* 55. 1, 2, 3, 4. *Ho, every one that thirſteth, come ye to the waters, and he that hath no money: come ye buy and eat, yea; come, buy wine and milk without money, and without price. Wherefore do ye ſpend money for that which is not bread? and your labour for that which ſatisfieth not? hearken diligently unto me, and eat ye that which is good, and let your ſoul delight it ſelf in fatneſs. Encline your ear, and come unto me: hear, and your ſoul ſhall live, and I will make an everlaſting Covenant with you, even the ſure mercies of* David. *Behold, I have given him for a witneſs to the people, a leader and commander to the people.* And mercy to him, whilſt yet ours is ſpoken of; *Pſal.* 89. 28. *&c. My mercy will I keep for him for evermore: and my Covenant ſhall ſtand faſt with him, &c.* So then, the Reſolution of all this iſſues in this, That God ſhould perfect Chriſt's Sheep, whom he hath called into his Fold, is one direct and expreſs Promiſe of that Covenant which God made with Chriſt when he undertook to dye for us, and one Article of that great Treaty, and one Condition thereof

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with him, That if he would ſhed his blood, and ſave them, God would do this for his Sheep: And is as if he had in plain words ſaid, Lord here's one Branch, and Promiſe of thy Covenant made with Chriſt for us, which Chriſt ſealed and ratified with his blood; and thou haſt performed the other part; thou haſt brought Chriſt himſelf back from death, and raiſed him as our Shepherd to the height of glory; and thou haſt alſo performed already, as to theſe his Sheep; I pray for one main, and the firſt part of thy Covenant with them too: Thou haſt called them, O Lord; perform the reſt by virtue of the ſame Covenant, and the Blood thereof, and ceaſe not until thou haſt perfected them in every good work to do thy will, working in them what is pleaſing in thy ſight; and for which Chriſt hath ſhed his blood, as well as he hath done for his own, being raiſed up and perfected, and as effectually for this Branch, and part of it, that yet remains to be accompliſhed: So that the Apoſtle urgeth this, *That God would perfect them, &c.* as a Promiſe of the Covenant of Grace made with Chriſt, ratified with his blood. And to this purpoſe further obſerve, That it is that Covenant here he means; that is, *The eternal Covenant*, (ſo in the words) made with Chriſt from Eternity: And thoſe Promiſes, and that Covenant which were made and given to Chriſt, and in Chriſt to us, afore the world was; as *Titus* 1. 2. *In hope of eternal Life, which God, that cannot lye, promiſed before the world began.* And 2 *Tim.* 1. 4. and in that ſenſe here ſtyled, *The blood of the everlaſting Covenant*, as well as a *Covenant to everlaſting:* And accordingly this, which is a part of that Covenant, of God's perfecting us, was from everlaſting promiſed with the reſt, and is a Promiſe to everlaſting; and hath this Seal annexed to it, *which God promiſed*, who cannot lye, or fail in the performance of it: And thus underſtand the true and genuine end and reaſon of the Apoſtles bringing in, in this place, the mention of the *eternal Covenant*; nor can any other be ſuppoſed a more prevalent Argument unto God, as thus ſtated and interpreted.

CHAP.

Chap. 14.

CHAP. XIV.

What Sufferings we muſt neceſſarily undergo, before that God ſettles and ſtrengthens us in any eminent manner. The Reaſons why we muſt paſs through ſuch Sufferings before we are perfected. The Example of our Saviour. The wiſe appointment of God, who has ſo determined it to be for the trial of our Grace, and to glorifie his own Grace the more in ſtrengthning, recovering, and delivering us. What Encouragements we may draw even from this, neceſſity of our Suffering.

I PET. V. 10.

[*After you have ſuffered a while*]

I Come now to the limitation annexed, or the neceſſary *prerequiſite* for us to undergo, before that God ſtrengthens, ſettles us, in any eminent manner in this Life.

And therein,

1. That God hath ſet down with himſelf a neceſſity of our *ſuffering*, and undergoing *outward ſufferings*, and alſo *inward Temptations* to ſin, and from ſin, I ſhall after treat. 'Tis ſtrange that the Apoſtle ſhould not make an Abſolute promiſe of it, and roundly to have ſaid, *he will ſtrengthen, &c.* but he muſt clog the Promiſe with a Proviſo, (for ſuch it is,) *After ye have ſuffered a while*: Nor that *Peter* (if it be a Prayer) ſhould not have the Heart to pray for any one of his Brethren, the Saints, abſolutely and directly; that God would *perfect them, ſettle them, &c.* but his Prayer in the courſe of it, muſt be interrupted, and check't, as it were, with this Interpoſition, which his wiſh could not ſtep over; not as for any one Saint; but that he muſt firſt put in, *after ye have ſuffered*: It muſt be becauſe he knew it was the will of God, (which he had told us was the ſole Arbiter of our ſufferings,) And that not as to ſome few, but to the *Brotherhood*, or Fraternity of Saints *in the World*, That *live any while after calling*: (for that reſtriction alſo the words do ſuppoſe, *who hath called you*; and then *ſuffered*, a while after.)

The neceſſity of this muſt be wholly reſolved into the will, and determination of God: He will have it ſo.

There needs no other proof for it, than the inſtance of our Lord himſelf, Chriſt, that was ſet up, *as* our Pattern in all things elſe; and ſo in this neceſſity of ſuffering, *Heb.* 2. 10. *It became him, for whom are all things, and by whom are all things, in bringing many Sons unto Glory, to make the Captain of their Salvation perfect, through ſufferings*: That God, who ordained Chriſt, the Chieftain, the General, the Leader of all his Children, whom he bringeth unto Glory, was himſelf led this way: Both they, and he are, and was to paſs the Pikes: The Captain, Chriſt himſelf, broke through, and then carries us through an oppoſite

posite Army of sufferings; under which Temptations are included: (as *Vers.* 18. of that Chapter shews:) *For in that he himself hath suffered being Tempted, he is able to succour them that are Tempted.* Yea and Christ himself is made *Perfect* by it; Consummate in Glory.

When one would train up a Person of worth, and fit him for great affairs, he gives him all sorts of breeding, to make him compleat every way; and (as you use to speak) *a Compleat Man*, a *Perfect Man*, as the Apostle speaks: But when the Great God would give his *own Son* an *Education*, worthy of such, and so great a Person, and fit him to rule, and be over *all things*, he chooseth to Train him up *through sufferings, so to make him Perfect, through sufferings.* A strange Education, and way of bringing up the *King of all the World*; as in that *Chapter* the Apostle had afore proclaimed him to be. But look, as there 'tis said, *he was made perfect through sufferings*; so we here, *after ye have suffered a while, he will perfect you.*

And truly the grounds and bottom reason why God so ordained for his Son, is resolved by the Apostle into two things.

1. Gods Soveraignty and Will: He would have obedience from him, in the way of suffering at his command:

2. And secondly, though he might have saved us by him another way, yet he would have our Salvation carried on, and accomplished that way; even through *Sufferings* and *Temptations.*

For the first; God's Will was to teach even *him*, his so great a Son, *Obedience, Submission.* And to know he was *a Son* unto so great a God, you have it expres, *Hebr.* 5. 8. *Though he were a Son, yet learned he obedience by the things which he suffered. Though he were a Son*; that is, though he were so great a Son; (And how great a Son he was, and is, you may see in *verse* 5. *Thou art my Son, this day have I begotten thee:* Which *Chap.* 1. *verse* 5. he says, was never said to any meer Creature:) And his Father had *a will* to this, that he should shew this Obedience in Suffering; which therefore was in him the highest *obedience and submission.*

And truly, in that very place cited, *Chap.* 2. 18. You see how that God resolves his Will in this matter into his own *Greatness*, as the reason why he did so will and order it; *it became him for whom are all things, and by whom are all things*; that is, he being so Great a God that was his Father, he would be thus regarded, and respected, reverenced, and in this way obeyed, by his Son: And it became God to enjoyn this on him.

For the second: That however God would have our Salvation so carried on, is evident; so as if Christ would undertake to be the leader of us to Glory, he must do it by sufferings, and be himself our leader and Chieftain therein: I will not say this was absolutely necessary for God to order it so; (though the word here comes near to this elsewhere; as *Heb.* 7. 29. *Such an high Priest became us*; that is, was necessarily requisite for us:) But 'tis certain it was *comly*, and above all things else a *Glory to God*, to have it so: Says God, I that am the *End* of *all things*, and the *Author* of *all things*, I have one design my Heart is in above all, concerns me more than all, and that is, the bringing of many Sons to Glory, and I will have it done by sufferings; and though I might accomplish it otherwise, yet I think it meet to have *it so:* And both he that is to undertake to be their *Captain*, to bring them *to Glory*, (termed the *Captain of their Salvation*) he in conducting, and leading them on to that Glory, must and shall suffer; and they also that are conducted, must march and go the same way, and that of *Suffering.*

To confirm this, we find *a must* is put upon Christ's Sufferings: So Christ says of himself, *The Son of Man must suffer*, *Matth.* 16. 21. And *Luke* 17. 25. *He must suffer many things:* And *John* 3. 14. *The Son of Man must be lift up:* And an *ought* is put upon it, *Luke* 24. 26. *Ought not Christ to have suffered these things; and to enter into his Glory?* And wherein lay the necessity, the strength of that must, or ought? meerly in Gods so ordaining it: *Acts* 4. 28. *To do whatsoever thy hand, and thy counsel determined before to be done.*

You would think with your ſelves, ſure if Chriſt were ever tempted by the Devil, it would meerly and only ariſe from the Devils malice: But the Evangeliſt expreſly tells us, *Matth.* 4. 1. *Jeſus was led of the Spirit, to be tempted, &c.* Chriſt was our Leader, and ſo ſuffered being tempted: So the Spirit of God was his Leader, the Leader of him into Temptation. Chap. 14.

Now look as there was this neceſſity laid on him, to be made this way perfect; ſo alſo the like neceſſity laid upon us, by the ſame will and hand; *Rom.* 8. 29. *For whom he did foreknow, he alſo did predeſtinate, to be conformed to the Image of his Son, that he might be the firſt born amongſt many Brethren:* And this is particularly ſpoken in relation to ſufferings: And as Chriſt had his [*ought*, and *muſt*] ſo have we; *Acts* 14. 22. *Confirming the Souls of the Diſciples, and exhorting them to continue in the Faith; and that we muſt, through much tribulation, enter into the Kingdom of God:* A ſtrange way of comforting, ſtrengthning, and confirming the Brethren: But it was the common Principle the Primitive Chriſtians were trained up unto.

The reaſons for this, which in the Scriptures are more uſually rendred, are drawn *à conſequenti*, or *à parte poſt*; that is, from the good conſequence and fruit of them; as from the uſefulneſs, and profitableneſs: *Heb.* 12. 10. And that he delights to try our Graces; *Prov.* 3. 12. *For whom the Lord loveth, he correcteth; even as a Father the Son, in whom he delighteth:* And he trieth the righteous; *Pſal.* 11. 5. And 1 *Pet.* 1. 7. *That the trial of your Faith may be found unto praiſe, and Honour, and Glory, at the appearing of Jeſus Chriſt:* Which *Job* alſo hath, *Chap.* 23. 10. God therefore boaſted of his ſervant *Job*, *Chap.* 1. 8. as a General uſeth to boaſt of a great, and noble Champion: There are theſe, and many the like, which the Scriptures hold forth.

But theſe are not thoſe I am in the inqueſt after at this time: But the great Query is, *à parte antè*: That is, what ſhould move God, who might have brought us to Salvation another way; yet ſo, as no way would, or did pleaſe him, but this: They muſt be very great Ends: I ſhall take thoſe that hold correſpondency with the Text.

1. He is ſet forth in this, as a God of *all Grace*, (you will wonder perhaps at this reaſon, of all other,) and therefore ordained it to chooſe to bring us, and Chriſt, through ſufferings, and Temptations *to Glory*: *Grace* had the firſt choice of us; and therewith of the way of bringing us to Salvation: And where Grace ſets it ſelf moſt to love, there it ordains the moſt of *Afflictions*, and *Temptations*: So of *Paul*, (the next Man in Heaven to Chriſt;) *Acts* 19. 15, 16. *He is a choſen veſſel to me:* ſome ſtrange preferment ſure befell this Man, whom Chriſt doth ſo ſet out: But in *verſ.* 16. *For I will ſhew him how great things he muſt ſuffer for my names ſake:* You have in this, Gods everlaſting deſign upon him, in bringing him to Glory; as contrived in his firſt *Choice* of him: And you ſee *a muſt* falls upon him too; and 'tis Free *Grace's* paſſing it upon him, when it choſe him to Salvation.

But ſtill you will ſay, why is it that Grace ſhould do this? to expoſe thoſe, whom it loves thus, to Sufferings and Temptations? Truly,

1. Becauſe Grace is ſeen, and diſcovered moſt, in helping us, and relieving us: *Heb.* 4. 16. You read of a Throne erected, and it is a *Throne of Grace*: But what is it that doth eſtabliſh, and exalt that Throne? Truly, *Helping us in time of need:* In the execution thereof is exerciſed much of the Dominion and Soveraignty of Grace: Seen even in ſending ſeaſonable ſuccour, and relief, unto Men ſuffering, and diſtreſſed; in giving forth *Grace* and *Mercy* ſuitable to their Needs in ſufferings.

And together herewith God affected to confound his enemies, that would be oppoſite to us: This of *Grace* is a *Monarchy*, as you ſee in that Text: And Great Monarchies uſe to ſhew their *Greatneſs*, by *victories* over, and ſubduing *Rebels*, and Enemies that are incurable: Says God, I have *ſet up Pharaoh*, to ſhew whether he or I be the greater King: And leaves him to do his worſt: And ſo in the Text, you have the Devil your Enemy; And God lets him range up and down, as if he were looſe: And he is at one end of every Temptation or other: Our Luſts are the Sea that trouble, and toſs within us; but the Devil is the wind that ſtirs up thoſe waves: Chriſt by curbing, reſtraining,

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ing, rebuking him, defeating him by us weak Creatures, shews his Power: And God to shew his Grace towards us, affects not barely to save us, and that effectually; to shew himself a God of Grace to us; But in the doing of it to *still*, and *foil* the Enemies, and *Avengers*: He put this very thing into that first Gospel which he preach't; *He shall bruise thy Heel*: But thou shalt *break his Head*.

A *second reason* the Text holds a correspondency with, is, That *we are called into Eternal Glory*: So Great a Glory, as that God thought it meet we should *know evil first*, e're we arrived at that height of Happiness. I have often considered concerning the Man Jesus, That whereas the Prophet *David*, propheçying of his Exaltation, had only expresst what was matter of Glory, *Psal.* 68. 18. *Thou hast ascended on high*, &c. what it should be from which the Apostle should infer; as *Ephes.* 4. 9. *Now in that he ascended, what is it but that he also descended first into the lower parts of the Earth*; And my best resolve of it was chiefly from this, That Gods ordination was, that e're he would have the Man Jesus, (whose right yet it was upon his Personal union, to have been in Heaven, the first moment of his being Man,) to ascend to that height of Glory, not only *in the Heavens, but far above all Heavens*; as the Apostle *there*; That e're he did it, he would have him *descend first into the lowest parts of the Earth*; the lowest condition: And this was so strange, and wonderful a dealing of God with him, that in the next *verse* he proclaimed it as a spectacle for God, Angels, and Men, to view, and behold: That *He*, one and the same Person, so abased and lower'd first, should be after, so exalted: Thus *Vers.* 10. *He that descended is the same also that ascended:* And he seems to point to him; that [*He*] the same individual Man should be the subject of both: And as if he had said, was *ever the like seen*? The Apostle doth the like, 1 *Tim.* 3. *ult.* First, *God manifest in the Flesh*, in an humble, frail condition; so he begins: Then *received up into Glory*; so he ends: And *seen of Angels*, placed in the middle; as Spectators, and Admirers of this so vastly differing a contrariety of condition.

As for us Men, *It is the Law of Sons*, *Heb.* 12. 6. 2. *Sam.* 7. 14. 'Tis the Law for an Heir to the Crown of Life; the Common Law for obtainment of Glory; *James* 1. 12. *Blessed is the Man that endureth Temptations; for when he is tried, he shall receive the Crown of Life; which the Lord hath promised to them that love him*: And this notwithstanding, Gods love to them, which is the Fundamental Law of that Law; yea, and this because of Gods Love to them; so it followws, *Which the Lord hath promised to them that love him.*

And the further reason of this is, That Heaven is not simply joy and Happiness, but a *Glory*; *a Glory won by conquest*; *to him that overcometh*: As in every one of the seven Epistles of the *Revelation*: It is a *Crown* won by *Mastery*; 2 *Tim.* 2. 5. And so by *striving*, according to certain *Laws* set to be observed by those that *win*: as it follows, *And if a Man also strive for masteries, yet is he not Crowned, except he strive lawfully*: Whereof this is the most eminent, and chief, *Vers.* 11, 12. *It is a faithful saying; for if we be dead with him, we shall live with him*: *If we suffer with him, we shall also raign with him*: This is a true, and as faithful a saying, as the Gospel of Salvation it self is: Even the same he had spoken in his first Epistle, 1. *Chap.* 1. 15. And look what Glory it is that by conquest and masteries is won, is more valuable, as *Jacob* said, *The portion I won with my sword, and my Bow*; This he gave to *Joseph*, above his Brethren; *Genes.* 48. *ult.* which he therefore esteemed above any other: And thus saith Christ of us, and that Glory he hath purchased for us: And so shall we of that Glory to be revealed; *we are more than conquerors, through him that loved us*, *Rom.* 8.

You have seen the *necessity* of the Apostles putting in this Clause, *After you have suffered*, which our Flesh would perhaps have had left out; but he could not pass over and omit it, because God had not: Let us now, notwithstanding, see what *Comforts* and *Encouragements* this very addition will afford us.

As

As I fetcht Arguments of Support and Encouragement from each word in the Text, ſo I ſhall add ſome from theſe words (as they have now been opened) of this Limitation, *After ye have ſuffered a while.* You will find, that out of the ſtrong and ſowr Carkaſs of this dreadful Lion, (and to a Lion, the chief Inſtrument of our Sufferings is compared, *verſe* 9.) will come ſweetneſs. Chap. 14.

To which purpoſe, my

Firſt Obſervation is, That God, *the God of all Grace*, looks at Believer's Temptations of all ſorts; not *Perſecutions* only from without, but *Temptations from ſin*, or *unto ſin*, by Satan, and *Conflicts with Satan our Adverſary*: And they are conſidered by him, under the *notion of our Sufferings*; which is a great matter unto us, and a part of deep Conſolation.

Our Apoſtle, to put an Obſervancy upon this, chooſeth to give that very *name* and *denomination* of *Sufferings* unto our Temptations: He hath put it up twice; firſt in *verſe* 9. *Knowing that the ſame affliction:* and again, in *verſe* 10. *After ye have ſuffered a while*; namely, under Satan's Temptations; (It is all one and the ſame word in both *verſes*:) So then, if your Souls have been brought to look at the Temptations you have to ſins, as your greateſt Afflictions; *The God of all Grace* is pleaſed to reckon them ſuch alſo. Many Interpreters, becauſe the word *Sufferings* and *Afflictions* is uſed of *outward miſeries*, would limit it unto *outward Perſecutions* for the Profeſſion of the Faith, which the Devil ſtirreth up againſt all the Saints throughout the world. But *Gerard*, with *Calvin* and others, are full in it, That all ſorts of Temptations, even unto ſins, as well as Perſecutions for the Faith, are intended, and that principally.

Now unto the Reaſons, at the firſt entrance of that firſt part of my Diſcourſe, on this Text, which ſhewed that it was a common Engagement againſt Satan in point of ſin, I ſhall add, as further ſtrengthning to thoſe then given, ſome other out of the Text, by drawing a Line, or kind of Coherence through the whole Paragraph, from *verſe* 8. to *verſe* 12. And the Series of a Text affords the ſtrongeſt Arguments: Here is, 1. An Exhortation, 2. A Danger, 3. The Encouragement againſt this: And theſe three are all commenſurable.

1. An Exhortation, *Be ſober and watchful:* And,

2. A Danger propoſed, *Becauſe the Devil goes up and down ſeeking whom he may devour*; namely, if this watchfulneſs be neglected: And the danger muſt be underſtood in reſpect of that which we are to watch againſt, and as largely: Neither indeed can Satan indeed truly *devour* us any other way, than by drawing us unto ſatisfying thoſe Luſts, which we are to watch againſt; to be ſure not by Perſecutions; and then only by our yielding unto ſin.

Then, 3. Look how far ſobriety and watchfulneſs do reach, and the danger ſet before them to back that, extendeth; ſo far muſt alſo that other Exhortation that follows thereupon; namely, that *reſiſt ſtedfaſt in the Faith*, alſo reach. And what is that reſiſtance, but to oppoſe him in all Aſſaults, which ſhall be contrary unto that former ſobriety: And indeed, wherein is the Devil reſiſted by us, but in reſiſting his Temptations to ſin: Yea, ſays *Calvin*, be ſober and watch; *attenti ad reſiſtendum*; *heedful to reſiſt:* So as he brings down that former Exhortation unto this of reſiſting. And interpreteth alſo, 1. Theſe words, *ſtedfaſt in the faith*, not of the Doctrine of Faith, but of the Grace and Exerciſe of Faith, by which it is that Temptations to ſin are moſt reſiſted, called therefore *the Shield of Faith*; and this the Parallel of *James* and *Peter* do further manifeſtly confirm; *God reſiſteth the proud*, ſaith *Peter*, 1 *Pet.* 5. 5. *and giveth grace to the humble*; that humble themſelves therefore under the mighty, or ſoveraign, ſupream Hand, or Government of God; *verſe* 6 *Be ſober and watch*; *becauſe of your Adverſary*; *verſe* 8. *whom reſiſt ſtedfaſt in the faith*, *verſe* 9. Thus *Peter*. To confirm this by parallel Scripture,

Compare we *James*, *Chap.* 4. 6, 7. *God reſiſts the proud*, (ſays he) *but gives grace to the humble: Submit your ſelves therefore to God: Reſiſt the Devil*, &c. Now it is evident, that the Scope of *James* his Exhortation, is to reſiſt the Devil in his Aſſaults, in point of Luſts; read *verſ.* 1, 2, 3, 4. and particularly that Luſt of *Envy* and *Pride*, *verſ.* 5, 6. which were the ſpecial

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Luſts of thoſe he wrote unto: Now *Peter*'s Exhortation is the ſame in this Particular.

Add to this, that we find that *Sobriety*, which is in the Head of the Exhortation, reſpecteth *Abſtinence from Luſts*, every where; yea, in our Apoſtle *Peter* alſo, 1 *Pet.* 1. 13. *Wherefore gird up the loins of your minds*; (that is, your looſe Affections;) *Be ſober*, &c. Sober, in reſpect unto what? It follows, *Not faſhioning your ſelves, according* [*to the former luſts*] *verſe* 4. *Watchfulneſs* alſo, which is the next, is to be underſtood as chiefly intended againſt all ſorts of Luſts; ſo *Luke* 21. 34, 36. *And take heed to your ſelves, leſt at any time your hearts be overcharged with ſurfetting and drunkenneſs, and cares of this life, and ſo that day come upon you unawares. Watch ye therefore, and pray always, that ye may be accounted worthy to eſcape all theſe things that ſhall come to paſs, and to ſtand before the Son of Man.* 1 Theſſ. 5. 6, 7. *Therefore let us not ſleep as do others: but let us watch and be ſober. For they that ſleep, ſleep in the night, and they that be drunken, are drunken in the night.* Hence therefore this Exhortation that follows, *whom reſiſt*: reacheth unto his ſtirring up of luſts, and tempting us to ſin thereby.

4. Here follows this Encouragement unto all theſe, *Knowing*, that is, conſidering, *that the ſame afflictions are accompliſhed in your Brethren that are in the world*; that is, to be tempted by him, as you are, is the common lot of all the Saints. Now if the Incouragement were limited only to Perſecutions, (as thoſe Interpreters would have us underſtand it,) and that yet the Exhortations foregoing, which occaſioned this, ſhould be meant of *reſiſting Satan* in all his Temptations unto ſin and luſts, (as hath been ſhewn) then this Encouragement were too ſhort, if not altogether clean beſides, and no way affording any ſuch matter, that ſhould hearten them to reſiſt Satan in point of ſinning, and about luſts; it had been utterly forraign; it afforded, to be ſure, not a correſpondent and adequate ground *thereunto*.

Laſtly, Here is a Promiſe, (as I ſhall ſhew) or Prayer, (call it which you will for the preſent) ſuperadded, to back the whole, and every whit of theſe things foregone; *But the God of all grace, after ye have ſuffered a while, ſhall make you perfect, ſtabliſh, ſtrengthen, ſettle you.* And the extent of this Promiſe coming in to back them, ſhews the extent of theſe Exhortations: And mutually the extent of thoſe Exhortations, do likewiſe argue the extent of this Promiſe, ſpecially of that latter Exhortation afore it, which this Promiſe doth immediately follow and ſucceed, and hath reſpect to it.

And from this laſt, (the Promiſe) it being added to the former, and making the Series of the whole Paragraph compleat; I ſhall argue, 1. In the General, from the compleatneſs of that Series: 2. In Particular.

1. In General: Here are three things found in the whole; 1. The Exhortation, 2. The Encouragement, 3. This Promiſe: And theſe evidently are all commenſurable, of one length and breadth in their extent: And ſo large as the matter and drift of the Exhortations do enlarge, is the ſcope and matter of the Encouragement; and ſo large as both, or each of theſe are, ſo large is the ſcope and drift of the Promiſe: For the ſcope of the Promiſe is, to hearten unto *ſobriety*, *watchfulneſs*, *reſiſtance to Satan*: And theſe are ſpecially to be underſtood, as in point of Luſts and Temptations from Satan unto Sin.

But this will further appear, if we conſider the Particulars in the Promiſe, and how the words of it do ſuit, and anſwer to the matter of the Exhortation.

1. In his ſtiling God, *The God of all Grace*, which is the foundation of the Promiſe; and that, as he had ſaid, *verſe* 5. *He giveth grace to the humble*: And what is the Grace there meant? but Grace contrary to the luſt of Pride, (which is there alſo mentioned.) and by like reaſon every Luſt elſe: And the oppoſite Grace is intended therein; ſo as *the God of all Grace* is that God, who is ready, and will give, all ſorts of Grace and Aſſiſtance againſt all ſorts of Luſts and Temptations thereunto; God having a variety of all Grace, ſuited as a remedy to every Luſt and Aſſault; as I have at large expounded: And there-

therefore Temptations to all ſorts of ſins muſt be meant, commenſurably to all Grace.

Chap. 14.

Now obſerve how theſe are ſtiled ſufferings; *After ye have ſuffered a while*; namely, by and through theſe Temptations, of what kind ſoever; and ſpecially in ſins: For thoſe are the Temptations his Grace is the ſuccour unto: And what, ſhall we after all this, limit this Clauſe, *after ye have ſuffered*, which is in the very midſt of all, unto ſufferings by Perſecutions only? Nay ſurely, in all aſſaults from *Satan*; wherein it is God ſhews himſelf, to be a God of Grace moſt, and of all Grace; and promiſeth ſo to be; yea, and in our being foiled by him: Therein we are reckoned by this God of Grace, to ſuffer moſt; and we our ſelves look on them ſo to be; (as alſo hath been ſaid).

Finally, to conclude this, the things promiſed, or the Particulars of the matter of the Promiſe, in the next words, (which are ſo many heap'd up, to include all) do evidently argue the ſame; which are, that *after you have ſuffered a while, he will make you perfect, ſtrengthen, ſtabliſh, ſettle you*: You may diſcern one contrary from, and by another: Theſe all ſpeak ſupplies of Grace, *from the God of Grace*; oppoſite to what thoſe ſufferings were, or to what was in thoſe ſufferings; for they contain the remedies againſt them. *To make us perfect*, is certainly by giving us more Grace; as in many places of the New Teſtament; *Heb.* 13.21. *Make you perfect in every good work, to do his will; working in you that which is well-pleaſing in his ſight, through Jeſus Chriſt; to whom be Glory for ever, and ever: Amen.* To name no more: It is moſtly ſeen in working oppoſite Graces unto our ſins; cauſing *us to grow up to perfect holineſs*; (as the Apoſtle ſpeaks, 2 *Cor.* 7. 1.) which in Scripture ſenſe is brought to paſs, by further advances thereunto: And ſuch are ſtiled *perfect*; that is, comparatively to what they were, or others are: And ſo by helping us to overcome thoſe Luſts, which did formerly ſo mutiny and war in our Members: The other of *ſtrengthning*, is ſpoken in relation to our weak hands, and feeble knees, that make us apt to turn out of the way, and to be prevail'd upon by *Satan*: Alſo *ſettling*, *ſtabliſhing* our Hearts, in confidence and aſſurance of his love againſt doubts, and fears of our acceptation in Grace; as alſo, waverings of Spirit, and toſſing with winds of Doctrines and Opinions: All theſe are Temptations to ſinning, and prevailings of ſin, which the Saints are incident unto: And as reliefs, againſt all which, theſe words of the promiſe are directed and intended.

So then, we have gained this high and great point of Conſolation, out of the Text: That our God, *The God of all Grace*, who is the looker on in all our conflicts; that as he doth look upon *Satan* as our adverſary, ſo upon us his poor Children, (who are the Brotherhood, that are ſaid to have that one Father, *Matth.* 23.8,9.) as ſufferers under all his Temptations; yea, and as ſuch, and under all our weakneſſes, to reſiſt him; (or being expoſed, and apt to be prevail'd againſt by *Satan*, it is, that God thus conſiders, I ſay, our weakneſſes; for thereunto *ſettle, ſtrengthen, ſtabliſh*, muſt needs refer; even ſo it pleaſeth him to do; than which nothing can be of greater Conſolation or Encouragement.

See but elſewhere how the Scripture ſpeaks as concerning this matter.

Is *Peter* tempted, and prevailed upon, as to deny his Maſter? Chriſt in his love terms it a *winnowing*, as *by Satan*; (ſo out of infinite tenderneſs to him he expreſſeth it, he might have given it a fouler word;) a being toſt and tumbled by *Satan* as a Sufferer; rather than of a foul and ſcandalous diſhonouring of himſelf: Hath *Paul* a meſſenger to deal with him, whither with horrid, and blaſphemous injections, or puffings up of ſpiritual pride, or both? ſee how the Holy Ghoſt calls it a *buffeting*, and that of *Satan*; makes him a Sufferer, a Patient in it: 2 *Cor.* 12. 7. *And leſt I ſhould be exalted above meaſure, through the abundance of the Revelations, there was given to me a thorn in the fleſh, the meſſenger of* Satan, *to buffet me, leſt I ſhould be exalted above meaſure*: He being as truly a ſufferer therein, as a Father reckons his Child to be, when he is beaten in the Streets, by his Child's Adverſary, and his

Book VI. his own; and ſo is provoked to pity and relieve him. The like you have, 1 *Cor.* 10. 13. *no Temptation hath taken you*: They had faln into Groſs ſins; yet he calls them by the name of Temptations.

1. And the reaſon is, as becauſe he is *the God of all Grace*, and loves our Perſons; which makes him to account ſin, (which is our greateſt real miſery) ſo it cauſeth him to look upon it as 'tis a miſery to us, whom he loves. Shall I ſay more than he hates ſin? I may ſay *rather* than as it is a ſin againſt himſelf; eſpecially when he conſiders how much, and how it is occaſioned by *Satan*, that hurries on to it.

2. As alſo becauſe his Grace, that is wrought in our Hearts, (which is but a drop to what is in him,) cauſeth our ſelves to look upon our ſins, and Corruptions, and Temptations, as our greateſt miſeries: Do you know the Heart of him that cried out, and ſaid, *O miſerable Man that I am! who ſhall deliver me*? And why, and whereupon ſaid he it? Even for having been held captive Why ſhould I enlarge upon a Point, which all the Saints with one conſent will give their verdict in upon experience; who uſe to look upon every Temptation, the next which they fear to fall into, or be caſt into, with as dreadful an eye, as a Man that is apt to Fevers, and Agues, doth upon the next Fit that is like to come upon him.

And this affords to us great, and high conſolation: For then it follows that our ſins and infirmities under Temptations, and *Satan*'s hand, do move God to pity us, and help, in point of proneneſs to, or falling into ſin, more than under any other miſery that can befal us: Why? For they are the greateſt miſeries (which his Children have) even in his eye, who is their Father. Well might *Paul* ſay, *who ſhall be againſt us, if God be for us*? For if ſins, as they are Temptations and Miſeries, do move God for us, what is it elſe can be againſt us?

Of Envy, it is ſaid, that it is more fierce than wrath or anger; *Prov.* 27. 4. *Wrath is cruel, and Anger is outragious; but who is able to ſtand afore envy*? Wrath hath Crimes, and Injuries uſually for its Object to incenſe it; which yet the conſideration of ſome goodneſs, or worth in the Perſon, may allay, and turn away the fierceneſs of: But Envy, having for its Object, other Mens worth and excellencies, the greater they are, and the higher their plea is for a Man, the more doth envy ſwell. But the contrary is in God, by reaſon of his love and Grace to us: If his love is pleaſed to account our ſins through Temptations, our greateſt miſery, ſo as he is afflicted in all much more than we, a poor battered, humbled, bruiſed ſinner, a Child of God's, whom he hath ſo loved, and ſo long, coming and crying out to God againſt his ſins, and ſhewing him his wounds, and ſores that feſter; this moves all that is in God, who is a *God of all Grace*, to this kind reſolution, *I have ſeen his ways, and I will heal him*. I ask, how ſhall any thing be able to ſtand up, againſt ſuch a Soul? What will become of *Satan's* Accuſations againſt ſuch an one? Or his renewed aſſaults, though again, and again, they prevail? The Grace of God towards him will break his Heart again, and bring him in again: And Chriſt, he will ſtrike in, and intercede for his reſtoring, when faln; And then for his Pardon, when reſtored: And in the end, God will give more Grace to overcome, as is promiſed in the Text. *After you have ſuffered a while, the God of all Grace by Jeſus Chriſt, ſhall ſtrengthen, make you perfect*: And where is *Satan* then; And what is become of all his Temptations?

Another Encouragement concerning theſe ſufferings is, that they are ſaid to be *accompliſhed*, or *perfected*, in all the *Brotherhood in the World*: There muſt be ſome great thing in this, importing this to be a matter wherein God drives on a glorious, and mighty deſign, which he hath *to accompliſh* and *perfect*: And that 'tis a General, and an univerſal one, wherein every Saint in the World hath a ſhare and lot.

Ἐπιτελεῖσθαι.

There

There are no paſſages fall out in the World, that have more confuſion in them, than *Satan's* Temptations, in the varieties of them, exerciſed on the Spirits of Holy Men, Believers. A poor Believers Heart in Temptation, hath the *Face* of the Chaos; and darkneſs and deformity covers and overſpreads it: The Devil ſits a brooding upon the Surface of it; And yet there are no paſſages out of which God brings forth a greater Light and Glory, in the iſſue; even as he then did *Light*, yea, this whole World out of that darkneſs. Chap. 14.

To break open this ſmall Box of Ointment, I have afore opened the ſignificany of this word, here uſed, but Doctrinally then: What I ſhall now add, is in Application, by way of Comfort; 1. The word here uſed hath reſpect to God's eternal decree and appointment, as laying forth and ſetting out all and every one of them, Sufferings in particular, which each ſhall ſuffer; as likewiſe, as having ordered them all in a glorious wiſdom, to the greateſt good. Thus *Gerard* on the place, quoting *Rom.* 8. 28, 29. *And we know that all things work together for good, to them that love God; to them who are the Called, according to his purpoſe: For whom he did foreknow, he alſo did predeſtinate, to be conformed to the image of his Son; that he might be the firſt born amongſt many Brethren.* The coherence whereof with the former, ſpeaks this, That therefore all things, and ſo Temptations, *work*, and *work together for good*, 'tis the common task and work of all, and that becauſe they are ſo aforehand appointed and deſigned by God ſo to do; by that God that choſe us, and foreknew us, as there; *The God of all Grace*, as here: So that the Apoſtles ſcope herein is, Quiet your ſelves by Faith as concerning them; let *Temptations*, or rather let *God* have the *perfect work* of them upon you, by them in you, and the end will be glorious: Satan is in all your Trials, but working out God's great ends, to his own greater confuſion, and your good. Know (ſays he) that it is God's work which is a carrying on in all theſe; and his *work* is always *perfect*, *Deut.* 32. 4. and if ever he ſhewed his skill, his artifice, in any work, it is in this; for there is nothing he ever aimed at more, than the Devil's Confuſion, and your Salvation; and that as they are both carried on together in and by every Temptation of yours.

And there is not one of them, no not the leaſt, but tend to make *perfect* the whole of God's deſign, upon the whole Body of his Elect, and no one can be wanting to the *compleating* of them: And at the latter Day, thy ſelf wouldſt not have wanted one of them, how grievous ſoever they are at preſent, when thou ſhalt ſee how each of thine conduce to the *finiſhing* an whole, perfect, and exact ſtory of the Body and Spouſe of Chriſt, to be joyned as a Supplement to that great Hiſtory of Chriſt's: *And bleſſed therefore is the man that endureth Temptation.* 'Tis ſtrange, that the ſending of Satan ſhould be termed a *Gift*, yet ſo it is; *There was given me the Meſſenger of Satan*, or, *the Angel and Meſſenger Satan:* The words bear both. 2 *Cor.* 12. 7.

2. For thy comfort in thy Sufferings, this wore ἐπιτελεῖσθαι, (as I have ſhewed before) hath a reſpect unto the perfecting and finiſhing Chriſt's Sufferings. 'Tis *Calvin's* obſervation on the words; *Perfici in fidelibus quotidiè, quæ deſunt paſſionibus Chriſti:* that is, That *hereby are perfected in the Saints* (I rather ſay with the Apoſtle) *which are behind of the Sufferings of Chriſt*; and do rather underſtand them to be a new addition to Chriſt's Sufferings, in a conformity unto him, which yet he is pleaſed to reckon his: And here, of *our Temptations*, there is an ἐπὶ added, ſo making it a compouud, which may, and here doth import, a *making perfect a thing that had gone afore*; and ſo an adding a new perfection unto another former *finiſhing*, thereby to render the former yet *more perfect*. See *Calvin in locum.*

The only difficulty in this point is, That whereas I include *Satan's Temptations to ſin*, and the fallings of the Saints into ſin, upon his Temptations, to be a part, (and if a part, the greateſt part) of the *Sufferings* here intended; How theſe can be accounted the *perfecting*, or an addition to the *Sufferings of Chriſt*, as our Head.

My

BOOK IV.

My Solution is,

1. That look what is ſimply *matter of Temptation* in it, as from Satan, on his part, that alſo was Chriſt's lot to bear, as well as ours, and in like manner to be tempted by him. The place is expreſs, *Hebr.* 4. 15. *Who was in all points tempted as we are; yet without ſin:* His Exception [*without ſin*] is to be underſtood, that the Temptations, (whatever they were) were without ſinning on his part, as to the Iſſue of the Temptation in himſelf. But as for the *Temptation* it ſelf, as on Satan's part, *He was tempted in all things*; (that is, all ſorts of ways) *like as we*: And therefore for us to be followed with the ſame Temptations, by the ſame Devil, (that apart and alone conſidered) is but a conformity unto Chriſt as our Head; and ſo to accompliſh, or make perfect the *after Temptations of Chriſt.*

2. But ſecondly, Conſider them as *ſins* which do accompany them in us; yet ſuch is the Grace of our God, that although, as now we are Creatures, and Perſons in our ſelves conſidered, he looks upon all our ſins as great guiles and defilements in us, and abominations loathſome to himſelf, yet he, *conſidering us as Members of his Son*, (though not as Members of him in our ſinning; God forbid: For that is *the Devil's work*) he looks upon us who *do ſo ſin*, and whilſt we ſin, as Members *appertaining* unto Chriſt; and in this reſpect he accounts *our ſinnings*, our *ſufferings*, (ſuch is his goodneſs) yea, and the *Divine Nature* in the Saints too, (which in its kind, though with imperfection, is affected in things as God is) doth cauſe them to look upon their own ſinnings, as their *ſufferings*; and of all the greateſt: And each cries out, *O miſerable man that I am!* And they do caſt them into that account and head of Sufferings endured in their lives: And thou that reckoneſt them not among thy *Pleaſures*, but thy greateſt *Afflictions*, thou ſhalt have in the end a *Victory*, from *the God of all Grace*, and he will ſupport, and in the end *perfect* thee: And Chriſt, that was himſelf tempted, and who overcame Satan *for thee*, will overcome Satan *in thee*; he will cauſe thee to *triumph* in the end, and to be more than *a Conqueror.*

Unto both which I may add further, for our comfort and relief, as touching this Particular; that not Chriſt, whilſt on Earth only, hath ſuffered from *Satan*, as well as we, in the manner ſpecified; but to accompliſh this his Fathers great deſign in us, and upon us, it is, that he ſuffers himſelf now in Heaven to be, though not tempted, yet I may ſay troubled with this Devil, (Pardon the word, till you hear how I mean it:) But it is wholly for us, and on our behalf, and for our ſakes, for whom he there appears an advocate; that is, that although Chriſt hath already, *de jure*, deſpoiled *Satan* of all his Power, againſt us; further then as God gives new, freſh, and occaſional leave; and himſelf, now in Heaven, is no way expoſed to be *tempted* by him, as whilſt he was on Earth, nor in any ſuch reſpect may be ſaid ſo to be in his own Perſon; yet he hath left ſo much power to him againſt us, as doth occaſion much work to himſelf; which after the day of Judgment he ſhall be eaſed of: Himſelf is ſtill greatly exerciſed upon occaſions from him, in behalf of us: That very office of *Advocateſhip* of his, which he hath undertaken for us, was in a great meaſure ſet up, and on purpoſe occaſioned by God to oppoſe *Satan*; and to take our Parts; and maintain our lot againſt him at the Throne of God: He obtains leave of God to tempt, and winnow us; and then goes and accuſeth us unto God: And upon all ſuch Accuſations, Chriſt is put to pray full hard for us now, as well as whilſt he was on Earth, for *Peter*. And in *John* 17. for all the Apoſtles, *that our Faith fail not*: Becauſe *Satan* thus both *winnows*, and then accuſeth us to God; I may ſay as *Paul* of himſelf to the *Galatians*, *Gal.* 6. 17. in another caſe, *Chriſt is put to buſineſs*: Yea, unto *much buſineſs*, by reaſon of *Satan* and that by means of our ſinnings, and corruptions: And he hath alſo great-

So the word ſignifies, *Gal.* 6. 17. tranſlated *Troubleme.*

ly

ly to do with *Satan* about the ruling of this World: A great deal of work to overthrow *Satan's* designs therein: And both in that too, and which is for our ſakes, in this other of his Aſſaults upon us, *&c.* Chriſt expoſeth himſelf to a kind of Tryal with him, upon multitudes of occaſions; that is, tries it out with him: Becauſe *Satan* will ſtill be medling, and oppoſeing him, and putting it to the vye, who ſhall carry it and prevail; *Satan*, the *Prince of the Air*, the God of this World; or he the King of Saints, and Lord of Lords: Chriſt diſputes every inch of Ground he wins from him, in our Hearts, and in the World. I have ſpoken this to the end, that if Chriſt, not only when he was on Earth, but now he is in Heaven, hath, and hath had ſo much to do with him, then may you comfort, and quiet your ſelves, though you continue to be exerciſed with him, in ſore vexations whilſt on Earth: For now it is that your turn is come of ſufferings, to bear your part on Earth, (after Chriſt had firſt gone through his upon Earth;) as a fulfilling the after ſufferings of Chriſt, and ſince now, whilſt in Heaven, he is ſtill exerciſed thus; and is fain to wait till this his enemy be actually, and *de facto*, perfectly ſubdued, and made his footſtool: We ſhould then be heartned under them, and againſt them, expecting that happy Iſſue, which Chriſt himſelf doth.

Chap. 14.

CHAP.

CHAP. XV.

The actual performance of those Promises of perfecting, ſtabliſhing, ſtrengthning, ſettling us. *The manner and means whereby God preſerves us, and carries us on to perſevere unto the end. His particular care over us, how expreſſed in Scripture, by the vigilancy of his Eye in all our ways; by accompanying us continually with his Preſence; by his guarding us in Safety; by his having us always in remembrance. What it is concerning us, that his Care is moſt exerciſed about. His principal Care is of our Souls: How it is that he preſerves them in Life.*

I PET. V. *Verſes* 7. and 10. compared.

Caſting all your care upon him, for he careth for you. But the God of all Grace, who hath called us into his eternal Glory by Chriſt Jeſus, after that ye have ſuffered a while, make you perfect, ſtabliſh, ſtrengthen, ſettle you.

WHEN I handled thoſe words, *The God of all Grace*, I ſhewed how *the purpoſing Grace of God*, (which takes up the principal part of the meaning of that Clauſe) had before all worlds, *ordered* and contrived *all things* about us, both Temptations and Sins that ſhould befall us after Calling, and the Iſſues out of them by Repentances and Returnings back again unto God: And that all theſe were *ſo fore-laid* and *diſpoſed*, as all was thereby *made ſure*, as *David* expreſſeth it in his own Perſon for us all, *A Covenant ordered in all things and ſure*, 2 *Sam.* 23. 5. Now then (as the Counterpane unto this) I am to ſhew how after *Calling*, *executive Grace*, (the other was the *Legiſlative* or *Diſpoſitive* Grace) or as the ſeventh *Verſe*, *God's caring Grace* doth according to his former purpoſes laid, perform this all along. And unto the fuller carrying on of this, I ſhall call in the Suffrage of the ſeventh *Verſe*, *Caſting all your care upon him, for he careth for you*; as being in the General moſt fitly expreſſive of this Point in hand: For to a ſteady eye that exactly obſerveth the Series of one Speech after the other, the words of the ſeventh *Verſe* do pour forth their ſtream into the Chanel of the tenth *Verſe*, and both ſtreams there meet in this one Scope, namely, to comfort Believers againſt all Temptations of ſin, or from Satan, &c. The Apoſtle firſt ſending out that Promiſe there in the ſeventh *Verſe*, as in the fore-front; and then follows this other in the tenth *Verſe*, as in the Rear and Concluſion.

Caſt

Caſt all your Care upon him, that is, *your Cares of all ſorts*, *your Burthen*, ſays the Pſalmiſt, *Pſal.* 53. 22. (whence the words are taken:) *For he that is the mighty God*, (ſays *Peter*, *verſe* 6.) *careth for you*, *verſe* 7. Which words are at no hand to be limited unto *outward Afflictions* only, but do more ſpecially concern our *cares* and *burthens* about Temptations: For what doth immediately follow, namely, *Be ſober: For your Adverſary the Devil walks up and down*, &c. It is *his* temptations, and the *inſobriety* of our own hearts, and inordinacy of our own luſts, that afford the ſoareſt *burthens*, and moſt heart-eating *cares* of any other Sufferings: But our hearts being ſupported by theſe *two* ſtrong Pillars of *Conſolation*, may have full *ſtedfaſtneſs of Faith*, to which he exhorts them, *verſe* 9. Chap. 15.

And whilſt thus you view the words in this Coherence, you may behold Satan, and all your Spiritual Adverſaries, as in a Toil, ſurrounded, and every way encompaſſed with *a God that careth for you* in all your Cares, that on the one part he is before Satan; and, *A God of all Grace*, that will *perfect* you on the other part, behind him. What then ſhould we fear?

The general Obſervation I ſingle out of all, is,

> *That as you have a God of all Grace that called you, and engaged to preſerve you; ſo you have*, after your Calling, *the ſame God of all Grace, a mighty God, that* careth for you, *to perform it, and to make it good.*

God's care in the Execution is the Point in hand.

In proſecuting of which, my chief deſign ſhall be to draw forth into view the Particulars of God's care herein; and therein not barely relating to Experiences, but as we find Scriptures withal confirming them. All which *Particulars* put together, will ariſe to as effectual and comfortable a Satisfaction in the Point of the Perſeverance of the Saints, as any other way of arguing it that is uſed.

Firſt, Let us conſider how the Scriptures repreſent the ſtrictneſs of his care over us: As,

1. By the *Vigilancy of his Eye* in all our ways. Our *Peter*, out of many places in the Old Teſtament, where that ſaying is found, hath inſerted it once for all in the New, in this Epiſtle, *Chap.* 3. *verſe* 12. *The eyes of the Lord are over the righteous:* It is ſpoken in reſpect of an eminent Care had to them: For otherwiſe we find elſewhere, *That the eyes of the Lord are in every place, beholding the evil and the good*; ſo *Prov.* 25. 3. But yet ſo, and in ſo ſpecial a manner over the Righteous, as if he minded none elſe; *Iſai.* 66. 2. *All theſe things have my hands made: But to him will I look, who is of a contrite Spirit.* He profeſſeth (as it were) to *overlook* all the other works of his hands; fixing the *Acies* of his Eye on ſuch a Man; that is, *ſo to look on him, as to look to him*; and as if he had none elſe to look to in the world. In *Jeremiah*, *Chap.* 24. 6, 7. you have it thus, *I will ſet mine eyes upon them for good*, to take care of them, and *bring them back again: to build them, and to give them an heart to know me, and to return to me with their whole heart.* Yea, whereas we here in the Text, *verſe* 8. are exhorted to *watch*, who, poor Creatures, fall aſleep often: The very ſame is ſaid of God, always *to watch over us.* (So in the ſame *Jeremiah*, *Chap.* 31. 28. *And it ſhall come to paſs, that like as I have watched over them, to pluck up, and to break down, and to throw down, and to deſtroy, and to afflict: ſo will I watch over them, to build, and to plant, ſaith the Lord.* As a Nurſe-keeper, whoſe eye and wakeful attention is upon a Child. There is a whole *Pſalm* on purpoſe made to expreſs this, *Pſal.* 121. *The Lord is thy Keeper*, *verſe* 5. that is, the burthen of it. It is three times repeated, to infix the ſecurity of it on our Souls; and with a *Behold* the ſecond time to awaken our drowſineſs to the obſervation of it, *Verſe* 3. *He that keepeth thee will not ſlumber*, *Verſe* 4. *Behold, he that keepeth* Iſrael, *ſhall neither ſlumber nor ſleep.* *Verſe* 5 *The Lord is thy Keeper.* Poor wandring Soul, thou haſt a Keeper takes care of thee, and *that Keeper of thine is the Lord.*

Who alſo takes this as a *peculiar ſtile* and office to himſelf in a ſpecial manner, to be *The Keeper of all the* Iſrael *of God.* And if that be too indefinite, he particularly brings it home unto every Saint for their comfort twice, *The Lord is thy Keeper*; that is, of the whole *Iſrael* of God in general, and of every Soul of that number, and *ſo their Keeper*, as of none elſe in the World: A Keeper ſo vigilant continually, that he never ſo much as *ſlumbers*, or ſhuts an eye, much leſs *ſleepeth.* The ſtrength of which attention is ſpent on this, *To keep thy Soul from evil.* So *Verſe* 7. *The Lord ſhall preſerve them from all evil, he ſhall preſerve thy Soul*; that is, from ſuch evils as would be deſtructive thereof, and of that ſtate of grace thou art in, that is his chiefeſt Charge. And with this attention thus to preſerve thee, he hath an eye upon thy *goings out, and thy comings in.* So *Verſe ult.* Go whither thou wilt: Yea, and he adds, *From this time forth for ever more*; that is, either from the firſt of that time, when he took charge of thee, and thou didſt begin to give thy ſelf up to his care, ever after, even for ever. Or rather, do thou begin to reckon at any time ſince thy Calling, *Even* from this *now, this preſent time*; and ſo for ever. Now when thou art ſo old, and he hath kept thee ſo long; and thou haſt (as to thy thoughts) ſo often forfeited his protection of thee; yet he renews the Guard over thee; his Care ſets his watch continually as ſtrict as ever, even *from this time*, &c. and *that for ever.* If indeed, as it is ſaid in the Goſpel, *Whilſt the Husbandman ſlept*, &c. ſo that there were but one moment, the twinkling of an eye, in which his eye might be off from thee, or careleſs of thee, there might be Suppoſition, That this *our Adverſary the Devil* might have an Advantage to devour thee, to chop thy Soul up in a moment; but God never ſlumbers: *I the Lord keep it day and night*, Iſai. 27. 3. And if that be not enough, he adds, *every moment.*

Nor, 2. Is it his Eye only that is intent upon them, as at a diſtance; but his Preſence continually *accompanies* them. Yea, it is further expreſſed, as by a continual *attendance* on us, *Pſal.* 23. 4. *Though I walk through the Valley of the ſhadow of death, I will fear no evil, for thou art with me.* Sheep wandring in dark places, (to which that whole *Pſalm* alludes) are obnoxious to be preys unto *wild Beaſts*: But if the Shepherd be with them, there is no danger to be ſure. If God (*my Shepherd, verſe* 1.) that is *greater than all*, be with us, none need be feared.

Yea, ſo watchful is he, as wherever we go, he is ſaid to *follow us*; even as one whoſe place (or duty) it is to *attend* a perſon committed to him. Thus *verſe* the laſt of that *Pſalm*, *Surely mercy and goodneſs ſhall follow me all the days of my life*, to ſee to me, and look after me.

And if Mercy and Goodneſs it ſelf undertake this task and charge, we ſhall be as ſurely kept. Thus *Paul* alſo; *Not I, but the grace of God that is with me.* He ſo ſpeaks of it, as his Guardian Aſſiſtant that accompanied him. The Phraſe is firſt uſed of the Patriarchs: And indeed next, to that Fundamental of the Covenant, *I will be your God.* The uſual Promiſe to the Patriarchs was, That God was and would be with them. An Heathen obſerved it of *Abraham*, Gen. 21. 22. *And it came to paſs at that time, that* Abimelech, *and* Phichol *the chief Captain of his Hoſt, ſpake unto* Abraham, *ſaying, God is with thee in all that thou doſt.* After that, he was the ſame to *Iſaac*; *I will be with thee, and bleſs thee*, Gen. 26. 3, 24. After that, to *Jacob*, Gen. 28. 15. *Behold, I am with thee, and will keep thee, in all places whither thou goeſt. And I will not leave thee.* To mention no more.

3. Not by his Preſence only, but taking us into ſure and ſafe cuſtody, which *Peter* mentions here alſo; ſpeaking of the *mighty hand*, *Verſ.* 6. of that God that *cares for us*, *Verſ.* 7.

1. Holding us by the hand, and that continually; ſee *Pſal.* 73. 23. *I am continually with thee; thou haſt holden me by my right hand.* Nay, and it is *his right hand* too, that holds thee *by thy right hand*: So *Pſal.* 139. 10. *Pſal.* 18. 35. and that to *ſave thee*, *Pſal.* 138. 7.

And

And to be yet more ſure; he is ſaid to *take us into his hand*, graſping us therewith, *Deut.* 23. 4. *He loved the People*, (or, *is the lover of the Peoples*, the great lover;) *all his Saints are in thy hand*; as Chriſt alſo, *Joh.* 10. 28. Chap. 15. *Ainſworth.*

And not in one, but in both. This Speech in *Deuteronomy* is not of a Shepherd holding his Sheep, but of a loving Husband embracing his Spouſe, holding her not in one arm only, but in both: So twice in the *Canticles*, *Cant.* 2. 6. and *Chap.* 8. 3. *His left hand under my head, his right hand doth embrace me.*

4. The Scripture expreſſeth this his care by the attentiveneſs of his *memory*; *Pſal.* 111. 5. *Therefore is ever mindful of his Covenant:* His Covenant, that is, that *of Grace*, which he had from everlaſting ordered in all things concerning us, that whereas it might be thought or feared, though he took ſure order for all things aforehand, yet in proceſs of time, may he not forget ſomething or other of neceſſary concernment to us? No; he hath all thoſe things continually afore him punctually; forgets not one tittle; but performs all in that manner as he did forelay them: He is ever mindful of his Covenant. The Lord will *perfect* (ſays *David*) or make compleat, *that concerning me*, *Pſal.* 138. *ult.* which he ſpeaks in relation to that *Covenant ordered in all things* as to his peculiar, which he now believed would be all punctually performed as hitherto it had been: As when he had finiſhed his Courſe, and was to dye, he profeſſeth.

If it be Objected, do not the Saints run into Evils, and go aſtray; How then is God's eye and care, &c. ſo continually over them, every moment as you have ſpoken of?

The Anſwer is; 1. During all ſuch times even of going aſtray, his eye and care is over them; yea, and over them moſt then: To moderate the Temptations and to take care that they themſelves exceed not the bounds of the State of Grace in ſinning, and be ſwallowed up and devoured of them. Our *Peter* himſelf, Chriſts care was moſt about him then, when he was to be foiled by Satan: *I have prayed for thee, that thy Faith fail not*, *Luke* 22. 32. So aforehand; And *in the* Temptation his heart aked for him; and at laſt *his eye* was upon him to purpoſe: He *looked back*, and you know what followed. In *Iſai.* 57. 17. When he *went on forwardly*, (ſays God) *in the way of his heart: I have ſeen his ways*, *Verſ.* 18. He ſaw him all the time of it, and took care not to let things go on ſo long as they ſhould be paſt cure and remedy according to his Rules. *I have ſeen his ways, and I will heal him.*

There is another clear Scripture for this, *Pſal.* 73. 2. *But as for me*, (ſays he, and you may wonder at me for it, who might be judged to have been better inſtructed?) *My feet were almoſt gone, and my ſteps had well night* ſlipped. *Verſ.* 3. *For I was envious at the fooliſh*; that is, at the proſperity of the wicked: I even wiſht my ſelf one of them. Yea, and was greatly tempted to throw off all Religion upon it, and turn Atheiſt. Yea, and the Temptation therein roſe up to a Verily, to a Concluſion in his own heart. *verſ.* 13. *Verily I have cleanſed my heart in vain.* And again, he fretted and had boiling thoughts, and angry litigations with God himſelf, as *Calvin* comments on the words, *Verſ.* 21. *Thus my heart was leavened* (as the Original) *totus in fermento, filled with an angry ſourneſs*: *And I was pricked in my reins.* Such motions and Affections of heart impetuouſly roſe up and enflamed me. *Verſ.* 22. *So fooliſh was I* and ignorant, and *as a Beaſt*, with *thee*, or *afore thee*, in my carriage towards thee.

But where was God in reſpect of the eye and preſence you ſpeak of, all this while? In view, he ſeemed to have as little eye to or care of this good Man this while; even as in governing the World, whilſt he ſuffered the wicked to proſper, which was his Temptation.

Well, but when the Prophet was come to himſelf and the Enchantment was diſſolved, he now clearly ſaw, that God had had as ſtrict and waking an eye over him all along as ever: Yea, and the care which God ſhewed him, even during this Temptation, as in the Iſſue appeared, became the greateſt

Book IV.

pawn and pledge to him; assuring him, that God would preserve him for ever. Read from the 23th verse (where the Stream begins to turn into another Chanel) unto the end of the *Psalm*, *Vers.* 23. *Nevertheless, thou art continually with me, thou hast holden me by my right hand.* That *nevertheless* comes in upon the Narration of, and in Relation unto all that Miscarriage of his mentioned; so foolish was I, &c. nevertheless (which is the wonder of it, says he) or *notwithstanding this*, yet *I am continually with thee.* What! As to his own sense and apprehension, as if that he had held and kept up entire Communion with God all that while? No: For what he had said afore of the Evil frame of his heart is a contradiction thereunto. It is spoken then in respect of the eye and presence on Gods part, that God had towards him, which is evident by what follows, *Thou hast holden me by my right hand*: And so thereby had puld him forth of that horrible Temptation. And the experience he had learned of Gods care and preservation out of these passages towards him, assured him that God would preserve him for ever. *Vers.* 24 *Thou shalt guide me with thy Counsel all my life long*; and *afterwards receive me to Glory.* This is an inference as to the future, from that Experiment.

Yea, farther this place shews that at such times and Seasons wherein our hearts seem most loose, and left to themselves, God hath then the more stedfast eye; as the Mother of the Child, when sick, or as a Mariner hath most care and sollicitude of his Ship in a Storm; a Father the most wary regard to a little Child, he hath let go, to see what way of it self it will take. And therefore this acknowledgment is brought in by way of thankfulness and blessing God; as *Calvin* observes, for his presence with him and support of him then: That he was not wholly overturned or faln headlong, as off from a Precipice, as those words, *Vers.* 2. *My steps well nigh were poured out*, import.

The second Branch I make of handling this his *care* in the general, is, What is the principal Subject of his care? What it is taken up about?

First, His principal care is over our Souls, *Psal.* 121.7. *The Lord shall preserve thee from all evil*; *The Lord shall preserve thy Soul.* The latter is by way of Emphasis and Notoriety added. So that he that keeps thy Bones, thy Body the sheath, will be sure to look to thy Soul. And therefore God regards not so much to what he gives thy Name, thy Body, thy Estate up unto; what detriments and diminutions in thy outward Man befall thee therein, if they subserve to renew thy inward Man. Our *Peter* here, 1 *Pet.* 2.25. telleth us for our comfort, that when we are converted to God, *we are returned to the Shepherd and Bishop*, (or Overseeer) *of our Souls.* His eye is specially upon them, they are his Charge and Flock.

2. His care is principally exercised about preserving you, that no sin have Dominion over you. When Grace first takes hold of us, and calls us, it sets up a Dominion over us. *Grace reigns to eternal life*, *Rom.* 5. *ult.* even till then: And then we begin first to give up our selves to the Government of it. Which *Peter* here exhorts them to renew and continue to do; *Humbling our selves under his Soveraign Hand or Power.* Which we no sooner begin to do, but from thence forward the Soveraignty of Grace takes us into its Protection and Conduct. And the Fundamental Principle by which that Dominion of Grace stands and is continued over us, is, *that sin* never come again to *have that Dominion which once it had.* So *Rom.* 6. 14. *Sin shall not have Dominion over you, for ye are under Grace.* And the Reason of it is clear and plain, for *Sin* and *Grace* have and seek two opposite Dominions, and the Dominions of each are destructive of the Dominion of the other (and what an interest Dominion is, we all have seen and know) so as if ever sin should come to have its ancient Dominion and rule, as once the Grace of God, that now hath taken the Dominion, were Dethroned; or to use *Paul's* word, *Gal.* 2. 21. *frustrated.* But this the Interest of Grace it self, as it is contrary to sin, but specially in that it is an interest of Dominion, will never suffer or endure. And in this sense are the Promises of *Keeping us from all evil*, and *Preserving us blameless*, and the like, to be understood, (that is, blameless according to

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the Rules and Principles of the State of Grace) and so as in the end, *to bring forth Judgment unto victory.* Chap. 15.

And to that end 3. He takes special *care of our feet*, our *steps*, and *goings*, 1 *Sam.* 2. 9. *He will keep the feet of his Saints.* And whoever will undertake to keep himself (as it follows) by his own strength he shall not prevail.

Our Saviour Christ when he was to go out of this World, *John* 13. 1. (and then at death we shew what our cares towards those we love, are most upon) he shewed his greatest care to be of this. He would needs make that one of his last deeds, to wash his Disciples feet, *Vers.* 5. The mistery whereof he gives, *Vers.* 10. *He that is washed needeth not save to wash his feet*, for being justified by the blood of Christ (which is termed *a washing*, 1 *Cor.* 6. 11. and is total and at once) all the need and care that now remains is to preserve and keep a Man's steps and walkings, to keep him holy.

And again, Christ in his last prayer, *John* 17. 15. shews this was his care; It is one of his great requests, *to keep them from the evil of the World*, namely (as the words afore shew) from sinning as they of the World do sin.

Likewise *Psal.* 37. 23. it is said (which shews Gods eminent care herein) *That the steps of a good Man are ordered by the Lord: And the Lord delighteth in his way*: The latter is a reason of the former, that because God loves their persons and so desires to please himself in their ways, (and one we love, we desire should please us,) *therefore*, God doth *studiously* and with *avisement*, order all his steps.

Which ordering of our steps is in a special manner so to be understood, as to see to us and our steps so, as at least sin may not have Dominion over us: For which you may observe that joyning together of these two, *Psal.* 119. 133. *Order my steps in thy word: And let not sin have Dominion over me.*

Or if you will take another Expression of *David*; (which since I met with it hath much pleased me as to the point in Hand.) And therefore I will somewhat enlarge upon it. *Psal.* 66. 9. 10. 16. *Which holdeth our Soul in Life, and suffereth not our feet to be moved. For thou, O God, hast proved us: Thou hast tried us, as silver is tried. Come and hear all ye that fear God, and I will declare what he hath done for my Soul.*

There are two eminent benefits, or blessings Spiritual; and but two, that comprehend all other that take, and fill up the whole space of a Christians Life, from his first conversion to his death: 1. The work of Conversion, or estating him into Life, at first: 2. The preservation of that Life, and conduct of him unto Glory, through all the passages of his pilgrimage: And each of these in their kinds, wonderfull, and great: And if a controversie, and debate were admitted, which of them should be the greatest; it would be found that no jury of Mankind, could determine on either side; but must return, and leave it to Gods free Grace it self, which is the Author, and finisher of our Faith, to decide: And perhaps both will be found alike redounding unto the Glory of that Grace: For look as the works of Creation at first, and upholding all by his power, and providence, are yoked together as works of a like wonder, vouchsafed the Creation in common, *Heb.* 1. 2, 3. So just in the like manner we find Regeneration, and perseverance joyned, as the sum of all other works in this Life: Thus, *Begotten again*; And *kept by the power of God to Salvation*; are joyned by the Apostle, 1 *Pet.* 1. 3, and 5. *called, and preserved in Christ Jesus*: So in *Jude Vers.* 1. And *Paul* the same, 1 *Thess.* 5. 23, 24. *And the very God of Peace sanctifie you wholly, and I pray God your whole Spirit, and Soul, and Body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth you, who also will do it.* And in the Old Testament; I have *made* or formed you; and I will bear, and support you: *Isai.* 46. 4. And *I have made, and stablisht you, Deut.* 32. 6. by both of which he shews himself a *Father*, as in the words afore: And accordingly the Saints are called upon to *bless* God more eminently for these two Grand and comprehensive Benefits: *Blessed be God*, says *Peter*, 1 *Pet.* 1. 3.

1. 3. *who according to his abundant mercy, hath begotten us again, unto Life*: And Oh! *Bleſs our God ye people, which holdeth our Souls* in Life: So the Pſalmiſt here: Yea, if we do narrowly eye the words in either, both *Peter*, and the Pſalmiſt do bleſs God for both at once: Bleſſed be God for *begetting us: Who are alſo kept by the power of God:* So it follows in *Peter*: In the Pſalmiſt, both are comprehended in this one word: 1. Which [*putteth*] our Souls in Life: [So the margents, out of the Hebrew:] that is, who puts Life into your Souls at the firſt, as he did into *Adam*, when he made him a living Soul: 2. And then, which *holdeth*, that, is continueth our Souls in that Life: So the Tranſlators render it alſo, according to the Pſalmiſts Scope: And *Oh! Bleſs the Lord*, ſaith the Pſalmiſt there; for theſe, and both theſe.

This *Pſalm* is ſuppoſed to have been penned by ſome holy Prophet, upon occaſion of God's preſervation of his People under the great Trials they underwent from the *Babylonians*, and under that Captivity.

And this holding their Souls in life, may be underſtood in two reſpects:

1. As reſpecting *bodily Life*, and the concernments of it, continued all along from great dangers that might have come upon them from ſo cruel an Enemy.

2. In relation unto the ſpiritual life of Grace in their Souls, (which is and was to them the infinitely far greater Mercy of the two;) And this life, as preſerved in the want of Ordinances, and living in the midſt of an Heathen Idolatrous Nation, and a wicked Generation ruling over them.

And the hazard of the extinction of either, and their Trials and Temptations in both reſpects, is repreſented here to have been very great: For, 1. He compares them unto the trial *whereby Silver* is tried; which Phraſe is uſed to expreſs the ſoareſt of Trials: *Ezek.* 22. 22. *As ſilver is melted in the midſt of the Furnace, ſo ſhall ye be melted in the midſt thereof; and ye ſhall know that I the Lord have poured out my fury upon you.* Yea, when our trials are of a leſſer ſort and degree, and more tolerable, they are ſaid to be, *not as ſilver*, or *with ſilver*, *Iſai.* 48. 10.—— 2. They are further ſet out in *Verſe* 11. *Thou haſt brought us into the Net, thou haſt laid affliction upon our loins:* that is, the affliction God laid on their loins, was as a Net, that encompaſſed them round, wherein they had lain toſſing and tumbling, *like Bulls in a Net*, (as the Prophets phraſe is, *Iſai.* 51. 20.) and found no way out whereby to eſcape. 3. He cauſed *men to ride over their heads, verſe* 12. that is, they were in a manner perfect ſlaves, at the will and pleaſure of wicked and cruel men, their Enemies; for by that very Phraſe is *ſlavery* expreſſed: For the manner was to uſe Slaves thus, to carry them on their necks and backs, as riders on them, reſting themſelves mean while over their heads; *Iſai.* 51. 23. *But I will put it into the hand of them that afflict thee: which have ſaid to thy Soul, Bow down, that we may go over: and thou haſt laid thy body as the ground, and as the ſtreet to them that went over.* 4. There was a great variety of ſuch perils, and not only of ſeveral, but of contrary ſorts; *verſe* 12. we went *through fire and water*; either of which ſingle and alone, when but one of theſe befall men, note out extremity of evils. Thus *through water*, Pſal. 69. 1, 2. *Save me, O God, for the waters are come upon my ſoul. I ſink in deep mire, where there is no ſtanding; I am come into the deep waters, where the floods overflow me.* Or *through fire*; Ezek. 15. 7. *And I will ſet my face againſt them, that they ſhall go out from one fire, and another fire ſhall devour them, and ye ſhall know that I am the Lord, when I ſet my face againſt them.* But when through both ſucceſſively, one after the other, this notes out an Accumulation of miſeries or trials indeed; as we read *Iſai.* 43. 2. with God's Promiſe to his People in ſuch Conditions: *When thou paſſeſt through the water, I will be with thee; and through the rivers, they ſhall not overflow thee; when thou walkeſt through the fire, thou ſhalt not be burnt, neither ſhall the flame kindle upon thee.* Which Promiſe is here, you ſee, acknowledged by the *Pſalmiſt*, to have been performed. God was with the three Children when they *walked through the fire*, in the very letter of

Iſaiah's

Iſaiah's Speech: And with the Children of *Iſrael*, when they went thorough the *water of the Red-Sea:* And now that they were delivered, and were returned into their own Land, they were, as it is expreſſed, *brought into a wealthy place*, out of thoſe ſtreights and preſſures; that is, into a roomthy, open, and enlarged condition, in outward reſpects. And in the view, and ſenſe of all theſe various dealings of God with them, he bleſſeth God, that God had as yet kept them alive; (which was the Promiſe made the Church, as in it ſelf alone mercy ſufficient in ſuch a ſenſe,) and reſtored to them the Comforts of Life. Chap. 15.

But the ſecond mercy I mentioned is, of holding the Souls of his Saints in Spiritual Life: This as it was the mercy of mercies, ſo I take it, is the mercy chiefly, and above all intended, for which he thus bleſſeth God: And my Reaſons are,

1. The dangers they had run through, are not here ſimply conſidered as perils to the outward Man alone; but further as *Tryals*, and *Probations* of their Faith: This the words ſhew; *For thou Lord haſt proved us, and tried us as ſilver is tried, Pſal.* 66. 10. Now take them as trials from God, and ſo they muſt be underſtood to relate to the inner Man, as Temptations, and Probations thereof; even as when they are called *Chaſtnings* of the Lord, they likewiſe do: Now look what life it was, which theſe dangers, conſidered as trials, did reſpect and endanger; that *Life*, and the preſervation of it, was it which he chiefly aims at, to bleſs God for: And it is our ſpiritual Life, the Life of our Souls, which Trials, and ſuch Probations (conſidered as ſuch) do wholly reſpect: and the enduring of which it is, makes the mercy ſo Great; to have that Life which God and the Saints do moſt reſpect, maintained in the midſt of them: (For in themſelves they do endanger that Life) The *rich* Carnal Profeſſor *fadeth* and withereth, *when the Sun is up: Bleſſed (therefore) is the Man that endureth Temptation*, *James* 1. 12. And it is our Faith which is the principle of ſpiritual Life; which is ſaid to be the Subject of ſuch Trials and Temptations, conſidered as ſuch: So *Peter* 1 Epiſt. Chap. 1. 7. *The Trial of your Faith is much more precious than of Gold*, (ſays he there;) even as here, *the trial of ſilver*: And again, in the Old Teſtament, the ſpiritual profit that accrueth thereby in ſpiritual refinings, is that which the Trial of the Soul as Silver, is compared unto, *Zach.* 13. *ult. I will bring the third part through the fire; and I will refine them as ſilver is refined; and will try them as Gold is tried: They ſhall call on my Name, and I will hear them: I will ſay it is my people, and they ſhall ſay the Lord is my God:* The Iſſue of their trial is made not a refinement only, in reſpect of Corruptions purged out, (which *Peter* alſo ſpeaks of, *Verſ.* 21.) but a riſing up to an Aſſurance, (through experience in thoſe trials) That God was their God; even as here he calls upon them as they were Saints, and tried Saints, *Bleſs our God*, ſays he, *ye people, Pſal.* 66. 8. The like you have in *Malachi.* 3. 3. *And he ſhall ſit as a refiner and purifier of Silver: And he ſhall purifie the Sons of Levi, and purge them as Gold and Silver, that they may offer unto the Lord an offering in Righteouſneſs.* So that this Scripture of the *Pſalmiſt* is for ſubſtance Parallel, (though under other Alluſions,) unto that you read the Profeſſion of thoſe Saints to be, in their acknowledgments of God therein, in the like caſe; *Pſal.* 44. 17, 18. *All this is come upon us, yet have we not forgotten thee, neither have we dealt falſely in thy Covenant: Our Heart is not turned back, neither have our ſteps declined from thy way:* Which is in effect, and ſubſtance the ſame, with the preſerving of their Souls in Life, and of *their feet kept from being moved*, from out of the ways of God; as you find here in the Text.

2. The like here intended, is eminently the life of the Soul; in his ſaying, O *bleſs our God, that holdeth our Soul in Life:* Which *Peter* alſo, in the ſame *Chap.* 1. *verſ.* 9. in like manner expreſſeth: And although I know the word Soul, is taken for the Perſon ſometimes; yet comparing this with the uſe of the word, *Verſ.* 16. of this *Pſalm*, (of which in the next following reaſon,) and obſerving the parallel, and correſpondency, theſe words of bleſſing God, have with the ſpecial care of God, as it is ſet out in keeping our Souls,

Book IV. Souls, in *Pſal.* 121. *The Lord is thy keeper*; *Verſ.* 5. and *verſ.* 7. *The Lord ſhall preſerve thy Soul*, as the Subject of his care: And then taking in *Verſ.* 3. *He will not ſuffer thy foot to be moved*; And all this there being ſpoken in relation to their Souls; and how withal the very ſame individual Phraſes are here uſed; *Holds our Souls in life*; *and ſuffereth not our feet to be moved*; This induceth me to judge, that the aim, as to the ſpiritual Life of the Soul, is in this paſſage intended, as well as in that *Pſalm.* 12.

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CHAP. XVI.

That the Decrees of God in Election are of such sure Efficacy, that we may be ascertain'd of their Infallible performance. That nothing can hinder or frustrate their success in working, because God works all things according to the Counsel of his own Will. What Assurances we have, that his good purposes concerning us, shall be invincibly accomplished; both from the nature of Election Decrees, and the Interest which the Attributes of God have in the performance of them.

AS the Decree of Election, or Predestination, is the efficacious Will of God, which for his own good pleasure intends our Salvation, and has prepared such means, by which, *and through which he brings his Elect unto that end, efficaciously* and *infallibly*.

1. This efficacious Will of God, in this matter, is to be distinguished from other Decrees. We call this the efficacious Will of God, because it does not leave a man in the hands of his own free will, as *Adam* was left; and because it also respects and decrees the very event; for it is such a Will of God, as is joyned with his Power to effect it. As for instance, *Eph.* 1. 11. *In whom, in Christ namely, we have obtained an inheritance, being predestinated according to the purpose of him, who worketh all things after the counsel of his own Will.* And this is backed with two other Scriptures out of the Old Testament, *Isai.* 14. 27. *For the Lord of Hosts hath purposed, and who shall disanul it.* Psal. 115. 3. *But our God is in the Heavens, he hath done whatsoever he pleased.* And this distinction might be cleared by many Instances; as by *Saul*'s being chosen King, whom he did cast out; and that of *Jeroboam*, to whom God made the same promise of establishing his Kingdom, as he had done to *David*, but left it in the hands of his own will, 1 *Kings* 11. 37, 38. as the event shew'd how it succeeded. And thus before he had done as to *Adam*'s state, which is perfectly the state the *Arminians* put God's Election and Promises into, which the event also shewed how fatal it proved. And this was the case of the *Israelites* present in the Wilderness, whom God promised *Canaan* to, but left the Issue to the counsel of their own Wills, and thereupon God destroyed them in the Wilderness, and then twits them with it, *Numb.* 14. 34. *After the number of the days in which ye searched the Land, even forty days, (each day for a year) shall ye bear your iniquities, even forty years, and ye shall know my breach of promise.*

But God's Decrees of Election and Predestination, as expressed in that place of *Eph.* 1. 11. are not such, they are absolute and infallible, and all along so described to be, they have their effect, which if it be proved to be the genuine Scope of the place, there is no more to be said, there is an end of the Controversie for our side.

I shall prosecute for the present first, but this one Argument, the spirit of which lies in this, out of that eleventh *Verse*, That the Decree concerning God's Election, is the Decree of God, as he is an effecting God, of what he does determine in the counsel of his own Will; which words, and the sense thereof is plain, that it is of God; not a contemplating only what he desires to be done, but of a God that actually works and effects, according to what his

his counsel was to do, not leaving it to the counsel of our will, *but working according to the counsel of his own will*, and therefore considered as infallibly working what he had decreed. Working and effecting his counsels of Election according to the measure of his working all things else, which he hath peremptorily resolved to do: And as such a God, a working God, and effecting what he will, he is described here to be, and therefore is to be look'd upon as a God so effectually working. I shall take up a more comprehensive Discourse, infer'd from the general Scope, and argued from divers particulars of the words, which will evince almost from every word, That God's Decrees of Election and Predestination are efficacious Decrees that do attain infallibly their event. Chap. 16.

First for the general Scope, the Fabrick of the *Arminian* Doctrine, with its Enlargements since, does not so much as necessarily suppose the Foundations the Apostle goes upon; yea, lies cross, and thwart unto the main design the Apostle has in his Discourse.

As first, The Doctrine of Election it self, which the Apostle makes to be but one grand Fundamental Act at once passed in the Counsels of God and Christ themselves, between them; upon which the particular blessings that follow, spring, and have their course, and that Act to have been before the world was; this grand Act they nullifie, and make nothing of: Whereas the Apostle says, *That he has chosen and predestinated us before the foundation of the world*; They place instead thereof their Foundation to be, that which is no Election, no Predestination: For Election, as Nature teaches us, is a choice of some persons segregated from others passed by. Instead of this fundamental and total Act of God, compleated and finished at first, and determinately pitched upon particular persons, They substitute in the room of this Act another, upon Condition, which they make their Foundation, which is so far from being an Election, that it is a general choosing of all, which is a manifest Contradiction: And it is but upon Condition neither of what may never fall out in any one person, the whole depending upon man's will, which they say, God doth not, cannot rule; and so at best, is but an incompleat Act held in suspence, and left utterly uncertain, and intermitted with its contrary, that in one and the same day a man is elected, if his Freewill has consented, and then becomes Non-Elect, if his Freewill falls off; and this happens a thousand times in the course of a man's life.

Secondly, The Apostle supposes, in asserting an Election, a Church unto Christ under the New Testament, at least, a Church design'd out by Election, and formed out to Christ by the following blessings, with which he blesses them. He necessarily supposes such a Church to be elected under the New Testament, *against which the Gates of Hell shall not prevail*, as Christ has promised. But this their Doctrine supposes may not be, and so not only the Scripture, which were on purpose writ for their sake, that they might have comfort and hope, may not only be frustrated, but that Christ himself may be said to have died in vain, and so to frustrate the whole of the Grace of God toward his Church, and of Glory to Christ, whose glory it is to have at latter day his full Church about him; *The Children which thou hast given me*, says he in *John* 17. who are said to be *the glory of Christ*, 2 Cor. 8. 23. *Whether any do enquire of* Titus, *he is my partner and fellow-helper concerning you: or our brethren be enquired of, they are the messengers of the Churches, and the glory of Christ:* and Christ to be *glorified in his Saints*. And if we find *Paul* triumphing so much in the thoughts of them he had converted, that they should be his joy and his crown in the latter day; then how much more will Christ's joy and crown depend upon the same event; how much will Christ's joy be augmented or lessened according to the success?

This in general, as to what is their whole Doctrine: But this Paragraph in *Eph.* 1. from *verse* 3. to the 15th, may easily be discerned to be divided into two parts; the one a Discourse of Election and Predestination, and the Effects of it, as it is common to all Saints: And secondly, The execution it self, which we have asserted infallibly to follow the said Act of Election in the Doctrine describing it. And the Reader may as readily observe, with a cast of his eye, that he handles the Point of Election twice; first, in the Doctrine of it, as was

Book IV.

ſaid; ſecondly, in the Execution and Application of it unto the two ſorts of perſons that are elected. 1. The performance of it upon the Jews, *verſe* 11, 12. *In whom alſo we have obtained an inheritance, being predeſtinated according to the purpoſe of him, who worketh all things after the counſel of his own will: That we ſhould be to the praiſe of his glory, who firſt truſted in Chriſt.* In whom alſo the *Epheſians* and the *Gentiles*, unto whom he ſpeaks, truſted, *verſe* 13. *In whom ye alſo truſted, after that ye heard the word of truth, the goſpel of your ſalvation: in whom alſo after that ye believed, ye were ſealed with that holy ſpirit of promiſe.* He contents not himſelf to have delivered Election in the Doctrine only, and to apply it there in particular, but he goes over the two ſorts that were elected, like two great Arms of the great Body of a Tree; yea, and which is moſt to be obſerved home to my purpoſe, this ſecond applying of it is to ſhew the accompliſhment, the effect upon either; So as you have the Performance infallibly following the general Doctrine, and that both upon *Jew* and *Gentile*, which divide the whole breadth of the ſorts of Mankind between them. So as nothing can be plainer, than that the Apoſtle ſhould conjoyn theſe two together, as Cauſe and Effect, and that the Apoſtle would have the Saints to take notice of this Univerſal Conjunction.

In the forepart, the Doctrinal part, he puts in the word *us*, and he has it up again, *we who firſt truſted in Chriſt*, we *Jews*, and ſo carries it all along, as including himſelf, his own perſon, as the eminent inſtance, purpoſely to include himſelf, as one that in common was elected with the reſt, and a chief pattern of the Election of the reſt, to them that ſhould after believe. The grace of *Paul*'s Election was the ſame ſubſtantially with the grace vouchſafed in Elelection to every ordinary Saint; they may differ in degrees of favour, and extraordinary Circumſtances accompanying their Election: As the Election of the firſt Fathers in *Rom.* 11. *Abraham*, *Iſaac*, and *Jacob*, though for the ſpecial honour of their perſons, they are called the Fathers, and Patriarchs, yet the grace of their Election for ſubſtance is the ſame, one uniform Grace. So the Election of *Paul*, and of all the Saints, is one common grace and uniform thing for the ſubſtance of it. The ſame Power works, and the ſame Graces wrought, let the Adverſaries plead what circumſtances they may; or can, out of *Paul*'s example, it will prove but circumſtantial; as that Chriſt himſelf ſhould call him from Heaven, and he ſhould hear him by the way, and hear himſelf ſpeak: But yet *Paul*'s Election, and Converſion, and the Effects thereof, were but one and the ſame with ours; for the example of his Converſion is made a pattern to them *that ſhould after believe.* And Chriſt himſelf giving an account of it, tells *Ananias*, he was *a choſen veſſel to bear his name*, and in him the Event, and the Doctrine of Election, were infallibly and inſeparably conjoyned.

Beſides this General, there are ſundry Particulars almoſt in every word of this Paragraph, in *Eph.* 1. from *verſe* 3. to the 15th, that are found to confirm that God's Decrees of Election, and of the whole Fabrick of our Salvation, are efficacious in the ſenſe that has been given, and ſhall infallibly have their event.

Firſt, Take the word *Election*; God is not at *Ifs* and *Ands* with us in it, but if it be according to Election, it ſtands firm, fixed. This the Apoſtle aſſerts, *Rom.* 9. 11. *That the purpoſe of God according to Election might ſtand.* Whatever ſtands, that does, and has its effect in due time, by Calling, which is the neceſſary conſequent of it. *That the purpoſe of God according to Election might ſtand, not of works, but of him that calleth.*

Secondly, As in this place of the *Romans*, it is ſaid, *That the purpoſe of God according to Election might ſtand*, you have it varied elſewhere, *Predeſtinated according to his purpoſe*, Eph. 1. 11. and it is made a ſufficient diſtinction of Elect from Reprobates, that they are called according to his purpoſe; *Rom.* 8. 29. *All things work together for good to them that love God, the called according to his purpoſe.* And ſo *Auſtin* makes uſe of the word *vocati ſecundum propoſitum*, as a note of diſtinction. His purpoſe is ſaid to have its effect in an efficacious Calling.

Thirdly,

Thirdly, Especially when the purpose of Grace is said to have been before the World; 2 *Tim.* 1. 9. *Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus, before the World began.* Divines have observed, That the Works of Creation that were made at first out of Nothing, are never resolved into Nothing again: As the *third Heavens*, created the first day from the Foundation of the World, as Christ says, were not, nor ever shall be annihilated. And the same we may say of God's first thoughts and purposes, such, as those of Election were, for the perfection of them, and are therefore termed Counsels, they shall never suffer an alteration. Chap. 16.

And therefore, Fourthly, They are called *the immutability of his Counsel*, confirmed by an Oath; *Hebr.* 6. 17. *Wherein God willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed it by an Oath.*

And Fifthly, add to this, They are the counsel of his own Will. It would be a dishonour to God's wisdom to alter what he professes to have done by counsel. And it is of his own Will, and which he purposed in himself; he did not look out of himself for the reasons of that his counsel; *Eph.* 1. 9. *Having made known unto us the mystery of his will, according to his good pleasure, which he hath purposed in himself.* God did not look out of himself upon any thing in the Creature, as the motives, why he chose; but his own innate thoughts were his sole measure.

And then, Sixthly, Their Election, and all the Benefits that succeed and flow from it, are said to be in Christ; he has chosen us in Christ, predestinated us by Christ, to the adoption of Sons, graciously accepted us in Christ, and all to the glory of his Grace. Now I lay this for a sure Foundation, as Christ himself, That there is nothing God hath promised, or spoken of, that he will do in Christ, but he efficaciously performs it. If he makes Promises, as all his Promises concerning our Salvation, are in Christ: *They are Yea and Amen.* 2 Cor. 1. 19, 20. *For the Son of God, Jesus Christ, was not Yea and Nay, but in him was Yea. For all the Promises of God in him are Yea, and in him Amen, unto the glory of God by us.*

If they all be Yea, then they must be effectual: *Paul's* Scope there is to shew the faithfulness of God in his performances; That though *Paul* himself, being but a Creature, he might and did fail, they were Yea, and they were Nay, speaking of his coming to them: But God's Promises in Christ are Yea, and not Nay; and you may set Amen in every one of them infallibly to be performed.

You have the same thing asserted of the Covenant of Grace, which God made to *Abraham*, which was but a bundle of absolute Promises; and yet the Apostle says further of it, *Gal.* 3. 16, 17. *And this I say, that the Covenant, that was confirmed before of God in Christ, the Law which was four hundred and thirty years after, cannot disanul, that it should make the Promise of none effect. For if the Inheritance be of the Law, it is no more of Promise; but God gave it to* Abraham *by promise.* The Covenant of the Gospel is but a Collection of a many Promises simply and freely given as an Inheritance, and Election is the Donor, and Declarer, and confirmer of them: And doth God say in Christ, I do this for that end, you may set Amen to it; it shall certainly be performed.

Lastly, Extract we but the many Attributes which are engaged by God for the effectual performance: The three Persons in the Godhead, they are the joint Efficients and Contrivers of God's Decrees; but the Attributes in God, it is they that afford the matter of the performance of God's Promises, or God's Declarations, when they are set together with God's Decrees to back them. They are the Springs in God of whatever he doth efficaciously decreed to do, The *Synodists* of *Great Britain*, they therefore say, They are effectual Decrees, because they are Decrees *conjuncta cum potentiâ*, because he, though a mean Man, who came with a Commission efficacious enough to effect the business

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sineſs for which he came, being commanded to ſhew where his Commiſſion was, he pointed to a Regiment of Horſe, there is my Commiſſion, ſays he: It was *decretum cum potentiâ conjunctum.* But you ſhall ſee not one Attribute only, but that many of the Attributes of God, which are moſt proper to effect the thing, are diſcovered, and made to appear to back and command, and not demand only, as for example; The Divine love, and Wiſdom, and counſel, and will that is in God, do all ſtand out, and appear to accompany, and maintain theſe decrees, and that muſt needs be judged effectual which is ſo armed, and compleatly furniſhed.

The Attributes are theſe, to reherſe them more largely.

First, an inexhauſtible Fund of Divine Love in the bottom of God's Heart laid up, and provided to maintain all the expence, and heartily, and willingly to perform it all along, in the doing of it. This he ſpeaks firſt of Election, *According as he has choſen us in him, that we ſhould be holy, and without blame before him in Love, Eph.* 1. 4. This paſſage, *before him in Love, Dickſon Glaſcon*, Profeſſour, interprets of the Love of God born to us, when he choſe us to make us every way perfect in Holineſs all along, to the higheſt degree of perfection we are capable of: *Ut gradatim verè ſanctificaremur, et tandem plenè, perfectéque ſancti in cœlo ſiſteremur*: As by that Love which by degrees truly ſanctifies us, and at laſt fully, and perfectly preſents us holy in Heaven, without blame. And ſo Interprets thoſe words by thoſe that follow in the fifth *Chapter*, where ſpeaking of the ſame Love in the Heart of God, and Chriſt, *Huſbands Love your Wives, as Chriſt alſo loved the Church, and gave himſelf for it; that he might ſanctifie and cleanſe it, with the waſhing of water, by the word: That he might preſent it to himſelf a glorious Church, not having ſpot or wrinkle, or any ſuch thing: But that it ſhould be holy, and without blemiſh*, Which words in the fifth *Chapter*, are apparently ſpoken of the love, that is in the Heart of Chriſt; for it is, *love your Wives, as Chriſt his Church*, with a ſpecial love; whereas the *Arminians* would have God's love equal, and alike to all; and likewiſe he ſpeak's of the love in the Heart of God the Father, and ſo of Chriſt in his other Text, *verſ.* 4. of the firſt of the *Epheſian's*: For the Apoſtle ſpeaks of it, as the worker of all that Holineſs, which is not only in us at the firſt, but which is perfected to the laſt and utmoſt degree, which we are ordained to have in Heaven. *To be unblameable*, ſays that firſt *Chapter*, *before him*, whom God can find no fault with, *not having ſpot, nor wrinkle, or any ſuch thing*, ſays the fifth *Chapter*; that is, that we ſhould appear before him, not only without all ſin, but without any imperfection or miſery, or any ſuch thing, that has the appearance of imperfection, but be rendred bleſſed, and glorious at laſt before him, and this out of pure love, which the Apoſtle makes the cauſe of our Election, and of all that happineſs, and holineſs, which follows upon it. And love being here preſented as the cauſe of all, this muſt therefore neceſſarily be taken of what we ſhall be, when perfect in Heaven: Thus he. And it is not barely ſaid out of love, or with love or by love, but in the following *Chapter* to the *Epheſians*, 'Tis ſaid to be with his *great love, wherewith he loved us*; which love is there mentioned as the foundation of all, as of God's *Rich mercy* to us; to which is added, *for the great love wherewith he loved us*, as the bottom of all that great mercy: The latter being ſpoken of, as reſpecting mans Election, in his pure condition of Holineſs as it was in *Adam*; but the *Riches of mercy*, which is the firſt mentioned, reſpects Man as faln into ſin, and miſery, whereof he treats in that *Chapter*. But that great love, which was in the Heart of God, as the foundation, that continued in Man, though faln, and wrought in mercy, was that, which had begun toward his Elect, I do not ſay to all Men in *Adam's*, nor to them in that Holineſs, which was in *Adam*, but to bring them to that perfect Holineſs of another kind, which he meant to give us in Heaven whereunto he had Elected us.

2. And ſeeing we are upon it, if the next be mercy, which properly reſpects the miſery we were faln into; and that doth not paſs the Apoſtle without

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an exaggeration of it in the 7th *verse* of the second Chapter to the *Ephesians*, *The exceeding Riches of his Grace in his kindness towards us.* Chap. 16.

Here is love, and mercy, and all the interest that they have to move the Heart of God with, that conduce to make our Salvation effectual.

3. The Will of God it set upon it in the fifth *verse*, *Having predestinated us according to the good pleasure of his will.* There it is once mentioned, and it is not purely Will, which were enough; for where Love's power and Will meet, as you shall see here they do, what is there will not be done, that God can do? it is his own Will, it is emphatically said so, who works all these things, (as was interpreted) that go to make the work perfect; *according to the Counsel of his own will*, *Vers.* 11. Regeneration is the first product of Election: And the same Expression is used of it, *of his own will he begat us, by the word of Truth*; *Isai.* 1, 18. Observe it, how diametrically opposite it is to the Language and Estate the *Arminians* would put it into. Is it Mans Will? no: It is Gods own Will, which is the State of the Question: *John* 1. 13. *who were born not of blood, nor of flesh nor of the will of Man, but of God.* It is the good pleasure of his Will. *Jer.* 32. 41. *yea, I will rejoyce over them to do them good, with my whole Heart, and with my whole Soul.* When God intends to do his people good, he rejoyces to do it; yea, to think of doing it with his whole Heart, and with his whole Soul. Now, Election is *omne bonum*, as God said to *Moses*, is the intention of the highest good, and to effect it, his joy must be answerable: And what a Man does with his whole Heart, and with his whole Soul, the whole of him is in it. It is not so in his other works of throwing Men to Hell, *Jer.* 9. 24. *Let him that Glorieth, Glory in this, that he understandeth me, and knowledgeth me, that I am the Lord which exercises loving Kindness, Judgment, and Righteousness in the Earth; For in these things I delight, saith the Lord.* Which words the Apostle Applies to the benefits we have by Christ in our Salvation, which are the fruits of Election: 1 *Cor.* 1. 30, 31. *But of him are ye in Christ Jesus, who of God is made unto us Wisdom, and Righteousness, and Sanctification, and Redemption: That according as it is written, he that glorieth, let him glory in the Lord.*

But there is no act of Will, but an Understanding Goes before it, and leads on to it. And so it is with Man; and thus far it is with God: The depth of his Wisdom and Knowledge preceeds, and concurs with this Act of his Will: *Rom.* 11. 33. *Oh the depth of the Riches, both of the Wisdom and Knowledge of God*; spoken of Election. And observe the Counsel of God expresses his deepest wisdom: And although in Man, it is upon deliberation for time, which perfects a Man's thoughts, and the after second thoughts are best, yet these first thoughts of God, (who must not be said to deliberate, that notes Imperfection,) His first thoughts, that he fell upon before the World was, are said to have the solidity of Counsel in them, and to be as perfect, as to Eternity they could have been made; and so perfect, that they are not capable of alteration unto any other: Hence in *Heb.* 6, 7. *Wherein God willing more abundantly to shew unto the heir of Promise, the Immutability of his Counsel, confirmed it by an Oath.* He deliberately ventures to swear, as being privy he had considered all things, that concerned their Salvation; *pauca respiciens cito pronunciat*, but he that considers all, as he that deliberates, is supposed to do, is bold to swear.

Observe only this at last, that it is said, *the Counsel of his will*; as if his Will had been of the two, the most forward, and had set his Understanding a work about all those Counsels.

OF

OF ELECTION.

BOOK V.

Election, in the ordinary Course of it, runs in a Line of Succession from Believing Parents to their Posterity. The Covenant of Grace is entailed on the Children of Believers. God most usually makes such his Choice. What Judgment we are thereupon to have of them.

CHAP. I.

The Children of Godly Parents called the Inheritance of the Lord because he is the owner of them, as his Elect and Chosen, among whom his Possessions and his peculiar People lie. The Derivation of the Covenant of Grace from their Fathers unto them, proved by the Covenant made to Abraham, *as it was a Family Covenant. The difference between his Priviledge herein, and ours under the Gospel.*

LO, *Children are an Heritage of the Lord; and the Fruit of the Womb is a Reward*, says the Psalmist. *Psal.* 127. 3. He speaks of what *Children* are unto *godly* and *holy* Parents; for unto such only is any Blessing given by God as a Reward; namely, of their Holiness and Righteousness; (therefore *Merces bonorum operum*, *A reward of their good works*, says the Chaldee Paraphrast) and the Psalmist

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expreſly ſpeaks of Bleſſings which God *gives his* beloved *ones*, as the words immediately foregoing do tell us, of which this bleſſing of Children he makes the laſt and greateſt: And it is alſo as certain, that he ſpeaks of Children, as ſuppoſed *holy* and *godly*; (*Filij recti*, ſays the ſame Paraphraſt) for otherwiſe they are not a Reward; but as *Solomon* full often ſpeaks of a fooliſh or ungodly Child, He is *a curſe, a ſhame, and ſorrow to him that begat him, and to her that brought him forth*: The *Pſalm* was made (as appears by the Title of it,) *Of* or *For Solomon*, and therefore (as it is more than probable) was penned (as that other *Pſalm*, the 72. which bears the ſame Title) by *David* the *Father*, *Of* and *For Solomon* his *Son*; who was for his Father's ſake, *the beloved of God*, 2 *Sam.* 12. 24, 25. and upon whom *the ſure Covenant and Mercies of David* were entailed, together with his Kingdom; and what is ſaid in this *Pſalm*, in the *verſes* before fitly agrees to him, for he it was who was to *build God's Houſe*, to keep and preſerve *Jeruſalem* the City, and the Kingdom, in Peace, and to have *reſt*, or as the Pſalmiſt calls it, *verſe* 3. *quiet ſleep* given him by God) *from all his enemies round about him*: And for this, compare the Propheſie of him, 1 *Chron.* 22. 9, 10. with the Inſtructions here given him in the three firſt *verſes* of this *Pſalm*, and you will ſee how fitly this *Pſalm* concerns him. Now, this *Solomon* thus owned and beloved of God, *David* himſelf lookt at as a Child given for a *Reward* of all his Piety and Uprightneſs; and therefore upon his rejoycing in ſo great a Bleſſing, he takes occaſion indefinitely to pronounce of other holy men's Children, beloved of God alſo; (ſo to raiſe up their hearts,) that which to his comfort he had found true of his *beloved Solomon*: And this upon a juſt ground; for as the Covenant made with *David*, is ſet forth unto us, as the Exemplar or Draught of God's like Covenant with his Elect; ſo *Solomon*, *David*'s Son, is here by *David* conſidered, as the Pattern or Proto-type of all the like Children of godly Parents, on them beſtowed by vertue of that ſame Covenant by which *Solomon* was on him. So as indeed this is the true ſcope of the Royal Prophet here; *Lo, ſuch Children* as *Solomon* was (*holy* and *beloved* of God) *they are an heritage of the Lord, a rich and great reward; and bleſſed is the man that hath his quiver full of them.* Now ſuch Children may be underſtood to be *an inheritance*, &c. in a double reſpect. 1. Unto their Parents, an inheritance and a great reward to them *from the Lord*; or, 2. *The inheritance of the Lord* himſelf, through and for their Parents ſake: The words here will bear that latter Reading alſo, and ſo by both, the Senſe will be made more full; and then the meaning is, That as they are a choice and peculiar gift given by God unto their Parents, (as his *Rewards* uſe to be) ſo withal, a choice and peculiar People unto God himſelf, (as his *Inheritance* is ſaid to be;) and ſo not only an Heritage (as our Tranſlation carries it) *From the Lord* as the *Donor*, (as *Iſai.* 54. 17. and in ſome other places, the word Heritage is taken;) but further, They are the *inheritance of the Lord*, as the *owner* and *poſſeſſor* of them; that is, ſuch Children, they are his Elect, his Beloved, his Choſen, among whom his Poſſeſſions and his peculiar People lye. Thus every where in Scripture, to be the *choſen People of God*, and to be *his Inheritance* are all one; for inſtance, *Pſal.* 28. 12. Save *thy people* and *thine inheritance*. And *Pſal.* 33. 12. *Bleſſed is the Nation whoſe God is the Lord*, and the *People whom he hath choſen for his Inheritance*. Thus in the New Teſtament likewiſe, as well as in the Old; 1 *Pet.* 5. 3. the Apoſtle calls the Church the *Lords heritage*; and though they being thus God's choſen for his Propriety and choice Inheritance, it is, that they become (what follows) the higheſt *Reward* unto their Fathers of their *uprightneſs*; and ſo by being *firſt* the *Inheritance of the Lord*, they become *an inheritance from the Lord* unto their Parents, even the richeſt they can poſſeſs. And thus *this* Reading of the words is ſo far from excluding the other, (namely of their being their Fathers inheritance,) that it is improved and raiſed thereby, and the due value put upon this Bleſſing given; for what greater favour can there be than this, that God ſhould firſt take their Children to be an Inheritance to himſelf, and ſo make them Heir of all things, and when they are thus ennobled, and enriched, then to put them into their Parents arms as a rich Inheritance to them! And then as Chriſt ſaid (*John* 17. 6.) *Of the Children which God had given him*, ſo may they, *They were thine, and thou gaveſt*

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them me; and as it is in *Pſal.* 16. 6. *Lo, I have a goodly heritage.*

Chap. 1.

There is nothing that is or can ſo truly be accounted our *own*, as our Children; other things are but external Appurtenances, but theſe are as Branches to the Root, yea, they are our *ſelves multiplyed*: Therefore God who is in Covenant with us, doth (as our Children do inherit our goods) become Heir of them himſelf, and owns them for his Inheritance, to protect and dwell upon, and with, for ever.

And ſurely the Elect Children of godly Parents in covenant with him, may in this reſpect more peculiarly be called God's Inheritance, than others of his Children choſen by him: For their Parents being Servants to him, and he their God; their Children therefore do by a natural right of Inheritance fall unto him, as the Children of *Servants born in the Houſe*, did unto their Maſters by the Law, *Exod.* 21. 4.

But however, whether this were the meaning of theſe words or no, this we may reſt confident to have been the Pſalmiſt's drift; That Children when they are holy, and ſo God's Elect and Choſen Inheritance, are to be lookt upon by their Parents, as the choiceſt and freeſt gift (as Inheritances uſe to be) the richeſt reward and bleſſing, that on Earth can be beſtowed upon them: And this we ſee confirmed to us, from what eſteem both *Abraham* our Father (then when his heart had been newly enlarged from the higheſt communion with God) did put upon ſuch a Bleſſing; as alſo from what eſteem God did put upon it to him, by promiſing of this bleſſing then, when his heart was drawn out to the largeſt expreſſions of his Love. *Gen.* 15. 1. God came to *Abraham* in a Viſion, and ſaid unto him, [*I am thy exceeding great reward*] here was the deepeſt and moſt comprehenſive expreſſion of love, that God ever made unto any man; and *Abraham* takes the advantage of this, and improves it, (for how could he now out-ask what God had promiſed?) and ſays to God; [*What wilt thou give me, ſeeing I am Childleſs?*] So that, a Child (next to his own Salvation) was the gift and bleſſing in *Abraham*'s deſires and thoughts; upon this hint of *Abraham*, God promiſeth him a Son (even *Iſaac*) and that his *Seed ſhould be as the Stars of Heaven*, and this Son to be an Heir, not of *his Goods* only, as *verſe* 4. but of *his God* alſo; and indeed, when God renews the Covenant, he ſo expreſly enlargeth it, *Chap.* 17. *Verſe* 7. and ſo God promiſeth to take his Seed to be his own Inheritance, as well as to be Heirs of *Abraham*: *Lo* from this inſtance alſo *ſuch Children* (as the Pſalmiſt hear ſpeaks) are at once, *both the inheritance of the Lord*, and a very great *Reward*; even the greateſt of all Rewards, next to God himſelf becoming a Reward to us.

Now this great Bleſſing and Inheritance, in which God hath thus mutually eſtated both theſe Parents and their Children, is to be the main Subject of the enſuing Diſcourſe, even to confirm and eſtabliſh the Faith both of Children and Parents on both ſides; to the end that godly Parents hearts may be raiſed up to the expectation of the higheſt comfort and *reward* in their Children; that they, next aſſurance of their own Salvation, can be filled with: (which notwithſtanding they too much neglect and undervalue;) and that their Children alſo (who are the moſt of God's Elect,) may be provoked to make ſearch, and diligently to look out for that Inheritance (here, of the Lord himſelf) which by a gracious Entail, God hath ſetled on many of them long ere they were born, and of which they are often ignorant.

That my Scope may by all be fully underſtood, I have ſhut up the full Sum and Argument of the whole, into this one Propoſition: That

The Children of Believing Parents (at leaſt, their next and immediate Seed) even of us Gentiles now under the Goſpel, are included by God within the Covenant of Grace; as well as Abraham's, *or* David's *Seed within that Covenant of theirs.* Both the proof and explication of which great Point will run along together.

I will begin firſt to ſearch out this Right by that *Magna Charta*, that great and grand Charter which was made to *Abraham* the Father of the Faithful, in the Name of all his Seed; for that is made the primary and fundamental ground of this great Priviledge by our Divines; That we being *Abrahams ſeed*; (as *Galat.* 3. 29.) as well as the Jews, and having the ſame Covenant, are therefore *Heirs of the Promiſe*, and ſo of *that Promiſe* which was made to *Abraham* and the Jews: [*I will be the God of thee and of thy Seed*] But againſt this ground, as thus barely alledged, this Exception hath often come thwart my Mind; that this was *Abrahams* peculiar Priviledge and an honour to him vouchſafed; as likewiſe was that, to be ſtiled the *Father of all the Faithful*, which (as we all know) is to us incommunicable; And that therefore, although we may for our own Perſons indeed come into his Promiſe, as his Seed, and ſo into that part of the Promiſe, [*I will be the God of thy Seed*] and ſo have the Promiſe of Gods being *our* God, and of the Bleſſing by Chriſt for *our ſelves*, as we are *Abrahams* ſeed; yet take the whole Promiſe as collectively made to him and Us, [*I will be the God of thee and of thy Seed*] and it ſhould ſeem to be peculiar to him alone, as to be the Father of the Faithful alſo is; by which Title we are no way called, but only the *Sons of Abraham*, and *Abrahams Seed*. It might have well ſufficed us for our own perſons to have come into his Promiſe ſingly, and to be *Heirs according to the Promiſe*, as the phraſe is, *Galat.* 3. 26. although we were not Fathers alſo to convey the promiſe, as *Abraham* was; nor although the Promiſe as collectively taken had belonged to us, as to *Abraham* it did, nor that part of the Promiſe [*I will be the God of thy Seed*] had been extended to us. And although the Jews (who were *Abrahams* Seed after the Fleſh, as well as after the Spirit) had that Priviledge alſo, that God in their Generations promiſed to be the God of them and their Seed; yet that alſo may ſeem to be a ſpecial Priviledge proper to them, which we Gentiles cannot plead; for as in *Rom.* 3. 1. *What advantage or prerogative had the Jews but this*, Rom. 9. 4. *That to them pertaineth the Adoption, and the Covenant, and the Promiſes?* as being thoſe *whoſe are the Fathers after the fleſh, verſ.* 5. and ſo they had this Priviledge, that the Covenant was propagated by the fleſh.

Now in ſatisfaction to theſe two Exceptions, although there muſt neceſſarily be granted a tranſcendent ſpecial honour and Priviledge vouchſafed to *Abraham*, and to the Jewiſh Nation his Seed, which we have not: Yet withal a further enquiry would be made, whether notwithſtanding we Gentiles have not ſome correſpondent ſprinkling of this Priviledge of his and theirs, though of a leſſer extent, and how far ours extendeth, in difference to that of theirs; and what further warrants there are, for any ſuch Priviledge to us Gentiles, who muſt have a Charter and Grant to ſhew for it, if we would prove our Seeds to be born Heirs within the Covenant; even as Nobles and Gentlemen have in a Civil way for theirs: Otherwiſe it will be the higheſt preſumption in us to claim it, or to expect it at the hands of God.

Firſt, then to *Abraham* we grant this tranſcendent Priviledge, that he had the peculiar honour to be the *Father of all the Faithful*, as *Eve* had the honour to be *the Mother of all living*, *Gen.* 3. 20. which being ſpoken by *Adam* after the Promiſe to her Seed made, *verſ.* 15. may be interpreted in the ſame ſenſe that *Abrahams* was; ſhe was the *Mother of all living*, that is, that live ſpiritually, and by faith as *Abraham* was *Father of all the Faithful*: The Covenant running in her Name at the firſt, as in *Abrahams* afterward; and ſo *Adam* in that his ſpeech to *Eve* uttered his Faith in the Promiſe made to her of her Seed, and ſo in that reſpect *Adam* himſelf came in under her covenant.

Secondly, it was both *Abrahams* and the Jews Priviledge alſo, that they ſhould have this Promiſe to all Generations, as *Geneſ.* 17. *For two thouſand years*, the Covenant to belong thus unto them, and to be entailed on them, and alſo that *after the fleſh Chriſt ſhould come of them*, as *Rom.* 9. 5. and that they ſhould be the Root of our Covenant, and we but engraffed on them as the

natural

natural branches, *Rom.* 11. And further, that after their eminent breaking off by unbelief, for well-nigh two thousand years since, their Covenant should be remembred, and for their *Fathers sakes all Israel should* yet *be saved*, as in the same Chapter: And as the place which he there quotes out of *Esay*, also promiseth, that *their seeds seed should be converted* in a successive way from their second call to the Worlds end: And perhaps of every one, at least the most of that Nation. And indeed it hath seemed to me to be one reason why all that Nation were outwardly holy (which no Nation ever was) before Christs time, that this might be a Prophetique Type that all should one day be inwardly and really holy. How transcendent a Priviledge is this then, that they should have something peculiarly promised to them, which is evident even by this also, that *Abraham* and his Seed had the peculiar promise of Canaan, which we Gentiles have not. Chap. 11

But yet let us search into the Records of Holy Writ, if out of this their great Charter, there be not a Seal-Grant of a lesser, though like Priviledge; and this by vertue of Christ; in that we have the honour to be accounted *Abrahams* Seed as truly as they; and likewise in *that*, to have the Covenant entailed unto Children is so great and a Spiritual Priviledge as would tend infinitely to the comfort of godly Parents now, as then it did to theirs, to have our Seed within the Covenant, as theirs were. Wherefore though this was peculiar unto *Abraham* and them, to have an Entail to them and to their Seed for ever, yet that we should have our eyes and hearts blest with the hopes of our next Seed, (how far further I will not now dispute) as involved in this Covenant, was a meet mercy for Gods free Grace to vouchsafe to us Gentiles also: And seeing *Abraham* and they did partake of so great a Priviledge otherwise, it may well be hoped and expected, that so small an one correspondent to theirs, God should vouchsafe to us Gentiles, upon whom the Blessing of *Abraham* through Christ is come, in a conformity unto his blessing upon him and his.

And searching this; First, I find that this very Priviledge is given unto a Gentile Convert by Christ himself, and founded upon this very ground, that he was a *Son of Abraham*, being become a Believer. This we have *Luke* 19. declared by Christ of *Zacheus* when he was converted, who by all circumstances was a Gentile; and so the Ancients carry it; for he was a *Publican*: And though some, yet but few Jews were such, because of the hatred of their own Nation; yet he being a chief Publican was surely therefore a Gentile: It being an office of trust, to be chief Custom-gatherer for the Emperours; they would be sure to put none into that office but a Gentile. And so I find out of Antiquity, *Cyprian* and others quoted for it, that in those chief places of Custom, none but *Equites Romani*, *Roman Knights* were placed. * And whereas some object, that if *Zacheus* had been a Gentile, that then the Jews would have clamoured against Christ, for going in unto a Gentile, and that so professedly as under that notion, because a Gentile; The Answer is not far off, for *vers.* 7. we read that they did quarrel him for it, *they all murmured, saying, that he was gone to be a guest to a Sinner*; that is a Gentile: for the Jews usually called the Gentiles by the name of *Sinners*, as *Pauls* phrase is, *Gal.* 2. 15. *Sinners of the Gentiles*. But then further, That Answer which Christ there gives unto their murmuring doth strengthen this, for he says of him [*In as much as He also is the son of Abraham,*] *ver.* 9. The meaning of which words evidently is this, That he who is not by birth a Son of *Abraham*, but a sinner, a Gentile, yet is made one now by grace. And when *Zacheus* was thus converted, Christ enlargeth his Covenant to *Zacheus* his family also, [*this day is Salvation come to this* House, *in as much as he also is the Son of Abraham*] *vers.* 9. This was spoken of him as now believing in Christ. Now if Christs intent had been in this his Answer given, to shew that he was a Jew, and so though a great sinner, yet was converted as being a Son of *Abraham* (as some expound it) he would have made it the reason but of this only, why *Zacheus* was saved himself personally: But he makes it the reason why his *house* should be saved also, and so the Covenant stuck with them of his family likewise, because he the Father of the Family was now a Believer: Whereas had his Children and

* See *Cont Zin* upon the place.

Family

BOOK V. Family being Jews by birth, and himself likewise, then Salvation had come unto him and them all, because they all were Sons of *Abraham* by birth (if Jews) as well as he. So as it is evident, that as he was a Gentile by birth, so now being converted, is therefore called a *Son of Abraham*, and withal had this priviledge of *Abraham*, as being his Son, (which is the point I alledg this for) to have his house brought into the Covenant, even of that of Salvation, in conformity to his Father *Abraham*, whose house at the first giving of that Covenant (even Children and all) were circumcised and saved upon that ground, Christ intending now he should go in to eat with him to convert his houshold also. And let me add this, that as Christ once before in the Conversion of the Centurion, the first fruits of the Gentiles, *Mat.* 8. did first break open the Treasury of the Gentiles conversion: So upon occasion of this Mans conversion afterwards, he shews the priviledge of the Gentiles when converted: And their covenant to be the same with *Abrahams* in a conformity therewith, and so here first broacheth the Doctrine of it, this Man being the next *first fruits* of the Gentiles: shewing how their covenant was to run by houshelds, in a conformity to *Abrahams* family at first.

And 2. Thus in like manner, when the Apostles came to Preach the Gospel to a Gentile Housholder, Master or Father of a Family, they carried the offer of it in this tenour, and in the way of this priviledge, as a motive to conversion. So when *Paul* preached to the Jaylour, *Acts* 16. He asking *What shall I do to be saved?* verse 30. *Paul* answers, *Believe on the Lord Jesus and thou shalt be saved*; and then addeth, *thou and thine house.* As Christ published the Covenant with these Promises annexed to a Gentile converted already, to comfort him; so the Apostles promulge the offer of it to one to be converted; and being a Master of a Family, do declare his priviledge by this, that he should be a means to convey it to his House: and accordingly it fell out there, *verse* 34. *That he believed in God with all his House*, as *Zacheus* and his houshold did here.

And 3. In the New Testament, we find in the event (which still answers to Promises) that the Gospel spread it self through whole houtholds, this being the tenure of our Covenant. So it is said of the Centurion a Gentile, *Acts* 10. 2. That he was *a devout man, fearing God, he and all his House.* So *Lydia* was converted, and all her House, *Acts* 16, 15, 16. So 1 *Cor.* 1. 16. *The houshold of Stephanus*, and perhaps intimated, at least sometimes, in that usual Phrase [*the Church in thy House.*]

Now then, when the Covenant thus runs with the Heads of Houses for the Families themselves, I argue thus from thence for their Children, That they must needs be included and intended in a more special manner; for they are the *Natural Branches*, and *Servants* but *engrafted*, as was said of the Jews and Gentiles in the like case. And the *Servant abides not always in the House, but the Son ever abides in it*, *John* 8. 35. The *House of Aaron* and his *Children*, are put for one and the same, *Psal.* 115. 12, 15. In like phrase of speech *Leah* and *Rachel* in bringing forth Children, are said *to build up the House of Israel*, *Ruth* 4. 11. And so the word *House* is used for *Posterity* in all Languages.

And for the further confirmation of this, namely, that *this tenure of the Gentiles Covenant in a conformity to Abrahams*, should run thus by Families from the Heads thereof, this doth fully suit with the original Promise made to *Abraham* himself, when *the Scripture* foresaw (as *Paul's* phrase is) that *the Gentiles should be justified*, and so conveyed a *blessing* through *Abraham* unto them, as his Seed. The Promise (*Genes.* 12. 3.) runs in these terms, *In thee shall all the Families of the Earth be blessed*; as elsewhere, *Genes.* 18. 18. and 22. 18. it runs in these terms, *All the Nations of the Earth shall be blessed.* These Expressions are both used; the one to shew, the Seed should be *of all Nations and People*, yet so, as withal, the Covenant was to run by *Families in those Nations.* Therefore the New Testament quotes it in both senses. *Galat.* 3. 8. says, πάντα τὰ ἔθνη, *all Nations, or Heathens*, because some of all Nations shall be converted: But *Peter*, when he makes mention of the Covenant; *Acts* 3, 25. though chiefly for the end to shew the Jews were the first Children

Children of the Covenant, yet he expounds theſe words ſpoken to *Abraham* [*In thy Seed ſhall the Families of the Earth be bleſſed*] thus: *In thy Seed*, namely Chriſt, (as *verſe* 26. he interprets it) *All the Fatherhoods or Kinreds of the Earth ſhall be bleſſed*: The word in the original is αι πατριαι, *Fatherhoods of the Earth*. So he ſtileth Families becauſe of the Fathers Covenant, through which *Chriſt*, the Seed of *Abraham*, conveys his bleſſing. And the Pſalmiſt, *Pſal.* 22. 27. ſpeaking of the Calling of the Gentiles by Chriſt, as the fruit of his death, when he ſays, *All the ends of the Earth ſhall turn unto him*; *and all the Kinreds*, &c. The Septuagint alſo renders it, as *Peter* here, πατριαι, *Fatherhoods*, and becauſe it ſhall be derived ſometimes by ſucceſſion of birth, as a means of conveying the bleſſing, therefore in the following 30. *verſ.* he ſaith, a Seed *ſhall ſerve him*: that is, the Poſterity of thoſe Godly, *who* (as *verſ.* laſt) *ſhall be born of them.* Chap. 1.

Further, we ſee that in the calling of the Jews to come, God reſpects their Fathers and their Covenant though it be under the Goſpel: ſo *Rom.* 11. Yea and the Apoſtle quoteth for it, that place of the Prophet, *Iſai.* 59. 20. *The Redeemer ſhall come to Zion.* Now if we look into the words of the Prophet, propheſying of their call, how doth the promiſe of the new Covenant made to them in *that* their call to come, run? More infallibly upon their ſeed than that former to *Abrahams* did. *This is my covenant, my ſpirit ſhall not depart out of the mouth of thy* Seed, *and of thy* Seeds Seed, *from henceforth and for ever.* There will be in the new Jeruſalem a continued ſucceſſion of ſanctified ones: a Seeds Seed for ever: And not only of Men converted, when of ripe years, but when Infants. Therefore in *Deut* 30. (where God gives the Covenant of the Goſpel, as appears by *Rom.* 10. and that in oppoſition to the law given before: and expreſſeth it by way of Propheeying what ſhould fall out after their diſperſion, as *verſe* 1.) he ſays, *I will circumciſe thy heart, and the heart of thy ſeed*, *verſe.* 6. You know whither the phraſe *Circumciſe* leads, namely to the ſign and ſeal of it: which under the New Teſtament is Baptiſm anſwering unto it; Their Childrens hearts he will circumciſe, which is the fruit of Baptiſm, as *Coloſſ.* 2. 12.

And further, That our Covenant as *Abrahams* ſeed ſhould run thus with us and our Families, was moſt correſpondent to that firſt example of the Covenant then given to *Abraham*: for then *the Church* was *only in a Family*: and ſo the firſt giving of this Covenant and the Seal to confirm it, was eſtabliſhed with a Family, through *Abraham* the Father of it. And this was (as all knew) the *Primitive and natural Church way*, under the *Law of Nature* afore *Moſes*; unto which therefore for ever God hath ſuited this *Family Covenant*, and in *Abraham* ratified and ſanctified it to the end of the World, he being conſtituted the Father of all the faithful, both *Jews* and *Gentiles*: And accordingly he and his Family were made the Proto-type of this Covenant: God then bleſſing all Families of Believers, and the Fathers thereof, in bleſſing that of his through him the Father of it: Even as God bleſſed all mankind in *Adam* and *Eve* (*Geneſ.* 1.) for encreaſe and multiplying, as being the Root, and firſt Sampler.

And the reaſon why God choſe this of a family to convey the Covenant by, was, that this ſociety was the only *natural Society* of all others, and therefore God did always chooſe it throughout all States of the Church; Thus when the Church was national among the Jews, then was this way in force. *I and my houſe will ſerve the Lord*, ſaid *Joſuah.* So *David*, *Pſal.* 101. And when under the New, the inſtitution was to conſiſt of many Believers meeting in one place for publique worſhip, yet this ſtill remains a Church in the houſe alſo. God herein engrafting (as he uſes to do) grace on nature, in our Spirits, when he converts us, ſo his Covenant of Grace upon this Covenant of Nature to run in the Channel of it.

And let me add this further obſervation, that in *Abrahams* Family his Servants that were *Gentiles*, if they had Children, thoſe Children were circumciſed as fore-running pledges and Types that both we and our Children, who are Gentiles and ſtrangers, were engrafted into this covenant, it held forth this our priviledge to come, that in *Abraham* the Gentiles ſeed (as well as *Abrahams* own) ſhould be bleſſed in him.

CHAP.

CHAP. II.

That this Covenant is derived unto the Churches of the Gentiles, in a conformity to the Jews priviledge as they were a Church.

AND as thus we have ſeen the derivation of the Covenant to the Children of Believing Parents, founded on a conformity to *Abrahams* priviledge, and ſo propagated in a *Family* way, in a correſpondency unto him and his Family; So you ſhall alſo ſee it founded on a conformity to the *Jews* priviledge, as they were a *Church*; and ſo derived in a *Church way*, as a priviledge made to Believers as members of Churches. This (I take it) will ariſe out of the Scope of that admonition given the Gentiles, *Rom.* 11. from the example of the Jews being broken off, and our being engrafted in their ſtead. The caveat or warning which the Apoſtle there gives is this, that the Gentiles being *engrafted on the* Jews *root*, they would look well to their *ſtanding in* the Grace, *verſ.* 20. *and continue in Gods goodneſs vouchſafed*, verſe 22. *and not boaſt againſt the Jews who were broke off*, verſe 18.

Now that you may clearly ſee, that which I ſeek to prove to ariſe out of it, I give theſe obſervations upon that diſcourſe of the Apoſtle in that Chapter, which put together will riſe up to a demonſtration of it.

The firſt is (That which *Calvin* alſo and *Beza* have obſerved, though to another purpoſe) that although the Apoſtle gives this Admonition in the ſingular number, [*Thou*, and *Thee*] almoſt in every verſe: Yet he ſpeaks not ſo much to particular perſons ſingly conſidered, but to the Gentiles collectively, in a bulk or Body, as diſtinct here from the Body of the Jews. Which is evident, 1. Becauſe he oppoſeth *theſe* unto whom he gives the admonition, unto the *Jews* as ſo conſidered. 2. Becauſe *that Boaſting* (which he forewarns them of, *verſe* 18, 19.) that the Jews were broken off that theſe Gentiles might be engraſted in, cannot be ſuppoſed it ſhould be ſo groſs a way of boaſting, as that each particular Roman or Gentile ſhould for themſelves apart, perſonally and ſingly conſidered, glory againſt the whole Nation of the Jews. And therefore thirdly, Though *verſe* 17. he ſpeaks in the ſingular number, [*Thou*] yet he expreſſeth it thus, *thou having been a wild Olive Tree*; which evidently implies that he ſpeaks of the bulk and Body of the Gentiles, not to particular perſons: For then he would have ſaid, *Thou being a branch of the wild Olive.*

2. Obſerve, that though it be to be extended to the whole Body of the Gentiles, in oppoſition to the whole Nation of the Jews; yet it is in the admonition more particularly intended, directed and brought home to theſe Romans, to whom this Epiſtle was written: And theſe conſidered as caſt into a Body of a Church, or Churches; in oppoſition to the Jews as they were conſidered, as once a Church unto God, and therefore this admonition being given thus to them, is withal directed under them, to all Chriſtian Churches of the Gentiles. And therefore, 1. He ſpeaks to them as to one Man [*thou* and *thee*] becauſe he ſpeaks to them as to a collective Body. And 2. He ſpeaks of their engraſting, not into the Jews Church (as Proſelites were of old) that they ſhould be members of that Church as if it ſtill ſtood; but in ſtead of the Jews Church (conſidered as broken off, and theſe growing up of themſelves on the Jews ſtock) to be a Church of themſelves unto God, entire, and diſtinct from that of the Jews, in the room thereof. 3. Therefore from occaſion of theſe mercies of God in engrafting them into this Body or tree, ſpoken of in this Chapter, he exhorts them *Chap.* 12. *by the mercies of God* vouchſafed them herein (with the admiration of which mercies both to Jew and Gen-

tile,

tile, he had concluded this discourse, *vers.* 30, 31. of this 11. *Chap.*) to behave themselves answerably, as they were a Church to God: And so indeed all that first use and application he makes unto them of that his fore-going Doctrine, *Chap.* 11. is, how to walk as a Church, both officers and members. Thus *Chap.* 12. an Use answering to this his former Doctrine, *Chap.* 11. and as that special mercy vouchsafed them, even to be planted as a Church to Christ, distinct from the Jewish Church and in their stead. Now therefore as his Application and Use of the Doctrine is spoken to them as to a Church, *Chap.* 12. so the Doctrine it self, which is the thing in hand, *Chap.* 11. that speaks of their engrafting in, is to be understood. And 4. I may add this, that all epistles written by Apostles, are written to the Gentile Saints considered as Churches. So to the Corinths and to the Galathians; and so this, with all the rest. Chap. 2.

Wherefore 3. Observe this his exhortation or covenant, *to stand and continue in Gods goodness:* that as it was not spoken so much to the particular persons of these Romans, singly considered; so answerably it is not intended of their falling personally away, and in that respect to be cut off singly and apart (through that I exclude not) but it is spoken in relation to succession, and so, of their continuance as a Church before God in after ages, and in their posterity. As if he had said, Let every one look to it, (and upon that consideration look to it,) to continue in the stock into which they were ingrafted, and to propagate this priviledge to posterity. For;

1. This continuing thus, and taking heed of being cut off, must answer to the example of the Jews, whom he sets before them as broke off, for them to take heed lest they came so to be broken off as they were. Now the Jews breaking off, and the *severity* of it, mentioned *verse* 22. is to be understood principally to consist in this: that not only the persons of the present Jews were broken off, but likewise a stop put to the nation to be a Church in respect to succession of posterity, and so their Children broken off with them, from being any longer a Church unto Christ; God had cast off them, and their posterity after them. And if the *goodness*, or priviledge vouchsafed the Gentiles had not been like to that of the Jews even in this respect, what ground or appearance had there been of their boasting, or equalling themselves to the Jews (who for 2000. years had enjoyed this priviledge of continuance) if the promise to these Romans were to have it but in their own persons, and reached but to an age, if they might not by standing in the Faith, have continued to it others after them; There had neither been such cause to compare this goodness or favour vouchsafed them, with that to the Jews: Nor had it been any way answerable to the *severity* towards the Jews, with which he threatneth them, *vers.* 22. if this *goodness* were not meant of a continuance of this grace to them and theirs, as the *severity* was a breaking off of the Jews and theirs also.

And 2. Herein how proper was this Admonition to this Church of *Rome*? which the Apostle knew would in after Ages become the greatest Apostate Church in the World, and the *Mother* of all Apostatizing Churches (as *John* hath it) which yet makes this very boast (not against Jews only, but against other Churches of the Gentiles also) of her standing more firm and sure then the Jews ever did, whom God rejected; that against *Her the gates of Hell shall not prevail.* Yea, and in distinct terms she boasts of this very thing, namely, her continuance and succession in all Ages. And so the Caveat about boasting here is thus peculiarly directed to these *Romans*, and that as a Church in *Rome*, for as so considered she boasteth of her self.

And whereas it may be objected, That though a continuance of Succession is here to be understood, yet that it follows not, it should be meant of their Children in a way of Propagation, seeing there is another way of continuing this priviledge of Grace among the Gentiles, and may be understood to be intended in this *Roman Church*, namely, by a new addition of Converts daily added to the Church, who should stand up after them. This I exclude not.

Book V. Yet further, in the fourth place, obſerve, That a Promiſe of *Succeſſion to their Children* as the continuers of this Church is here meant.

For firſt, It is this way of Succeſſion by Children which he maketh expreſs mention of here in this Diſcourſe; neither doth he mention any other. So *verſe* 16. [*If the root be holy, ſo are the branches*] ſpeaking of the Fathers and Children of the Jewiſh Nation, *verſe* 27.

And ſecondly, The Law of Oppoſition argues it, for *the breaking off the Jews* mentioned, is to be underſtood of a putting a ſtop unto, and the not continuing it to them and to their Children; for otherwiſe their Children are not more broken off to this day, then the Children of us Gentiles are. And then the *cutting off*, with which he threatens the *Romans*, in the ſame 22th *verſe*, *Thou alſo* (or, in like manner) *ſhalt be cut off*, muſt anſwerably be ſo meant. And then accordingly their *engrafting* alſo muſt be ſo intended; for none are capable of being cut off, but thoſe who are engrafted on the ſtock.

And Thirdly, The *engrafting in again* of the Jews (which he promiſeth under the Goſpel as to come) is promiſed to be not in reſpect of a Succeſſion in others, as ſuccedanean Proſelytes to them, but of their own Children. For the place which he quotes, *verſe* 26. out of *Iſai.* 59. 20. hath it thus: *This is my Covenant, that my ſpirit and word ſhall not depart out of the mouth of thy Seed, and of thy Seeds Seed henceforth for ever.* Which words of *Iſaiah*, *Paul* here briefly ſhuts up in this Interpretation, *All* Iſrael *ſhall be ſaved*; that is, they and their Poſterity after them. So as, this kind of ſucceſſion and continuing a Church, is the *goodneſs* or *favour*, which he hath in his eye throughout this Diſcourſe.

And then withal, 5. obſerve, That he attributes to the Gentile Churches, the very ſame priviledge by their *grafting in*, which the Jews once had, and which ſhall one day take hold again upon them. Which Covenant, *verſe* 16. he declares to conſiſt in this, *If the root be holy, then ſo are the branches*, and thereupon immediately in the next *verſes* ſubjoyns concerning the Gentiles.

1. That they were *grafted in among them*, that is, the Jews, (or *for them*) *verſe* 17. ἐν αὐτοῖς, for ἀντὶ αὐτῶν, which (as the *Syriack* alſo expounds it) is *in loco eorum*; in the Jews ſtead and room; that is, to continue a Church unto God, by vertue of the ſame Covenant in this reſpect which as the Jews before had done: And as he had before planted the Jews to continue, ſo now that he had planted the Gentile Churches, and particularly, that of the *Romans*. And ſo in our Margent you have it varied, *for them*, that is, in their ſtead.

2. He ſays, that they are *made partakers with them*, namely with the Jews, συγκοινωνοὶ, *communicating* of a like intereſt both of *the root*, and of the *fatneſs of the Olive Tree*. By the root it is plain, he means their Fathers, *Abraham*, *Iſaac*, and *Jacob*: for ſo he had called them, *verſe* 16. And to be partaker of the Root, muſt neceſſarily be interpreted, by what went afore, namely to partake of this Covenant made with the Jews for their Father's ſakes; *That if the root be holy, ſo are the branches*: For that ſpeech is ſpoken of the Fathers deriving of this Covenant to their Children, hence therefore this is argued to be the priviledge of this *Roman Church*, to have the ſame Covenant that the Jews had in theſe their Roots; the ſame that theſe the *Natural Branches* once had. And therefore as the Covenant of the Jews was for them and their Children, becauſe *Abraham*'s Covenant deſcended to them (he being their root) ſo *Abraham* becoming the *Root* of us Gentiles alſo, the ſame Covenant deſcends to us. And ſo *Thou partakeſt*, ſaith he, *from this root* the ſame *Fatneſs*, that is, the ſame ſpiritual priviledges and promiſes made to the Jews, whereof this is the main which the ſimilitude of *fatneſs* imports, that branch ſhould ſpread out of branch, as the Jewiſh root and branches had done, ſo conveying juice or fatneſs to others, Age after Age; for of a *fatneſs*, to this very end, to ſpread it ſelf into branches, he chiefly and evidently ſpeaks, for this was that *fatneſs* which when he ſpeaks of the Jewiſh Church he intended; this therefore muſt needs be meant of the Fatneſs the Church of the Gentiles did partake in, if they continued to believe.

Then

Then 3. *Our engrafting* in, and the Jews their *cutting off*, are made answerable one to the othe: And the *goodneſs* ſhewn to the Gentile Churches muſt be ſuitable to the *ſeverity* ſhewn againſt the Jewiſh. Now then, if God's ſeverity to them (for their unbelief) lay in this chiefly to cut them off, from continuing a Church in their Poſterity; then God's goodneſs in our engrafting in, muſt accordingly lie in this, to derive the Covenant down to our Children and Poſterity; or elſe the Apoſtle had not ſpoke *ad idem*, which *verſe* 17. he profeſſeth to do: Yea, if it be but granted, that our cutting off, threatned *verſe* 22. ſhould be (if executed) ſuch a cutting off as was theirs, (as it is plain it is; for he ſays *Thou alſo ſhalt be cut off*) then it muſt neceſſarily include the cutting off our Children: And then if the threatning be to cut off our Children, as he had done theirs, then our Children muſt be ſuppoſed to be by God's Promiſe engrafted in; for none are capable of being cut off, but ſuch as are engrafted in. Chap. 2.

And 4. The Metaphor he expreſſeth this Priviledge to the Gentile Churches by, implies it to be by Propagation, and ſo of their Children chiefly, as Members to continue it. This Church Priviledge is compared to an *Olive Tree*, ſpreading into *branches*, *verſe* 17. only with this difference from that of the Jews, (which difference is found in the growing up of other Trees) that ſome Trees grow up of branches but *engrafted* upon a root, (ſuch are the Gentile Churches) others conſiſt of branches naturally growing out of a root: (ſuch were the Jews) but when they that are engrafted on the ſtock or root do once take, they then partake of the ſame natural priviledge, to ſpread into new branches, branch after branch, in the ſame natural way, that the branches of thoſe Trees do, which grow naturally out of their root. So as, though indeed the firſt engrafting or implanting of a wild Olive branch (as he calls the Gentiles, *verſe* 24.) be not by natural ſucceſſion; yet after it is emplanted, it is continued (as a Tree) by as natural ſpreading, as was at firſt in the natural Tree, the branches whereof are cut off. For otherwiſe, if the priviledge of the Gentiles Church to continue, were but only by the addition of wild branches (ſuch as at the firſt, the new converted Gentiles themſelves were) newly converted to the Faith; and ſo not by their Children chiefly in a natural ſucceſſion; then the continuance of all Gentile Churches in the next ſucceſſion were ſtill by a new engrafting only ſuch as at firſt, whereas when once grafted in, the Apoſtle makes it to be continued in a natural way, from the root, which *Abraham* is become to be to us as well as to them, to ſhew that if Believers continue in Faith, that God will continue his name on their Children, who are (according to the *Pſalmiſts* compariſon alſo) *the Olive branches about their Table.*

Neither 5. Had the Arguments or Motives which he uſeth to the *Romans*, to ſtand in the Faith, and thereby to continue a Church, had that force in them, to prevail with them, if not meant of their Children ſucceeding them, but only of other Gentiles *vagè*, and at large that ſhould riſe up as Converts of the ſame Nation. Or how would this threatning of cutting them off have ſo much concerned them, or have been ſo pungent to move them, as if ſuppoſed to be meant of their own Children ſo dear to them? This muſt needs have a far ſtronger efficacy in it, to engage them to ſtand, ſeeing their Childrens hopes depended ſo much upon their Fathers faith; which ſurely is his meaning, becauſe he ſharpens this admonition with the example of the cutting off the Jews and their Children.

Yea, 6. How would this have provoked the Jews to emulation, (as *verſe* 14. he ſays he intended to do) if the ſame favour had not been vouchſafed to the Gentiles now, that had been formerly unto the Jews in this reſpect? for emulation is always about the ſame kind of excellency, which we properly affect, or once had, and are now Competitours for.

And whereas the Objection may be, That the Jews only are called the *natural branches*, *verſe* 24. as if that way were only proper to them. The Anſwer is, That that Title is given them in reſpect that they were the firſt Primitive branche; and that *Abraham*, the firſt root out of which they had their ſpiritual Covenant derived, was alſo their natural Father, which to us, he was

Book V. not; But we are engrafted after their cutting off: yet ſo, as it hinders not, that when we are once engrafted in, that then branches ſhould grow out of us in the ſame way (even by a propagated ſucceſſion) that they did among them: for ſo (as was afore obſerved) engrafted branches uſe to do: For we partake of the *root*, and of the ſame *fatneſs*; Only ſtill with this difference, (as I ſaid at firſt, which the Apoſtle here acknowledgeth) which maketh this their priviledge, to be more eminent than ours, in theſe particulars

1. In that *Abraham* our common Root was their Root *originally*: *verſe* 24. it is called *their own*: They were *Natural* Branches, we after many hundred years *engrafted*.

2. That we being but *engrafted* branches, and having once been wild branches; both we and our poſterity are in a *greater danger* (intimated *verſe* 21.) more ſpeedily to be cut off, not continuing in faith: A few Generations may make a ſtop, a breaking off in our Poſterity; whereas they had continued many hundreds of years. Theirs was a *Covenant ſure*, (as *David* ſays) though *his Houſe was not ſo*, that is, not ſuch to God, as God's Covenant required of them, but had many unbelievers in his Line; yet God revived it in the Virgin *Mary*, and others, to the laſt.

And 3. That our danger is, *never to be engrafted in again*, if once our ſucceſſion fail to continue in his goodneſs, and ſo to be broken off for ever, or at leaſt not to continue in that ſtrength and firmneſs as theirs; as that after ſixteen hundred years interruption, they ſhould be *engrafted in again*, *verſ.* 25, 26, 27. and this *for their fathers ſake*, *verſe* 28. and *all Iſrael ſhall be ſaved*, *verſe* 26. All which agrees with that limitation which I gave at firſt.

And thus out of this place you ſee, that this Covenant to our Children is not only derived to us Gentiles as a Family priviledge only, in a conformity to *Abraham*'s Family, (as I ſhewed before) but alſo by vertue of a Church Priviledge, in a conformity to the Jews as grown a Church, as grown up into a Tree, which conſiſts of many arms, having leſſer branches or families thereon: God promiſing to the Gentiles, till they cut themſelves off by unbelief, to continue and keep up the ſucceſſion of Churches out of their loins. Therefore further, *Epheſ.* 2. 12. *&c.* we are ſaid to *partake of their Commonwealth or City Priviledge*, *we are of the Commonwealth of* Iſrael, *and have the Covenant of the Promiſe*, the 12, 13, 14, and 19th *verſes* compared, and are of *the ſame body with them*, *Chap.* 3. 6. which are ſpoken becauſe God hath eſtated us into theſe their Priviledges, as all thoſe expreſſions carry it; for if we have their Commonwealth or City Eſtate, or Priviledge, then thoſe Societies or Churches, under the Goſpel (which therefore inherit the Name and Title of the *City of God*, *&c.*) are admitted to the ſame ſpiritual rights that belonged to their Nation, City, or Commonwealth: And a Church is now called a City, becauſe as a City conſiſts of many Families, ſo a Church. Now this in all Nations is one Priviledge of a City, and the common Priviledge to all Citizens; that their Children are free Burgers, *I was born a Roman*, ſays *Paul*.

Yea, he further adds, that *we have the Teſtaments of Promiſe*: Mark how he uſeth the ſame expreſſion which he had uſed of the Jews, when he yet ſet out the *eminent Priviledge* of their Nation, in reſpect of their birth, *Rom.* 9. 4. *That to them pertained the Teſtaments or Covenants, and the Promiſes*: He uſeth the word *Teſtaments* in the plural number; becauſe all the ſorts of bleſſings in things ſpiritual, belong unto them; and of *Promiſes* that are, or may be eſteemed Priviledges; whereof we are made partakers as well as they, though they more eminently, as *Rom.* 9. 4. he ſhews; yet we in a conformity to them. Now was not this one Covenant with them, and one great promiſe that God *would be a God of them and of their Seed*? And are we debarred of it? If ſo, then are we *ſtill ſtrangers from this particular Covenant*, *and from this Promiſe*: Yea further, yet to ſtrengthen this, as we are the Sons of *Abraham*, *ſo Children of the Jews alſo*. 1 *Cor.* 10. 1. They are called *Our Fathers*. The Apoſtle ſpeaks to the *Corinthian* Gentiles, and yet calls the Jews their Fathers; and we come in as their Children, as truly as thoſe of their Nation did. I now urge not much

that

that more noticed place in *Peter's* Sermon to the Jews (becauſe I ſhall do it in a ſubſequent Treatiſe of Baptiſm, if God enable me) *Acts* 2. 38, 39. Where exhorting the Jews to come in to the embracement of the New Covenant of the Goſpel, then firſt delivered, and to receive Baptiſm the Seal of it, for the forgiveneſs of ſins; he ſpeaks thus: [*For the Promiſe is to you and your Children*] and then extends the ſame Promiſe to the Gentiles alſo: [*And to all that are afar off; and to as many as God ſhall call*] namely of the Gentiles; who in that *Epheſ.* 2. 17. are ſaid to *have been afar off.* Now if the Jews Covenant ſtill under the Goſpel, continues to be to them and their Seed; and the ſame Promiſe belongeth to the Gentiles when called; then to their Children alſo: And the Reaſon is ſtrong; for elſe the Jews ſhould once have had Promiſes, yea and this under the Goſpel too, which we have not: Whereas you have heard it proved, that we are of their Commonwealth; yea, we are their Children, They our Fathers; and the ſame Promiſes and Teſtaments given to us, that were given to them. So as this Priviledge comes by a double Right to us; by God's Covenant a Chriſtian Family in conformity unto *Abraham*; and by his Covenant alſo a Church in conformity to the Jews. Chap. 2.

This *Paul* ſhews to have been the Ancient Promiſe to the Church of *Rome*, and they poſſeſſed this Priviledge more eminently then any other Churches for four hundred years; till ſhe began to ſpread her ſelf too far into unnatural Branches, to enlarge her ſelf, and to over-ſhadow other Trees, and uſurping over other Churches, like to *Nebuchadonezzar's* Tree, not keeping within thoſe bounds of extent wherein God had planted her.

CHAP.

Book V.

CHAP. III.

A comparing the 1. Cor. 7. 14. *with the forecited* Rom. 11. 16.

NOw for a more full confirmation of this point: I ſhall proceed to compare this place, *Rom.* 11. with that other, 1 *Cor.* 7. 14. and by both ſet together we ſhall find this point in hand yet more clear, namely, That our Seed now is included in the Covenant of Grace, as the Jews Seed was in that of their Fathers. For look what we have heard ſaid of the Jews, *Rom.* 11. 16, in reſpect of their Fathers, and their Covenant: The very ſame we find ſpoken of our Children (in that place of the *Corinths*) in their relation unto us their Parents being Believers. The Apoſtle in that place to the *Romans*, arguing for the Jews converſion in future times, ſays, *If the firſt fruits be Holy, the lump is alſo Holy: If the Root be Holy, ſo are the Branches.* And in like manner, in that 14. *verſe* of the 7. to the *Corin.* ſpeaking of the *Children* of Believing *Gentiles*, he ſays, *They are Holy*, and that in reſpect of their relation to their parents, as Believers, as will anon appear. And ſo theſe two places ſerve moſt fitly to interpret one th'other; and I alledge this latter, not only as a new confirmation of the point it ſelf, but further alſo of that interpretation of *Rom.* 11. which in the former Chapter I have given. Now in that Speech of his, *Rom.* 11. he ſpeaks not of *outward*, but of *true, inward, real holineſs*; not of their *ancient, Jewiſh, Legal*, and *Typical holineſs* which was in all the Nation, but of their *Evangelical holineſs*: For it is given as a reaſon of their future converſion, as *verſe* 15. which we one day look for: Which will be an Evangelical holineſs, not Typical. Neither ſpeaks he this in a promiſcuous ſenſe, of the whole Nation, that they were *holy* from the better part, as namely, becauſe ſome elect ſhould be found among them; but the Speech properly refers to thoſe very elect, and to them only who ſhall then be called: For if compared with *verſe* 15. immediately fore-going, it appears his Scope to be, to ſhew, what manner of perſons at their *receiving* and *engrafting in again* (as *verſe* 15. and 24.) they ſhall then be: And that by reaſon of their Fathers covenant: *For if the firſt fruits be holy*, ſays he, *ſo is the lump*: And *verſe* 27. he explains it out of *Iſai.* 59. *This is my covevant when I ſhall take away their ſins*, both by a real juſtifying and ſanctifying of them, as by comparing *Heb.* 10. is evident. And he ſpeaking this of that great and true converſion and ſanctification of the elect of that Nation *to come* (as that particle [*When I ſhall*, &c.] imports) no other then real and *Goſpel-holineſs* can be meant or intended. For then, if ever any in any age were holy, they ſhall eminently be ſuch. Yea and therefore he muſt needs propheſie this with an aim to thoſe individual perſons in that Nation, who ſhall then be holy and converted, that are elect and *beloved for their Fathers ſakes.* And yet becauſe the generality, or the moſt of that Nation ſhall be then converted: (For *verſe* 26. he ſays, *All Iſrael ſhall be ſaved*,) therefore he uſeth the word *Lump.* And I have thought, that *that* outward Typical holineſs of the whole Nation before, under the Law, might be intended as a Type of the great and large extent of real holineſs of that whole Nation under the Goſpel (in compariſon of all Nations elſe) which is one day yet to come. And with this ſuits alſo the Apoſtles phraſe of Speech, *When* [*it*] *ſhall turn unto the Lord*, 2 *Cor.* 3. ſpeaking there alſo of the converſion of this Nation, as in this *Rom.* 11.

Now

Now then, if true real holineſs be promiſed and intended in that *Rom.* 11. 16. to *Abrahams* Seed to come almoſt four thouſand years after *Abraham*, by reaſon of their Fathers Covenant, and we be there ſaid in the mean time to ſucceed them in their Covenant, or rather come in as ſurrogates; why ſhould we not think that the Promiſe and Declaration of God about our next Children (which in this other place of the New Teſtament we meet with, 2 *Cor.* 7. where it is as expreſly ſaid, that they are *holy*) ſhould there alſo be meant in the very ſame ſenſe, eſpecially ſeeing the ſame ground or reaſon is given in both; namely, the Parents their being Believers, is given as the reaſon why the Children are holy, ſo 2 *Cor.* 7. even as here in *Rom.* 11. This is the reaſon given why *Abrahams* Seed ſhall be converted, for *If the root be holy, ſo are the branches*, eſpecially ſeeing that we Gentiles are here ſaid to partake of the ſame Covenant and priviledge of that Root of Roots (as I may call him) *Abraham*, (as *verſe* 17.) which certainly is this, that *as* his, ſo Our Children ſhould be *holy*; which is the ſame thing that in this other place in the *Corinths* the holy Ghoſt is pleaſed to ſpeak of them. And although the catalogue and number of *Abrahams* Children to be converted may exceed ours, yet the *holineſs* of the one and the other is the ſame; and therein theſe two Speeches do ſweetly agree and accord. Chap. 3.

CHAP.

CHAP. IV.

A larger Explication of 1 Cor. 7. 14. *For the unbelieving Husband is ſanctified by the Wife, and the unbelieving Wife is ſanctified by the Husband; elſe were your Children unclean, but now are they holy.*

BUT becauſe this place is ſo much controverted, and ſome may not reſt ſatisfied with the comparing theſe two places together, I will therefore more largely inſiſt on this place of 1 *Cor.* 7. to prove this to be the true meaning of it, and intention of the Holy Ghoſt in it; and that it accords with that other, *Rom.* 11. in reſpect of the holineſs ſpoken of in both; which if it be the more inſiſted upon, let it be conſidered that *Poſteritatis cauſam ago*, as he ſaid in a far differing ſenſe, I plead the cauſe of our poor Children and Poſterity; then which, next pleading of your own ſalvation, nothing can be more comfortable unto you.

Other Senſes are, and have been put upon the Place by *Anabaptiſts* to make void this Priviledge of Believers Children; as alſo by Papiſts, who to make Baptiſm to work Holineſs, *ex opere operato*, in every one baptized, they therefore deny any of the Children of Believers to be holy until Baptiſm: and ſo, all others, even Infidels Children may be made holy by being baptized, if that Opinion of theirs were true. It is alſo otherwiſe expounded by ſome of our Divines, though not to ſerve theſe Opinions. But I will firſt give what I conceive to be the true meaning of it; and then you ſhall ſee all falſe ones vaniſh before the genuine ſenſe of it.

My Method in diſcourſing upon theſe words, ſhall be firſt to open and explain the words and phraſes in it. And 2. To frame Reaſons out of thoſe Explications of the Phraſes, for the confirmation of the Point in hand; namely, that this is true Holineſs here intended: And then, thirdly, to remove ſuch falſe Interpretations as are affixed by others. And for the firſt, What may be ſaid for the explication of the words, I reduce to theſe few Heads and Conſiderations.

Firſt, Let us conſider the Occaſion, upon which theſe words do come in. Now in this *Chapter* the Apoſtles Scope is to reſolve ſome caſes of Conſcience about Marriage, which the *Corinthians* had written to him about, *verſe* 1. As,

1. Whether it were beſt to Marry at all; from *verſe* 1. to 10.
2. In what caſes *Divorces* after Marriage were lawful. As,

Firſt, Whether ſo arbitrary, as that upon any occaſion of offence they might leave their Wives or Husbands, as the Jews were wont to do. To this he anſwers, *verſ.* 10, 11. and ſays, he gives but the ſame Rule that Chriſt did once, who pronounced the Marriage-knot inſeparable. But then, 2. Whether yet in caſe that one party were an Unbeliever, the Believing party were not then bound to put away or leave the other? This was a caſe did frequently fall out in thoſe times, and doth to this day; that two Perſons being married together in their Unregenerate eſtate, one of them is converted, the other ſtill remaining in unbelief. Now in this caſe (two in ſhew) exceeding great Scruples did ariſe then in Believers minds, and are apt to ariſe ſtill, and we ſee do ordinarily ariſe in believing Parties minds: As firſt, concerning Marriage-Communion with ſuch an Husband or Wife: whether though the Marriage be legal by Man's Law, yet in ſuch Communion one ſhould not contract a defilement before God, in that one becomes one fleſh with an Unbeliever and Member of Satan; conſidering that before *Moſes*'s time, ſuch unequal Marriages were forbidden;

bidden; and under *Moſes*'s Law, they were to put away ſtrange Wives, as defiled by them. Chap. 4.

The ſecond Scruple in it (and which ariſeth to this day,) was about the ſtate and condition of the Children begotten by ſuch a Communion, leſt they ſhould be accurſed by reaſon of the unbelieving Parent; ſeeing the Threatnings ſo much run againſt the Children for their Parents, as in the ſecond Commandement: And leſt ſuch Children might not loſe the priviledge of thoſe Promiſes made to the Seed of the Godly, through the one Parents unbelief; yea, and leſt they ſhould in the Churches account, and that warrant from God, be accounted *unclean*; as the Children of ſtrange Wives were accounted of old, although the Father was a Jew, and ſo to be ſeparated from the other, *Nehemiah* 9. 2.

Now to this caſe the Apoſtle anſwers roundly and fully, and as punctually to both theſe Scruples as could be deſired, by affirming the clean contrary; namely, that for the act of communion with ſuch a Husband; [*The Husband is ſanctified in the believing Wife*] that is, 1. Both in conjugal acts, *quoad uſum, to her*, ſo as ſhe may as holily have communion with him, as if her Husband were a Believer as well as as ſhe: And 2. alſo, He is ſanctified *in* her, or through her, to all the ends of Marriage, that ſo by her the bleſſing of the Covenant ſhould be derived to Children begotten by him, as fully as if he were a Believer: And that they need not fear that their Children were *unclean*, as when both Parents are Unbelievers, the Apoſtle intimates that they are to be ſo eſteemed; which I take to be the meaning of thoſe words, *Elſe they were unclean*: that is, if that God had not thus ſanctified an unbelieving Husband in the Wife, ſhe being a Believer, they would indeed have been ſuch; [*But now*] that is, in this caſe, one of them being a Believer, [*their Children are holy*] as well as if both Parents were Believers; They receive no prejudice from the unbelieving Parent; God's Covenant with the believing Parent and his Ordinance, prevailing more to ſanctifie both that Act to the Believer, and alſo to convey the bleſſing of the Promiſe, (Holineſs to their Children) than the unbelief of the Husband is able, either to defile the act, or to convey the curſe threatned to Unbelievers Children. This is the ſum of his Anſwer in General.

The ſecond Particular to be conſidered for the explication of theſe words, is the Preface which he makes to his reſolution of the Caſe: or that which he premiſeth for the warrant or authority by which he is to ſolve it: And therein he tells us, 1. That there is this difference between this latter caſe and that former, about arbitrary Divorces; that *that* caſe the Lord Chriſt himſelf had decided already (as *Matth.* 19. 3.) and ſo, therein he ſhould but command what Chriſt had ſaid in that point already; That Divorces at pleaſure ought not to be (as among the Jews and Gentiles they were frequent) ſo *verſe* 10. *To the married I command, yet not I, but the Lord, &c.* But to this latter caſe, and thoſe that follow, he Prefaceth thus; *To the reſt ſpeak I, not the Lord, verſe* 12. that is, I find not an expreſs word already, either uttered by Chriſt himſelf when on Earth, nor in the New Teſtament to ſolve it by; neither doth the Rule about this Caſe given in the Old Teſtament to the Jews, hold now, to bind the Gentiles under the Goſpel, this being a new Caſe of a clean different nature from theirs: And there being under the Goſpel an alteration made of the Jews Ceremonial and Typical Laws, and the Judicials that were founded thereon. So as this remained entirely to be decided by his Apoſtolical Spirit: Therefore he ſays, *To this ſpeak I:* that is, I as an Apoſtle, guided by the Spirit of Chriſt, do give this following ſolution of it. For that he reſolved this, and the reſt that follow, as infallibly guided by the Spirit, he tells us in the cloſure of them, *verſe* 40. *In my judgment, and I think I have the Spirit of God:* ſo that your Conſciences may reſt in theſe Reſolutions as from God. 2. In ſolving this Caſe he gives a caution and limitation to what he ſaith about it, that he intended only to ſpeak this for the comfort of ſuch perſons, who are already married, (perhaps when Unbelievers, but ſince *called*) and not at all to thoſe who are as yet to marry; leſt theſe words of his ſhould be any encouragement, or be underſtood to give liberty to any, to marry an Un-

 believer,

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Theſe things being premiſed concerning the occaſion, and the Apoſtles ſtating of the caſe; let us ſecondly conſider the ſolution it ſelf he here gives. For the clearing of which, and the Apoſtles meaning herein, let us take notice of two things.

1. That his intention is to declare ſome priviledge properly and peculiarly belonging to a Believers Marriage, and which is not common to all other Marriages, nor belonging to unbelievers of themſelves. This is evident,

1. By thoſe words in the firſt part of the verſe, *the unbelieving husband is ſanctified by the wife, and the unbelieving wife is ſanctified by the husband:* In which it is manifeſt he attributes this ſanctification ſpoken of (let it be underſtood how it will) of the unbelieving Perſon in Marriage to be *in* and for the ſake of the Believing Party: Now if it had been but ſome common Priviledge of Marriage, common to all ſorts, both unbelievers, as well as to Believers, in their marriages, which he had intended; then the unbelieving husband had been as much ſanctified in his Marriage of himſelf, as in and by his wife that was a *Believer*. Or 2. If his meaning had been that both had been ſanctified in one another mutually, and each equally in and from each other without the ſpecial priviledge of the one Party; then he would have ſaid in the ſecond ſentence, that *the Believing wife*, had been *ſanctified by the hus-*

husband; as in the former it was ſaid, the *unbelieving husband* was ſanctified by the wife: But in both ſentences though he turns and alters the Speech from husband to wife; and wife to husband, affirming it firſt of the wife, then of the husband, yet ſtill he keeps to this in both, that the *Unbelieving* Party is ſanctified in the other; whether wife or husband. It muſt needs therefore be, that he means to attribute this Priviledge of the unbeliever unto the Believer, vouchſafed only for his or her ſake. And 3. the particle [ἐν] which we tranſlate [*by*] implies this: for it is all one with [*propter*] *in*, or *for their ſakes*; or (as our Tranſlation hath rendred the force of it) *by the wife*; that is, *for* and *through* her, or by reaſon of her. Chap. 4.

And if it be ſaid, that yet he adds not the word *believing*; and ſays not is ſanctified in the *believing* wife. I anſwer, that this muſt neceſſarily be underſtood: For,

1. According to the law of Oppoſition, and the manner of the Scriptures expreſſion, (ſuch as in the *Proverbs* and elſewhere you ſhall often meet with) but one of two contraries are expreſſed, and the other underſtood thereby; and in that here, in both the ſentences, the *Unbeliever* is mentioned, the other part; *Believer* is neceſſarily implied.

Yea 2. Therein lies the emphaſis, that *even* an *unbeliever* is *ſanctified*, (which elſe is a ſeeming contradiction; for to them *all things are impure*) yet though an unbeliever, yet he is notwithſtanding ſanctified in the wife, as Believing.

And yet 3. It is further noted out as emphatically in the greek Article ἐν [τῇ] γυναικὶ, and ἐν [τῷ] ἀνδρὶ: He is ſanctified in *that* wife, namely, in that *Brother* or *Siſter* Believing; as in putting the caſe, He had called *Him*, *verſ.* 12. and calleth *her*, *verſe* 15.

And therefore 4. In ſome Greek Copies, as *Beza* ſays he found it, unto ἐν τῇ γυναικὶ, the word [πιστῇ] is expreſly added, that is, in the *believing* wife: and to ἐν τῷ ἀνδρὶ, the word πιστῷ is added; in the *believing* husband.

The like is ſaid of their Children, that they have a differing priviledge (which the word ἐπεὶ [*Elſe*] notes out, as I ſhall ſhew anon) from that which thoſe of unbelievers have.

So much for the firſt, that ſome ſpecial priviledge to a Believer is intended.

Let us therefore conſider 2. what this priviledge it ſelf of a Believer in marriage is, which is double, as here: 1. Of the Husband, or partie married, that he is *ſanctified* in the wife: 2. Of the Children, that they are not *unclean*, but *holy*. Let us conſider firſt, how the unbelieving Husband is ſaid to be ſanctified.

1. You ſee, it is not meant of inherent ſanctification in his perſon; for he is ſaid to be ſanctified, not as in himſelf, but ἐν τῇ γυναικὶ, *in the wife*: That is, in another; therefore it is not meant, that he is holy, perſonally.

But 2. It is a ſanctification *inſtrumenti reſpectu finis aut uſus*, of an inſtrument in reſpect to an end, or for a holy uſe or purpoſe: As things which we uſe holily, or which do ſerve Gods providence to an holy uſe, are ſaid to be ſanctified. Thus in Scripture we find things are called *holy*, or *vain*, as that uſe or end is, to which the uſers put them. The Creatures uſed by Men to luſt, are ſaid to be *ſubjected to vanity*, *Rom.* 8. The *bells* and *bridles* of horſes are ſaid to be *holineſs* to the Lord, being uſed holily by Believers under the Goſpel, *Zach.* 13. Yea thus the Armies of the Babylonians ſerving to Gods holy ends of vengeance on Hieruſalem, and of goodneſs to his elect, are called *ſanctified ones*, *Jer.* 13. 13. And thus here the husband is *ſanctified* in the wife. Now this is to be underſtood in a double ſenſe or reſpect:

1. As to her uſe: That is, ſo as ſhe may have a ſanctified and holy communion with him: In the ſame ſenſe that to Believers the *creatures* are ſaid not only to be *good* in themſelves, but to be *ſanctified*, 1 *Tim.* 4, 5. that is, in their uſe; So as Believers may have, not only a *lawful*, but a *holy* uſe of

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them, according to the Word. Which fully anſwers the ſcruple that the Believing party might have of defilement in that communion, his reſolution is, that this Marriage ſtands not only *good*, but *ſanctified* alſo. But 2. That is not all, that he is ſanctified to her, and her uſe, ſo as that communion of her with him, is holy before God, and in Gods account. But further; look what holy end and ſanctified purpoſe there is of Marriage, either of the Act it ſelf, or that which God hath ordained it for unto other Believers; as namely, when both parties are Believers, that ſame holy end ſhall be accompliſht and brought about as fully, as if her husband were a Believer. He is holy to her, not only *quoad uſum operantis*, but *ad omnes fines operis*, to all ends and purpoſes. Now the main and principal end of Believers Marriage, and of generation thereby, was in Gods ordination and inſtitution, to bring forth an *holy Seed*. As at the firſt Creation, one of the ends for which God made Man and wife, was to beget an holy Seed. So this was the end of the Marriages of the Jews too, that they might have a *holy Seed*, as they are called, *Ezra.* 9. 2. And it is likewiſe the end ordained by God of the Marriages of Believers. Which (I take it) you have clearly expreſſed, *Mal.* 2. 15. where whatever the reading of the words may be, yet by the connexion, thus much is evident, that he goes about to convince the Jews of their ſin of Marrying *ſtrange wives*, and *putting away their own*, *verſe* 11. and he uſeth one kind of general argument to convince them of both: Firſt, from the Primitive Inſtitution, ſhewing them from thence how herein they perverted the ends of Marriages as at firſt they were ordained by God, whoſe end in Marriage was to ſeek an *holy Seed*, a *Seed of God:* And he at firſt made but one woman, and made the Man and her *one fleſh*. Whence it is evident, that the Prophet ſhews Gods inſtitution of Marriage to the Jews in covenant with him as his people, was to the ſame holy end, that at firſt to *Adam* in Paradiſe; and ſo to us upon the ſame ground: For that Primitive Inſtitution is moral, which was, that a *holy Seed* might be brought forth to God; for he alledgeth Gods end at firſt, So as, ſince the Fall, as God hath ordained Marriage to Man-kind, to bring forth Men, ſo to holy Men, to ſeek a Seed of God. Now (ſays the Apoſtle here) the Marriage communion of a Believer with an unbelieving husband or wife, is thus ſanctified, to attain this end as fully as if they were both Believers. And this ſenſe he aims at, in the word *Sanctified*, as here he uſeth it: For if you mark the latitude of the phraſe, he doth not only ſay, that he is ſanctified *to her*, but *in her*; ſo in the Original, [ἐν] τῇ γυναικὶ, as not only to her uſe that her Act with him ſhould be holy, but *by* her, and *in* her, to a further holy end beſides, even that which God hath ordained the Marriage of Believers unto: Or that the Marriage of two that are both Believers uſeth to be ſanctified unto, and what that end is, follows in the next words; even (the ſame you heard out of *Malachi*) that the Children begotten on her ſhould be *holy* and not *unclean* and ſo partake of the priviledges that Children begotten by Parents being both Believers, can be ſuppoſed to have.

And therefore 2. I paſs to that other Priviledge (which is couched in this) which deſcendeth to their Children as peculiar to them; namely, that *they are holy*: to the conveying of which unto their Children, that other former priviledge tends, for his meaning is, that the *Husband is ſanctified in her*, to this end, *that the Children begotten by him or her ſhould be holy*.

And for the clearing of this, let us conſider:

1. In general, that he in thoſe words, *Your Children are holy*, doth intend ſome perſonal priviledge which the Children inherit from the Parent, by virtue of ſome like priviledge vouchſafed the Parents, which is to be reckoned as a badge of honour, or cognizance, that perſonally they enjoy and inherit: Such as Children uſe to have from Noble Parents, as a cognizance of Nobleneſs or Gentry; and ſo here of *holineſs*, mentioned as a perſonal Royalty which they inherit; by which they are truly in themſelves denominated *holy*, as the Child of a Noble Man is termed *Noble*.

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And then, ſecondly, more particularly, for the further enquiring into what this *holineſs* is, you may, 1. Obſerve, the Apoſtle varying the phraſe when he comes to ſpeak of the Children, from what he had uſed when he ſpake of the Unbelieving Parent himſelf: He is ſaid but to be *ſanctified* in his Wife, but the children are ſaid to be *holy*: The former notes out a paſſive kind of ſubſerving to the *holy uſe* of another, or to a *holy end*; but this latter notes out an *holineſs in themſelves*; that but an *inſtrumental holineſs*, this a *perſonal*: He is ſanctified but as an inſtrument is to an holy end, yea even to this very end, to help to bring forth *holy Children*; but they are ſimply and abſolutely termed *holy*: He cannot be ſaid to be perſonally holy, for he is ſuppoſed to be an *Unbeliever*, in the ſtile the Apoſtle ſpeaks of him; and ſo to ſay he were holy, were a contradiction, yet is he *ſanctified* as the Creatures are, to an *holy end*. But the Children here are ſaid to be *holy* as perſonally and in themſelves, not in the Parent only; although by means of their believing Mother as a Believer; even as they are *Men* of themſelves, though by means of their Parents; and this he did on purpoſe to ſhew that theirs is a further *holineſs* than the Fathers: His *uſe* is *holy*, but their *ſtate* is *holy*. Chap. 4.

In the ſecond place, Let us obſerve the expreſſions themſelves, whereby he ſets out the holineſs of their ſtate; and likewiſe his doubling of expreſſions to ſet this forth. He contents not himſelf to have ſaid poſitively, they are *holy*; but he uſeth a Negative expreſſion alſo, *Not unclean*; which he doth, 1. To ſettle and fix their Faith the more fully in it; that his meaning was real and full, and expreſs; and that it was a true holineſs which he meant, and therefore doubled his expreſſion of it. And 2. thereby to expreſs it with a difference from the Children of others that are both Unbelievers: And thus to magnifie the priviledge of a Believer the more, and to put an Emphaſis upon it, he thinks it not ſufficient ſingly to ſay, that they are *holy*, but adds, *not unclean*, namely, as others Children are, and to do it thus with difference from others, ſets it forth the more.

And 3. (Which is that moſt of all I would have you to obſerve) he chooſeth to expreſs the holineſs of their ſtate, thus with difference, in the ſame terms that the Old Teſtament uſeth of the Children of the Jews, in difference from the Heathen. Yea, and whereas in propriety of Speech, according to the Greek, [καθαρὰ] *pure*, or *clean*, anſwers to [ἀκάθαρτα] *unclean*, and ſo in a right way of oppoſition to *unclean*, he ſhould rather have ſaid [*but now they are pure or undefiled*] we ſee that he varies it, and goes out of the road (as it were) of the Greek Idiome and Analogy, and ſays, [*But now they are holy*] on purpoſe becauſe ἅγια and ἀκάθαρτα are uſed by the Septuagint, for things or perſons that were *holy*, and *unclean* among the Jews: And the Apoſtle here on purpoſe uſeth theſe very ſame expreſſions of difference of their Children from others, by which the Jews expreſſed the difference between their Children and the Children of the Nations; and all to ſhew, that our priviledge for our Children holds, and continues now as then; yea, that theirs was but the Type of what is real now. The old Law in a typical ſenſe called things that were *unholy*, *unclean*; and perſons prohibited to come into the Temple, and to partake of holy things, were called *unclean*. But the Seed of the Jews then admitted into the Church, were called the *Holy Seed*, and that in diſtinction from the Gentiles: yea, the Children of Jews, when one Parent was a Jew, the other a Heathen, (which is the very caſe here) were counted unclean, *Ezra* 9. 2. It is ſaid, *the holy Seed mingled themſelves with the people of the Land*: which words are ſpoken not of the mingling of Jews and Heathens in marriage, ſo much as of the ill fruit, and conſequent of their Marriages with them (of which the Prophet had ſpoke in the fore-going Sentence) namely, that the Children begot by, or upon the people of the Land by the Jews in thoſe Marriages, were mingled and accounted as the Children begot by or upon Jews only: For (ſays he) *they have taken of their daughters to themſelves*, ſo *that the holy Seed mingled themſelves*, &c. he ſpeaks it therefore as the ill effect thereof, that the Children begotten of ſuch Marriages were by reaſon thereof promiſcuouſly mingled with, and accounted of as purely Jewiſh Children were without any diſtinction, which that Law utterly forbad. And

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the Heathen, *Isai.* 52. 1. are likewise called *uncircumcised* and *unclean*. Now then in this place under this common language of the *Jews* concerning their Children, and those of others, he expresseth the like different state of *Believers Children and others* now under the Gospel; and so then the meaning is this, That whereas Unbelievers Children, are in the account of the Gospel, and of God himself under the Gospel, pronounced unclean, (that is, as remaining in the state in which they were born, namely, of *sin* and *uncleanness*, (so Original sin is called *Zach.* 13. 1.) and so was typified out by the *uncleanness of Infants* for seven days) and therefore are to be kept out of the Church, (as *unclean* persons were then among the Jews) and to be made partakers of no Sacramental Ordinances (as uncircumcised persons were not, *Isai.* 52. 1.) and so not to be *baptized*, as being to be judged and pronounced unclean: On the contrary (says he) *your* Children (although born in sin, as others) are yet, by God's true sentence of them in his Word and revealed Will proclaimed *holy*; and so are to be judged of by us, as truly regenerate and born again: And how to reconcile this with God's secret Will, and the Event, I shall after shew in a whole subsequent Chapter in this Discourse.

And these terms he useth of *holy* and *unclean*, not as if that our Children were now typically, or only outwardly to be esteemed *holy*. The reality is now expressed (as in the New Testament it useth to be) by the Name of the Type thereof in the Old: For that general Holiness of the Jews and their Seed, in a distinction from Heathen and their Children, was then a Type of that real *holiness*, which true Believers Children now have under the Gospel; and therefore he expresseth this here, by the same phrases used there. And the reason hereof, namely, that he intends an Evangelical, and not an outward Legal holiness, such as was under the Old in the Type is evident: For if it were Legal holiness, it must be either *Ceremonial* or that *Moral holiness* which was in *Adam*, which was a vacuity of Original-sin. Now it is neither of these; it is not *Ceremonial*, though he useth the terms of it, for the Ceremonies being abolished, concerned them not. And *Moral holiness*, in opposition to having Original sin in them, he cannot mean: For the Children of the Godly are conceived in sin, as well as others, though afterwards sanctified in the womb; (which was typified out by the uncleanness of all Children among the Jews for seven days.) He means therefore Evangelical Holiness; that though they be born in sin, as others are, yet they are in part sanctified, or regenerate and made holy *in state*, and so are not in a state of sin, but of Evangelical holiness in God's sight. I will not say that that Particle [*Now*] *they are holy*, the [νῦν ἅ] to have relation to the times of the Gospel, because it may have another sense, yet I do not exclude that.

Thus you have seen the solution of the Case. In the third place, by his determining the case thus, in the terms of the Old Law; you may easily see what the Scruple was (which he had in his eye) which troubled these *Corinthians*, together with the true bottom ground of their scruple or doubt, to the removal of which, he intended this solution, as purposing to speak directly unto it. For the truth is, that these two Cases, both about putting away unbelieving Wives and Husbands, as also concerning the Children of Parents, whereof one was an Unbeliever, were such, and so in view stated, as the Letter of the Old Testament would seem to warrant, yea command the leaving or putting away the unbelieving Party, and also the pronouncing their Children so begotten, unclean, although one Party were a Believer: For thus, indeed it was among the Jews; for when in, and after the Captivity they had married strange Heathen Wives, and begotten Children on them, you shall find *Ezra* 10. 3. that after a solemn Fast they did covenant to *put away all the Wives, and the Children begotten of them.* The like you have also, *Nehem.* 9. And so the place in *Malac.* 2. where the Prophet says, that God *sought a holy seed*; it is spoken upon this very occasion of marrying strange Wives, *verse* 11. and so it was that they profaned the holiness of that People by that mixture, as *verse* 11. both defiling themselves thereby, and their Seed also. And it is no wonder to imagine that by occasion of, and from those instances in the Old Testament,

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it was, that these *Corinthians* should take up these their scruples and fears, which occasioned this resolution of the Apostle; for they had read the Old Law, and received and embraced the Canon of it as Scripture. Therefore in this Epistle he often referreth them to the rules and instances of it, as 1 *Cor.* 10. 1. so 1 *Cor.* 9. 9, 13. and *Chap.* 10. 18. he argues from something that was moral in the Rules of the Ceremonial Law, as still binding. And therefore the cases being in view the same, and they making these questions about them, (which occasioned his writing about them) it seems clear to me, that they were thereby stumbled, as knowing this to have been the law and manner among the Jews. And this is strengthned further by this, that in that case of Divorces in the words before this, their scruple about that did arise from the practise of the Jews, and what they usually did under the Old Testament; who ordinarily put away their Wives; and so the *Corinthians* might think, that they therefore in like manner might: And therefore he refers to what the Lord Christ had said unto the Jews themselves in that case, when he interpreted the Law to them, *that it was not so, ab initio, from the beginning.* And indeed no other ground can be imagined to have occasioned this scruple: Some would have the Scruple arise from the Chap. afore; in that the Apostle had there said, that in *Fornication* one becomes *one flesh* with an Harlot; and so that they might from thence imagine, that in their Marriage communion, they *being one flesh* with an Idolater were defiled therein. But it is plain that these cases here about Marriage, were propounded to him by them, before this Epistle was written to them, as the first *Verse* of this *Chapter* tells us, and therefore could not be any thing which should arise from what he had said, *Chap.* 6. of this Epistle, which he was now a writing of. And further, That these Jewish cases were the ground of their scruple, appears also by this, that he professeth his resolution was such as he had no former ruled case, instance, or warrant for, from the word; that is, It was a case to which neither Christ had spoken, nor the Old Law; yea, the instances therein were rather against it. And therefore whereas for the determination of that other case about Divorces, he refers them to what Christ had said to the Jews: On the contrary for this (whereof Christ had not spoken, nor had occasion to speak,) the Apostle by his Apostolick Spirit declares to these Gentiles, (whom the Ceremonial Jewish Law did not concern) that this Jewish Law about unbelieving Wives, was not in force to them, that no believing Husbands, should, or might put away their unbelieving Wives, as the Jews were commanded to do; nor account the Children unclean: And to put the more observation upon it, he useth the Jewish phrases to express himself by, even then when he speaks point blank against the determination of their Law. Yea, affirms that the Gospel afforded a priviledge to a Believer, which that Ceremonial strictness allowed not; even this, that *by* the Believer, and for his sake, the Unbeliever is *sanctified* to all ends of Marriage; and that the Covenant with the Believer is so strong and full of grace, that it prevails to convey the Covenant of Grace to the Children, even in this case wherein the Law pronounced them unclean. Now the reason of this difference is evident, and lies in this, that Marriages among the Jews came under a peculiar Law, both Judicial and Ceremonial, proper to that state. Their Church and Commonwealth being of one and the same extent: The Laws of their Commonwealth were accommodated to the Rules of Church state; and so the Laws of Marriage, and the Children begotten by them were accordingly suited thereunto; so as Children and Persons, who according to the Church Law, were in a Type, or otherwise unclean, and unholy, even the Marriages with them were also made unlawful Marriages by the Law of the State, and the Children illegitimate, as being unclean in their Church State, wherein they were to be pure, or not Members: But this Polity of the Jews reached not to the Gentiles, to bind them at all, as the Ceremonial Law likewise did not: And therefore the Rules about their Marriage state, and their Children, must run upon other grounds, than did those of the Jews; and so the Apostle intimates they did.

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And

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And to this purpoſe, in the 4. place, let us conſider what might be the Apoſtles grounds, and the reaſon that he goes upon in the determination of this caſe: And how conſonant this his deciſion is unto right reaſon, he took in all the ſeveral conſiderations about it; and ſo gave to Marriage the things that are due unto Marriage eſſentially; and yet to a Believer the priviledges due to a believer, in a Married eſtate.

1. He conſiders what is eſſential unto all Marriage by the law of nature, and Gods inſtitution at firſt, according to Chriſts own interpretation, *Mat.* 10. 3. that they are joyned by an inviolable knot, two becoming *one fleſh*, ſo *verſe* 10, 11. and therefore a Marriage once made between two, whereof the one is a Believer, the other not, muſt needs hold, and oblige from this general ground, which is common to all Marriages; for they Marry not as Believers, or Unbelievers, but as Men, and women. So as, the conſideration of being a Believer, is not of the eſſence of Marriage, but ſuper-induced; and ſo is not of force to cauſe a departure from an Unbeliever. For as this Apoſtle argues in another caſe. The law of *Moſes*, which came after *Abrahams* Goſpel Covenant, could not diſanul that Covenant which was eſtabliſhed 400. years before: So converſion, and the entring into Covenant with God for a Mans own Souls Salvation, hath nothing to do to diſſolve the bonds and covenants of nature. Grace diſſolves not the bonds of nature, but ſtrengthens, and ſanctifies them, and the duties of them. Which further ſtood with all the reaſon in the World, eſpecially conſidering the ſtate and condition of theſe Gentiles, which ſtood thus. The goſpel came among the Gentiles as already ſetled in Common-wealths, and did call Men aforehand ſet in ſeveral Stations according to the laws, and orders of Common-wealths, by which, Marriages, (as other conditions) were ratified, and eſtabliſhed, and ſo Mens outward conditions were accordingly caſt and ſetled. Now coming thus upon Men, and here and there ſingling out but a few by calling them and converting them; It was ſuitable to the glorious wiſdom of God, not at all to make alterations in States, or Common-wealths, by this their embracing of the Goſpel: But to let all obligations, Civil and Natural, ſtand in full force as before. And indeed, *verſe* 17. he ſhews this to be the ground of this his Reſolution of this Caſe; *As God hath called any, ſo let him walk; and ſo ordain I in all Churches:* and verſe 20. *Let every Man abide in the ſame calling* (Civil or Natural) *to which he was called by Grace*: If a ſervant, ſo abide, care not for it: If a Wife to an Unbeliever, ſo abide; Chriſt may be thy husband notwithſtanding; even as he ſays of ſervants, *they are the Lords free-men*: And among other Reaſons he ſuggeſteth this, *God hath called us to peace*, *verſe* 15. and therefore his calling us by the Goſpel it was to breed no diſturbance in Societies, and Common-wealths; nor ſuch a confuſion as the caſting off ſuch Relations would have produced, and ſuch as indeed would have turned the World upſide down.

Theſe Rules you ſee the Goſpel propoſeth concerning Marriages; which how differing were they from thoſe Rules of Marriage that God gave the Jews upon peculiar reſpects, and ſuch as in their ſtate could not meet with theſe inconveniences / For God found a people in Bondage, kept diſtinct from thoſe they lived with, and called them forth to make a diſtinct Common-wealth of themſelves; to the end they might live apart from all Nations, and *dwell alone*, as the Expreſſion concerning them is in *Deuteron.* and to that end gave this as a fundamental Law, which neceſſarily tended to keep them ſtill diſtinct, namely, not to Marry with ſtrangers, for fear of a mingled Seed: And this, not only upon *National* conſiderations; but in a Type *Religious*: Becauſe they were to be a holy People, *a holy Nation*, ſingled out and ſeparated from all Nations; and their Seed to be holy alſo in a Type. And this Typical holineſs was to be held forth in a ſeparation from all ſtrange Wives as unclean, and in keeping their Seed immixt; And therefore *Mal.* 2. 11. they are ſaid to *prophane the holineſs of the Lord*, by Marrying of ſtrange Wives. If any therefore amongſt them had Married a ſtrange Wife, this had bred an irreparable confuſion in his poſterity to all Ages, by mingling a holy Seed with an Unclean. And therefore even as for the Peace ſake of that their State and Common-

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wealth, theſe Jews were bidden to put away ſuch Wives, and the Children ſo begotten on them as unclean: Even upon the ſame ground were theſe *Corinthians* and other Gentile Chriſtians, for the preſervation of the Peace of Gentile States and Commonwealths, to keep them, and not to put them away. Chap. 4.

Then ſecondly, The Apoſtle withal takes into conſideration the priviledge of Believers Marriages; and therein we may conſider three things.

1. The Royal Priviledge God had endowed Believers Marriages with, having ſanctified them, and ſanctified them to this end, to convey the Covenant to their Children; that ſo he might continue to himſelf a holy Seed out of them; which Priviledges continue to them under the Goſpel, as founded not only upon a correſpondency to the Jews Covenant, but even to the ſame Primitive Law concerning Marriage from the beginning, even under the Law of Nature; when God, as he ordained Marriage to Men, to propagate Men, ſo to holy Men, to propagate a holy Seed: Therefore *Malachi* argues it from the Inſtitution of Marriage at firſt, only with this difference, that in Innocency it was by Nature, or by a Natural Covenant, but now by a Free Covenant of Grace, drawing his Elect through their loins; yet with a like Covenant thereunto: God reſolved to keep to the Law given at firſt; only now, out of Grace. That as holy *Adam* ſhould have a holy Seed; ſo holy Men ſhould propagate a Seed to God. And this I take it is the Reaſon why *Malachi* urgeth the ſin of it upon the Jews, (*verſe* 11.) from the example of the firſt Marriage. Thus immediately after the Fall, God calls out *Seth* to propagate a holy Seed, *Geneſ.* 5. 1. And therefore *Seth* his Seed are called *Sons of God*, as the Seed of *Cain* were called *Sons of Men.* For Marriage to them was ordained to propagate Sons to God, as to the other to propagate Mankind, or *Sons to Men:* But how this is to be underſtood I ſhall ſhew anon.

And ſecondly he declares withal, That this Priviledge is ſo prevailing in the behalf of the Elect, and for the believing Parents ſake, that it takes place againſt the curſe and defilement, which elſe would come upon the Marriage and the Children, from the unbelieving Party. The goodneſs of God herein he declareth to be ſuch, and his grace and love ſo prevailing, that this his Covenant towards Believers, holds not only when both Parties are ſuch; but prevails againſt, and countervails the Unbelievers unſanctifiedneſs and curſe (in this Caſe propoſed) and carries it from him, ſo as, he is ſanctified in her, and ſhe not defiled by him; and the Children are holy through her Covenant, rather than unclean by his defilement; *Partus ſequitur meliorem partem*: The Iſſue takes after the better part; through Grace, which prevails in this againſt ſin, even as in other things it doth, in and towards the Elect. So in the works or actions that come from us which are the fruit of our Souls, it prevails to make the action accounted holy, notwithſtanding the defilement of the unregenerate part. And thus in like manner in theſe, the fruit of our Bodies it prevails to convey the Covenant, and to make the Child accepted, notwithſtanding the Fathers Curſe. And ſuch is the Law of Priviledges among Men, *Favores ſunt ampliandi*, Favours granted are always to be interpreted as extended to the utmoſt, eſpecially God's Priviledges of Grace, which then ſhew themſelves to be moſt of Grace, when they hold and prevail againſt ſin and the Curſe moſt, for then Grace abounds moſt.

Eſpecially, 3. In ſuch a Caſe as this was, for when one being Married before, is afterward converted (for that was the Caſe of theſe *Corinthians*) if then God by the Law of Nature holds them ſtill to the Marriage, which through their Ignorance they entred into, and by his Providence were found in when Called, then by the Law of Grace (and yet of free Grace) he will not withold the Priviledge of Believers Marriages, but will ſanctifie it unto them as if both were Believers; for none ſhall ever loſe by any inconvenient neceſſity they are caſt into, in obedience to his command. And thus to bind and hold Believers, to continue in ſuch unequal yoaks, and not to take the liberty of Divorce, which the *Roman* Laws did give them, muſt needs be to them full of manifold inconveniencies. God therefore graciouſly reſolves to recompence this; and ſeeing that primitive Law of Marriage ſhould bind them to abide

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with their Husbands, the primitive Priviledge of Marriage ſhall by a new Covenant of Grace be continued to them. And therefore, though this will no way warrant entring into ſuch Marriages (for when out of choice the Sons of God did ſo, God curſed their Marriages (*Gen.* 6.) in their Iſſue, and *all fleſh* became *corrupt*) yet when ſo married before converſion, or repenting after ſuch a marriage, they may notwithſtanding expect this priviledge ſtill to continue unto them and theirs: And unto this caſe only he ſpeaks here, namely, when one already *hath an unbelieving Wife*, not that is to have, or is as yet to chooſe and marry one, *verſe* 11, 12. and determines *verſe* laſt of this *Chapter*, that when they are *fully free*, *they ſhould marry in the Lord.*

One thing yet remains to be ſpoken unto, and will make up a fifth Head: And that is, What is the force, ſcope, or purport of theſe two Particles, 1. [ἐπεὶ *Elſe*] as it ſtands in the firſt Sentence concerning Children, *Elſe were your Children unclean*; and how it knits this Sentence with the former, or what reference it hath to thoſe words, *The unbelieving Husband is ſanctified in the Wife.* And 2. of that other, [νυνὶ δὲ, *But now*] in that latter clauſe about them, *But now they are holy:* And what connexion or aſpect theſe two Particles have one *with* or towards each other, or the foregoing words.

For the firſt. There are two ſcopes or meanings which that particle *Elſe* will bear, whereof each may rationally ſtand and ſerve either of them for the point in hand.

Firſt, Some do take the word ἐπεὶ, *Elſe*, (as here it comes in) *Logically*, that is, as a Particle or Note of an evident Reaſon, Argument, or a cauſal Conjunction importing an evident proof, or Logical demonſtration, brought to confirm and convince them of the truth of that foregoing aſſertion, *That the Husband is ſanctified by the Wife*; *For elſe* (ſays he) *your Children were unclean, but now they are holy:* As if the Apoſtle meant to argue *ab abſurdo*, from an apparent abſurdity that would follow upon the contrary, and which would croſs and contradict a common received Principle among them, and in all the Churches, which he knew that therefore they would not deny, namely, [*That their Children were holy.*] And thus his Argument ſtands from the greater to the leſs, even from that which was a greater fruit and priviledge of their marriage, that their Children ſhould be accounted perſonally holy, (which truth was already known and acknowledged by them.) And therefore much more the Communion with an Unbeliever's perſon in marriage muſt needs be ſanctified to them, and undefiled to their uſe: It being more that their Children through the ordination of Grace ſhould be truly ſanctified, than that an Unbeliever ſhould be ſanctified to their *uſe* only; yea, if thoſe very Children, begotten by ſuch a Communion, be holy, notwithſtanding their natural defilement and curſe they inherit by birth as Sons of *Adam*, then the marriage communion it ſelf muſt needs be holy unto them. For if the iſſue and the fruit be ſuch, then the Act of Generation, the means of deriving this, muſt needs be thought to be lawful and ſanctified. And thus the Particle ἐπεὶ, or *Elſe*, is uſed and taken in this Epiſtle, *Chap.* 5. where our Apoſtle ſhewing the lawfulneſs of converſing with Idolaters in civil ways, as here with Unbelievers in Marriage, he in like manner argues, *ab abſurdo*, *Elſe* (ſays he) *you muſt go out of the world.* He mentions it as that which to reaſon and common principles was an apparent abſurdity. And this ſenſe and connexion of this Particle doth make a ſtrong convincing demonſtration of the point we have in hand: For it imports, that it was a commonly received Maxim in thoſe times, and which theſe *Corinthians* had not at all queſtioned, but took for granted, namely, that their *Children* were holy: And that therefore the Apoſtle argues from it, as a thing taken for granted; in that according to the ſettled practice of thoſe times they had ſeen, and had been themſelves eye-witneſſes of their receiving into communion with the Church by Baptiſm, in their own and all other Churches, and that by warrant from the Apoſtles, And we find by experience, that ſuch Principles in Religion are as commonly received, and generally acknowledged and practiſed, that we believe them without heſitation, and do uſually take for granted. And ſo it might fall out, that theſe *Corinthians*

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thians might have a peculiar ſcruple about their communion with their Huſbands, when not of their Childrens uncleanneſs who had hitherto been begotten by them. And it is alſo very likely, that the Apoſtle might thus argue from the common received practice and opinion of that and other Churches about their Children; and ſo make uſe of it, as a reaſon to ſettle their Conſciences in that other part of communion with idolatrous Husbands. For ſo in like manner he argueth, *Chap.* 11. *We have no ſuch cuſtom, nor the Churches of God, verſe* 16. For the Churches receiving all their cuſtoms or practiſes from the Apoſtles, what was a general cuſtom of Churches in thoſe times, might ſafely be taken for a rule and warrant; for elſe the Apoſtles would not generally and univerſally have eſtabliſht it. We find the Apoſtle in like manner taking advantage of the like received principles and practices, to argue for the Reſurrection, 1 *Cor.* 15. 14. *If there be no Reſurrection, then is your faith in vain*: he argues from what he knew they would not call in queſtion, and from the experience and evidence of their *own former faith* and believing. And further (ſaith he) *verſe* 29. *Elſe what ſhall they do that are baptized for the dead, if the dead riſe not, why are they then baptized for the dead?* You ſee he therein argues from a known Principle about Baptiſm, (whatever the meaning of the place be) received among them. I therefore will not exclude this ſcope of the connexion here, in the word *Elſe*. And indeed, if it hath this connexion and meaning, it were the more expreſs for the point in hand. Chap. 4.

Notwithſtanding I have thought that if their conſciences fell into doubts about the defilement of their communion with ſuch husbands, they then were like to ſcruple as much the ſtate of thoſe Children begotten by them. It being alſo (as we ſee a ſcruple apt to riſe in Believers hearts unto this day; whether the curſe of their Unbelieving husbands or wives ſhould not rather come upon their Children, than a bleſſing from themſelves. And this of the two, is uſually the greater Scruple. And it is very likely that among thoſe queries they ſent to the Apoſtle, they had mentioned this of their Childrens unclearneſs, as an Argument againſt their abiding with ſuch husbands; in that this inconvenience would alſo follow, that all their Children would be unclean. But that which eſpecially moves me, is, that there was the ſame ground for the ſcruple about their Childrens unclean ſtate, that was for their husbands defilement to them: Seeing in that caſe of the Jews, (which theſe ſcruples were founded upon) both wives and Children were alike accounted unclean; and ſo to be put away. Hence therefore I incline to take theſe words, *Elſe your Chrildren were unclean, but now are they holy*, to be intended as thoſe former words are in the firſt part of the verſe, even both together and alike to be a direct and immediate anſwer unto two ſeveral ſcruples, both about their Childrens eſtate, as likewiſe about their communion with their husbands, about both which the Corinthians had written alike unto him: And ſo to be rather a diſtinct part of the reſolution of the caſe, than only a reaſon of that former ſentence, *The unbelieving husband is ſanctified*, &c. and to be as poſitive, and as plain and direct an explication, and declaration of his judgment concerning the ſtate of their Children, upon occaſion of their ſcruple therein, as in that other part in the words afore there is a declaration of his judgment about the ſanctified uſe of the husband; even that the *Children are holy*, as well as that the husband is *ſanctified*: thereby alike to take away the ſcruple about both, and the more to ſet forth the priviledge of Believers, which his ſcope was to advance and illuſtrate. Only theſe particles, [*Elſe*] *your Children were unclean*, and [*But now*] *they are holy*, are put in farther, to ſhew, that it was a ſingular priviledge; and that it was an exception to ſome other rules which generally indeed hold true, and which otherwiſe would have held true, as they imagined. And unto ſuch a ſenſe or purpoſe as this will theſe two particles [*elſe*] and [*but now*] as fitly ſerve in the common uſe and acception of them, as to any other. For in ſpecial caſes that fall out, and are as exceptions to general rules, and wherein there is but ſome one peculiar ſpecial conſideration that cauſeth the varying from thoſe rules; we uſe ſuch particles as theſe are to expreſs thoſe exceptions by. And ſo we clear thoſe caſes the

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better, when we thereby grant what otherwiſe uſeth to fall out; and by expreſſing their ſwerving from ſuch Rules, do ſhew the ſpecial ground upon which the exception is founded: And then we uſe to ſay (as the Apoſtle here) [*elſe* it would be thus: [*But now*] upon this ſpecial conſideration it is otherwiſe. So that; the particle [*elſe*] notes out, and implies *tacitly*, that it is indeed generally true of all other Children, that they *are unclean*, by reaſon of their parents ſtate, being heathens, and thus much he implicitly granteth to them. And ſo this other particle [*but now*] refers unto ſome ſpecial conſiderations upon which their Children, (contrary unto the ordinary rule) became *holy*.

I ſay, 1. He ſecretly grants, *that all Children of two parents who are unbelievers are unclean:* And it is as if he ſhould have ſaid; That if the caſe had not been ſuch, that one of the parents were a Believer, then indeed, the Children had certainly been unclean (as others;) *But* one of them being a Believer (which is the caſe propoſed) [Now] *they are holy*: [*elſe*] that is, if one parent were not a Believer, and God had not ſanctified the Unbeliever to them, they had been unclean: [*but now*] (this caſe is thus ſtated) *they are holy*. He ſhews that generally indeed it is true, that Children are unclean; but yet notwithſtanding in this caſe their Children are holy. And thus he not only clears the caſe the more diſtinctly, while he thus grants ſomething; but further illuſtrates their priviledge by way of diſtinction from the Children of others, Idolaters and Unbelievers, when both parents are ſuch: In that it is not ſimply related, that their Children were holy; but with a note of difference and ſeparation, comparatively to others Children. And this is the reaſon he uſeth two words and expreſſions, one negative, [*not unclean*] and poſitive [*they are holy*] whereas otherwiſe one of theſe expreſſions would have been ſufficient.

And 2. [ἐπεὶ] [*elſe*] pointeth unto ſome conſideration, which in that caſe maketh the exception, and which makes the difference, that *Their* Children ſhould be holy, which elſe they ſhould not be. And is as if he had ſaid, It is not of, and for your ſelves that a Believer comes to have this priviledge, but from hence, that God hath ſanctified the unbelieving parent (through grace) to this end. So as this ſame [*elſe*] implies a hazard which they narrowly eſcaped; and that if God had conſidered the Unbeliever only in it, their Children would have been unclean: But God looks at his own ordination and purpoſe of free Grace unto Believers; having out of that his grace ordained to convey the Covenant to their Children: Whereas otherwiſe had God looked at the Unbelievers in it, or their own deſert, and had not graciouſly ordained this favour and priviledge to Believing parents, they then would have been unclean, becauſe according to the tenour of the legal curſe by nature, the curſe would have faln upon them. *But now they are holy*; the husband being a Believer ſanctified even to this end. And ſo the word [*elſe*] notes not out ſo much a *Logical conſequence*, by ſhewing what abſurdity in reaſon would follow upon it: But rather what otherwiſe would be the *real conſequent* following upon the thing it ſelf: That the curſe of the Unbeliever would indeed otherwiſe have prevailed to make the Children unclean, did not God in ſpecial favour ſanctifie him to this end, by reaſon of the Believing party. And ſo I judge the former ſentence, *The husband is ſanctified*, &c. to be the reaſon of this latter, *Your Children are holy*, rather then this latter of that. And I take this to be the ſenſe rather then the former, becauſe the word [νῦν] is added to [ἐπεὶ] the force of which word is not rendred in our Engliſh Tranſlation. But *Beza* hath done it thus, *Elſe Certainly* or *Indeed*, *Your Children were unclean:* He adds *certainly* or *indeed* unto *Elſe*, ſo that theſe words were a tacit conceſſion or grant of Childrens uncleanneſs in other caſes; and ſo came in as a further amplification or enlargement of a Believers priviledge; not only ſhewing what priviledge they have in oppoſition to Unbelievers, whoſe Children are unclean, but Believers holy; but further, even in ſuch a caſe as this, wherein an Unbeliever being joyned in marriage with a Believer, (and ſo would according to the curſe of the law bring

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bring a curſe on the Children) yet even therein God hath vouchſafed a further favour, and ſanctified the husband, and pronounced the Children holy, who elſe for the Unbelievers ſake would be unclean. Then which nothing could be ſaid more to enhaunce this favour, and the priviledge of a Believer in this reſpect. His ſcope being to put the caſting of the ballance for their Childrens eſtate (which the Unbelievers curſe would render unclean) upon the favour of God, to a Believer even to ſanctifie an Unbeliever, their priviledge ſwaieth it and prevaileth. And ſo *Elſe Indeed* comes in here, juſt as it would in this following inſtance parallel to it; As if, one ſpeaking of the actions of a regenerate Man (in all which the fleſh bears the half ſhare, as having an influence into all he doth; and in reſpect of whoſe concurrency (according to the law and covenant of works) the better part, and the good that is in them would be ſo polluted, that God would reckon them as a *Menſtruous Cloth*, filthy and defiled) ſhould yet notwithſtanding ſay of them, that by the grace of the Goſpel, the regenerate Man hath this priviledge, that the ſin ſhall be pardoned, and the good accepted in, and through Chriſt; Now (I ſay) as one in declaring this caſe might ſay, The regenerate Man is ſo far accepted in Chriſt, that notwithſtanding the influence of the unregenerate part, his actions are ſanctified in Chriſt, which *Elſe would be unclean*, *but* Now they are *holy*; In ſuch a ſenſe doth it in like manner come in here, concerning their Children [*elſe*] *were they unclean*, [*but now*] *they are holy.* Chap. 4.

CHAP.

CHAP. V.

Reaſons *drawn out of that foregoing* Expoſition *of* 1 Cor. 7. 14. *That the* Holineſs *there attributed to Believers* Children, *is* true, *and* real, Evangelical *holineſs. Other Interpretations refuted.*

NOW out of theſe Explanations of the words laid altogether, I come in the next place to form up ſome *Reaſons*, (which was the *ſecond Head* I propounded for the diſcuſſing this Point) out of this place, ſuch as this place affords, namely, to prove that a true holineſs of theſe Children of Believers is here intended. The reaſons have been couched, I confeſs, in the former conſiderations, yet for the help of the weak, I will draw them out more plainly, and lay them together.

1. You heard before that this *holineſs* is in a further ſenſe attributed to theſe Children, than the being *ſanctified*, (which is here ſpoken of the Unbelieving Parent) is attributed to them. And that the one is but an *Inſtrumental* holineſs, for an *uſe* paſſively ſubſerving; but that this attributed to the Children, is a perſonal priviledge belonging to them, in that they are called *holy* in themſelves. Now then let this attribute of *Holineſs*, which is given to the perſons of the Children, be allowed them, but in as true and genuine a ſenſe, as that *Sanctification* of the Uubelievers uſe to the Believer is taken in, and then this I contend for will neceſſarily follow. Let, I ſay, both *holineſſes* be but weighed in the ſame Ballance of the Sanctuary, and eſtimated but by the ſame Rule of Proportion, in their ſeveral kinds; and let this *holineſs* of the Children be acknowledged to be but as true, and as good a holineſs for perſonal holineſs, (and ſuch as the word uſually accounteth unto perſons) as that being *Sanctified* which is ſpoken of the Unbelieving party. is ſaid to be, in reſpect of ſome *uſe* or *end*; that is, let the one, in its kind be anſwering to that which the other is in its kind; and ſo to be of as true a kind of perſonal holineſs, as that other is a true inſtrumental holineſs: and then it will neceſſarily follow, that it is the holineſs we ſeek. For when the Unbeliever is ſaid to be *ſanctified in the Wife*, the true meaning is, that the uſe of ſuch an Husband, in and to the Wife, the Word doth account to be *Holy*, and God looks at it accordingly, as holy, and accepts it, that is, with ſuch an holineſs as is proper to actions, or ſuch an acceptation as is of things uſed *holily*, or tending to an holy end; Why then when the Children are ſaid to be *holy*, perſonally, ſhould not the meaning be, that their perſons are accounted holy by God with ſuch an holineſs, as is proper to perſons, and ſo that they are accepted by him as perſonally holy, even as truly as the others uſe was ſo accounted by him? Why ſhould not both be meaſured by the ſame met-wand?

Add to this, ſecondly, That this holineſs is a perſonal priviledge, attributed with a difference from an Unbeliever's Child (as you have heard) by virtue of their Parents Priviledge. Now, let all the world find me out any other ſenſe of reſpect wherein the Goſpel ſhould call their Children *holy*, as a priviledge vouchſafed them, and in oppoſition to which, the Children of Unbelievers, though lawfully begotten, are called *unclean*, than this of true and Evangelical holineſs. Surely the difference between two Unbelieves married, and this Believer married to an Unbeliever here, muſt neceſſarily run thus: That 1. In the uſe of her Husband ſhe hath a priviledge which Unbelievers have not, that He is *ſanctified to her*: but two Unbelievers, though lawfully married,

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are not thus ſanctified each to other: Their communion is lawful indeed, in it ſelf, and ſo is their Marriage, as being approved by the word; but yet their Marriage communion is defiled with ſin, as other their lawful actions are, and ſo they are unſanctified each to other: But it is not thus with the communion of a Believer married to an Unbeliever, which is not only lawful in it ſelf, but *ſanctified*, and on her part accounted a holy communion by the Word, and ſo reckoned to her by God, and by her ſubſerving an holy end God hath ordained it for. Chap. 5.

Now then, ſecondly, Let but the like Parallel difference proportionably run in the Children of the one, and the other, (which is the Apoſtle's ſcope) namely, That Unbeliever's Children, though not Baſtards or unlawfully begotten, are yet unclean in a further reſpect (which the Goſpel counts an uncleanneſs) but the Children of a Believer are not only legitimate, or lawfully begotten, but further alſo they are *holy*, and that in the language of the Holy Ghoſt. Now ſearch the Scriptures, and find me out a *holineſs* that ſhould perſonally be attributed thus to Believer's Children, as their peculiar honour, and as a perſonal Priviledge different from Unbelievers Children (who yet are not Baſtards, and yet unclean) I ſay, find out any other *holineſs* that can be given beſides this which I aim to eſtabliſh, that their perſons are *ſanctified*, and ſo to be reckoned by us, and I have done. True it is, That the Ceremonial Law did in a Type call all the *Seed* of the Jews *holy*; and the whole Seed of the Heathen *unclean*, and in the Type did put the very ſame difference in terms uſed here by the Apoſtle.

But that will afford a third Reaſon, that the Apoſtle intends to ſhew, That our Children are to be accounted *really holy*, and Unbelievers Children *really unclean*; for that outward Ceremonial Holineſs and Uncleanneſs of the Law, did typifie out true Evangelical Holineſs and Uncleanneſs under the Goſpel; elſe he would never have expreſſed himſelf in thoſe very terms: Yea, the Apoſtle doth here call Believers Children *holy*, and the Children of others *unclean*, in flat oppoſition to a Jewiſh Caſe, and contradicts their Law in it, *in terminis*. Neither can we find, That the Apoſtle under the Goſpel, did uſe or apply the terms of the Types, except to the very things typified by them: As when Chriſt was called our *Paſſover*, the meaning was, that Chriſt was that *true Paſſover*, which that of theirs ſignified. So when our Evangelical Worſhip was called *Sacrifice*, the meaning was, that that was the *true Sacrifice*. So in like manner, when the Goſpel ſpeaks of our Children in the ſame terms, that the Law uſed of the difference of their Children then from others, and with the ſame difference that the Law in the Type puts between Children of the Jews and others; it muſt neceſſarily intend the reality of what was thereby typified; and ſo, that our Children are to be eſteemed *truly holy*, and Unbelievers *truly unclean*. For he could not uſe the ſame very terms of the ſame kind of perſons (in the ſame caſe then and now) and intend them in the ſame typical ſenſe and meaning that the Lettes of the Ceremonial Law intended; for that in reſpect of the Letter of it, was aboliſhed under the Goſpel, eſpecially to the Gentiles; and therefore he would not have uſed them to the ſame kind of perſons in any other ſenſe, than was intended as the thing typified in that Law; which can be no other than this, That our Children are really holy, and others unclean, as theirs once were Ceremonially.

Add to this, Fourthly, The help of that other Scripture, *Rom.* 11. 16. where the Apoſtle ſpeaking of the Fathers conveying the Covenant to the Children, ſays, *If the Root be holy, ſo are the Branches:* And this is ſpoken of Children to be converted under the Goſpel. When therefore we find the very ſame thing ſaid of the Jews Seed to come, under the Goſpel, That for the *Believing Parents* ſake (who is the Root) *the Children* (the *Branches*) are *holy*; why then ſhould any other ſenſe be put upon the like, that is ſaid of the Believing *Corinthians* here?

Book V. I add but this as the Concluſion of all. Obſerve how for the declaring and publiſhing this eminent Priviledge of Believers, and their Children, the Holy Ghoſt watcheth the moſt full, fit, and advantageous occaſion, to make the moſt of it, and ſet it off, that could be taken: that not only when two Believers are joyned, but even then when an Unbeliever with a Believer, does this Priviledge hold good; ſo abounding is the Grace of God, and ſo prevailing againſt his Curſe.

This meaning will yet further be eſtabliſhed, by the taking away and confuting thoſe falſe Interpretations that have been put upon theſe words; which is *the third Head* to be ſpoken to.

1. Many of our own Orthodox Divines have thought the Apoſtles Scope in this his Reſolution of the Caſe, to be, to ſhew, That the marriage of two ſuch continues lawful by the Word, and ſo that their Conjugal communion is ſanctified, that is, lawful too, and their Children legitimate, not a Spurious Baſtardy, or *Unclean* Iſſue: And that this is all that is meant by thoſe Expreſſions, *The Husband is ſanctified in the Wife*, that it is a lawful Marriage; *and the Children are holy*, that is, Legitimate, not Baſtards or Unclean: And ſo theſe Expreſſions to be but an Alluſion to that which in the Ceremonial Law was ſaid of ſuch, *viz.* to expreſs the like, yea this very difference to be holden now under the Goſpel between Baſtards and Children to be eſteemed legitimate, that was then put between Baſe-begotten, and the reſt of the Jews Children. *Deut.* 23. 2. A *Baſtard* was then forbidden to enter into the Congregation, even unto the tenth Generation; and to be prohibited their Temple-communion, and to be reckoned *unclean*, were both for the thing itſelf, and alſo in phraſe of Speech with them, all one. And theſe Divines would have the *holineſs* of Children here, to be put to expreſs their legitimation; and the oppoſite unto it here, namely, *Uncleanneſs*, to be put for Baſtardy.

Now as touching this Interpretation, I ſhall endeavour,

1. To confute it, and ſhew that this was not the main Scope of the Apoſtle.

2. Remove that Appearance which ſeems to make for it.

3. Yield how far the ſenſe may be taken in.

For the firſt; That the Apoſtle's Scope ſhould be by Holineſs to mean more than Legitimation, and more than Baſtardy by Uncleanneſs.

1. He had otherwiſe attributed no more Priviledge to a Believer here, in his Marriage and Children, than to an Unbeliever; whereas, (as hath been abundantly ſhewn) a different Priviledge of Believers is here for their comfort held forth, and not only a bare lawfulneſs granted them in their Marriage, which is common to others. A different Priviledge they have in the uſe of Marriage, and in their Iſſue by Marriage. In the uſe of Marriage; it is *ſanctified* in, and by them: which of Unbelievers (though their Marriage be lawful) cannot be ſaid, their Perſons being defiled. In ſpeaking likewiſe of the Iſſue of Marriage, Children, he muſt needs mean more than ſimply their being lawfully begotten, (which Unbelievers Children are) and not Baſtards: And this as a peculiar Priviledge of their Children, is expreſſed (as ſome have obſerved) in this word [*your*] yours who are Believers.

And ſecondly, By attributing this as a Priviledge to a Believer, he improves the Caſe; not to ſettle their Conſciences only, that both that Act and Children begotten were legitimate; but further to comfort them, *They are ſanctified, and holy.* Yea, and to anſwer the uttermoſt Ground of their Scruple, which was about their Childrens Uncleanneſs, in reſpect to their Eſtates and the Ordinances; ſince the ground of it was from that of the ſtrange Children among the Jews, who were put forth from the Congregation as an unclean Seed.

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Thirdly, Otherwiſe he had in this ſaid no more, than the Civil Laws then in force did; For they pronounced the Marriage Lawful, and the Children no Baſtards: Now his Anſwer ſurely is more than Law; it is Goſpel; and this Priviledge here of *holineſs*, more than the Civil Law afforded Children; for it is a Goſpel Priviledge, as the very Terms imply. Chap. 5.

Fourthly, The Terms he uſeth are to Criticks very obſervable to this purpoſe, that to [ἀκάθαρτα, *Unclean*,] he oppoſeth not [καθαρὰ, *pure* or *clean*] as in propriety of Speech they are oppoſed; but according to the Language of the Jews he oppoſeth [*Holineſs*] to it. *Fornication* and *Adultery* are called *Uncleanneſs* [ἀκαθαρσία] *Eph.* 5. 3. Now if an unclean Iſſue by Fornication, or Adultery, had been meant, he would have oppoſed Purity, or Cleanneſs, or ſome ſuch word unto it; but in that he oppoſeth [*holy*] to it, which was a word out of the Road as it were; becauſe ſo the Jews oppoſed in their Ceremonial Law [ἅγια] and [ἀκάθαρτα] it evidently implies, that he meant ſomething more than Legitimation: as by the Holineſs of Children the Jews alſo did.

And Secondly, For the inſtance of Baſtards, Uncleanneſs in the Ceremonial Law, which ſeems to countenance this Interpretation; That can no way be brought to expound the *Uncleanneſs*, or *Holineſs* here; nor in any fit ſenſe be applied to expreſs this difference between Children, meerly, as lawfully, or unlawfully begotten.

1. Not in the Litteral ſenſe of the Ceremonial Law; for that Uncleanneſs of Baſtards therein mentioned imported more than an Uncleanneſs of Childrens Legitimation; it was a Ceremonial, Religious, and Typical Uncleanneſs: And on the Contrary, the holineſs of the Jews legitimate Children was alſo Religious and Typical; and ſo imported more than a meer Legitimation of Children, in that they were called *Holy* as they were to be admitted to Ordinances as an holy Seed: Therefore, for the Apoſtle to take up theſe Terms to expreſs the meer legitimation or illegitimation of Children under the Goſpel, had been ſhort of the ſenſe of that Law; [which ſhould then ſpeak it in one ſenſe, and he in another.] The *holineſs* of the Jews Children which was oppoſed to the *Uncleanneſs* of Baſtards, was more than a meer legitimateneſs, or a being lawfully begotten, as is evident: For they had it as they were *Abraham's* Seed, and ſo within the Covenant. Had it not been thus, then likewiſe the Heathens Children, if lawfully begotten, had been holy; whereas, *An Ammonite, or Moabite ſhall not enter into the congregation of the Lord, even to their tenth generation ſhall they not enter into the congregation of the Lord for ever*; they were to be kept out, as well as Baſtards: So that a being lawfully begotten, was not all that went to make Children accounted *holy*; for then all Legitimate Children had been *holy*; and therefore it muſt needs be too much to call all Children *holy*, ſimply in that reſpect, or with any Eye unto that Law. Beſides, by that Law, a Baſtards Seed, though he himſelf were married, ſhould be unclean to the tenth Generation.

It Secondly, cannot be ſpoken according to the Myſtical meaning, that they ſhould be thus called; or in reſpect to what under thoſe Types are intended: That were to ſay, that all Baſtards only are now to be counted Unclean, and Unregenerated; and on the contrary all Children lawfully begotten, to be *Holy*, and Regenerate: For the Uncleanneſs and Holineſs then, did Typifie Real Holineſs and uncleanneſs now: Neither of which any of any Side either for Baptiſm, or againſt it, durſt ever affirm.

But to retort this; it is not therefore more likely his meaning ſhould be, that as all Heathen Children, as well as Baſtards, were to be reckoned Unclean, with a Religious Uncleanneſs, in reſpect to partaking of Ordinances, which they were debarred from; and on the contrary, the lawfully begotten Children of Jews were alone counted *holy*; yet not ſimply, in reſpect of being lawfully begotten, but becauſe they were withal the Legitimate Iſſue of Jews, who were the Sons of *Abraham*, and were therefore to be then admitted unto Ordinances (and all this in a Typical reſpect) ſo now that under the Goſpel ſhould be Typified out that all Unbelievers Children, and perhaps Unlawful

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Iſſues of Believers, ſhould be accounted Unregenerate, and ſo, not admitted to Ordinances: But the Children of Believers Lawfully begotten, ſhould be counted not only Legitimate before God and Men, but alſo Holy, with Real Holineſs, and ſo admitted to the Ordinances of Regeneration. Sure I am, that Holineſs then, imported a Priviledge which Jews Children had above all other Children, though the Iſſue of lawful Marriage. And therefore to me it ſeems as certain, that the Holineſs here, muſt alſo as neceſſarily import a Priviledge which Believers Children have (beſides that of Legitimation) which others the Children of Unbelievers have not, though lawfully begotten: And what this ſhould be, other than this, to be eſteemed truly Holy indeed, through their Parents Covenant, let all the World ſhew me.

In the third Place, I willingly grant, Both,

1. That when he calls the Children of a Believing Parent *Holy*, here, he intends to ſhew, that they were lawful Children: But how! Not as the ſole adequate meaning of that expreſſion, but as included under it, as the leſſer uſeth to be under the greater; or as the Foundation of an houſe is included in the Tearm *Houſe*. And as if we ſhould ſay [an Heir] [the Prince] it imports a Child lawfully begotten, and includes and ſuppoſes the Son of a King. So when he here ſays *they are holy*; his meaning is not only, that they are Legitimate Children, as any others born in wedlock are: But further for their comfort, they are to be eſteemed *holy* Children; and therefore he would have them think much more that they were lawful: For Legitimation of Children by an Eſtate of wedlock, is under the Goſpel as neceſſary a requiſite to this Dignity of being accounted Holy, as the Ground-colour is to varniſh; And is ſuch a *Prærequiſitum in ſubjecto*; Even as to be lawfully begotten is a neceſſary ſuppoſition in Law before a Child can inherit; and in a Princes Son is the fundamental requiſite of his Dignity: So by the ordinance of God alſo, for to be lawfully begotten, is the foundation of this Priviledge of being accounted Holy, and ſo muſt neceſſarily be ſuppoſed.

And ſecondly I grant, that Baſtards are Unclean in the ſenſe here meant, though not mainly intended to be ſpoken of. For I conceive that Marriage is Gods Ordinance, ſanctified by him to Believers alone, for to derive this bleſſing: As was ſaid out of *Malachi.* 2. 15. *He appointed it for a holy Seed*: And therefore I grant, that Baſe Children though of Believers, come not to be partakers of this Priviledge, but are to be reckoned as Unbelievers are, namely, Unclean, and that that was the meaning of the Type. Not but that God may turn them, and make them holy, as he often does Unbelievers Seed, as having his Elect among them: Which when he doth, they are to be received, and accounted holy: As *Deodatus Auguſtinus* Baſe begotten was converted, and Baptiſed. But yet they inherit not this Priviledge by Birth; neither becauſe they are Children of ſuch Parents are they ſo to be accounted: But we are to reckon them Unclean, untill actually converted, which they may be, as *Jeptha* was: which may turn to this Uſe to us, to be a motive againſt Fornication. Therefore, ſecondly, Some late *Anabaptiſts* do ſay, that his meaning is, that as the Husband is ſanctified to the Believing wife (that is, to her uſe) though he be in his Perſon ſinful: So theſe Children are in like manner ſanctified to their Parents, for their uſe and ſervice. But how fond is this Opinion alſo? For what a wide difference is there between theſe two Phraſes: To ſay, one is ſanctified in, and to another (that is, for ſuch an uſe, which is the thing ſpoken of the Unbelieving Husband; Even as 1 *Tim.* 4, 5. every Creature is ſaid to be *ſanctified to a Believer*; that is, to his uſe; ſo as, his uſing them is holy in him, and to him) and to ſay of the Children afterwards, not that they are ſanctified in, or to their Parents, as being ſo only in their relation; but that they are *holy*, who elſe would be Unclean? Which being ſaid ſimply of them, *they are holy*, and being ſpoken of Perſons, and that in a way of variation of the Phraſe from the former, cannot but implie, that they are in their own Perſons to be accounted holy, not in, or to their Parents ſanctified, but in themſelves *ſimply holy*, through the conveyance of Gods Covenant from the Parent to the Child.

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2. If we compare this with the Parallel Case in *Nehemiah* and *Ezra* which the Apostle had in his eyes, (as hath been shewn) this cannot be all the meaning of it. For when he would have them put away the Seed of strange Wives, as *unclean*, the meaning could not only be, They were unclean or unsanctified in their use to them; but further, as persons in their own state unclean, in respect of God's Ordinance and Law, and in a religious respect in themselves. Chap. 5.

3. We must never put a sense upon the Holy Ghost's meaning, which falls short of what may be supposed was aimed at. Now in what rational sense can it be supposed, That these Parents, or any Christians, should conceive these Children unclean in their use and service, and obedience performed to them? How an unbelieving Husband might be unsanctified to them in Marriage communion, and they defiled thereby, might easily be conceived, in that they became *one flesh* with them, and so a Member of Christ is made one with a Limb of Satan: But the use of, and converse with the Children, being but in a way of outward service and obedience, such as these *Corinthians* had with all their then Servants, Neighbours, &c. The Children could not upon any ground be supposed unclean in their use as to them, the Parents of them, or in the performance of mutual duty each to other, no more than their Neighbours and Servants were in all civil offices that passed between them. Their scruple therefore must needs be understood of the state and condition of the Children begotten upon such Parents in a religious respect, whether they were not to be esteemed unclean, and in that state to God ward in respect of the Covenants that the Children of strange Wives were among the Jews.

Therefore thirdly, The Papists have invented another Interpretation! The Husband is *sanctified*, that is, say they, *in hope of his Conversion*; and therefore the Apostle exhorts her to *abide with him*; and so the Children also may, by her staying with her Husband, and so educating them, become *holy*; and so are *holy in hope*, who else would be unclean; and are in danger to prove Idolaters, if the Wife depart from their Father, and leave them to him.

But, first, To say they *are holy*; that is, by the stay of their Parents together they *may be such*; otherwise they *are unclean*, that is, there is danger that they *may be unclean*? How wide is this?

And, secondly, To say they *may be converted*, and so in that sense to be *holy*, is true of Unbelievers Children, as well as of these.

Yea, thirdly, So by being *unclean*, should be meant by the Rule of Opposition, that otherwise there were no hope of their Conversion, if *he depart*; which is false.

Fourthly, The Case must be altered if this be the meaning; for it must then always be withal supposed, That the Children are left to be educated by the unbelieving Party: For simply by her leaving an Unbeliever, if she have the Children with her, there were no danger of their Un-conversion, but the more hope. So as, this sense will not hold, unless withal the Case be put, that the Children are left with the unbelieving Party; which that a believing Husband should do, and not take his Children with him, is not always likely. But the Apostle supposeth not, nor mentions any such case, but simply, the *marriage Act*; that they need not fear *defilement to themselves* in it from an Unbeliever, or to their Children begotten by it.

Fifthly, Of the hopes of the Unbelievers Conversion he speaks afterwards, and makes a new and further Argument for it, *verse* 16. and propounds it but uncertainly, *What knowest thou!* &c. but here he says, *They are holy*.

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CHAP. VI.

That two things are intended in that Text of 1 Cor. 7. 14. *What God's Thoughts are of Believers Children, and the Rule by which he would have us to judge of them. What is the Judgment we are to have of the Children of Godly Parents upon this Declaration of God concerning them, that they are holy. To what Extent this Proposition is to be amplyfied: That it is not meant universally of all, but indefinitely of some only, though the greater number. What Agreement and Harmony there is between our Judgment of the holiness of Believers Children, and what in reality of the Event proves true concerning them.*

THIS being thus gained, that Evangelical Holiness of Election and Regeneration is here meant and intended. Now it may be further considered as a ground for a further Enquiry, that these words [*Their Children are holy*] may fall under a double distinct Notion or Consideration. Either,

1. They may be taken as looking upwards, as wherein God expresseth to us his own thoughts about such Children, who are, or shall be really made *holy* by him, and whom the Holy Ghost, when he speaks it, hath only in his eye and intent, though he points to the whole lump. And so taken, the words respect wholly, and only the reality of the thing in the event, that is, only the true holiness of those Children who are so indeed; or those Children only of such Parents, who shall surely be made *holy*.

Or else, 2. The words may look downwards, as importing a Duty on our parts, and declaring what God's Will is that we should think of such Children; both in our Judgments to account them holy, as a thing meet for us so to think of them; and upon that esteem to carry our selves towards them as towards Saints, and to perform such duties to them, as they are capable of, and as are due to such Saints. In a word; In the one sense they may be supposed to declare God's mind and thoughts concerning these Children themselves, and their estates; in the other, they declare his mind about us, and what our duty is to think of them. In the one they are a meer simple Expression of God's unto us; in the other, they become a Rule to guide our thoughts concerning them.

Now these are two distinct things, and will much vary the Case: For whilst God speaks the one, he hath in his eye only those very Children whom he makes *holy*; if the words be taken as a declaration of his thoughts: But in the other, as he lays this duty on us, he hath every Child of a Believer in his eye, so far as to enjoyn us this duty, to think any one in particular, though not all in general, to be *holy*; even therefore, because that God expresseth his own thoughts so indefinitely and reservedly, as that we know not whom he means, our duty is, to think so of any of them. Now that both these are here intened, is evident:

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1. That the Apoſtle ſhould ſpeak theſe words in relation to our Judgment, and intend them as a Rule for it: This ſeems very manifeſt; for unto the Judgment, or Sentence which the word pronounceth of things, are we to conform our Judgments. For revealed things belong to us, and to our Children, *Deut.* 29. 29. *The ſecret things belong unto the Lord our God: but thoſe things which are revealed belong unto us, and to our Children for ever, that we may do all the words of this Law.* Wherefore, ſeeing God in his revealed Will hath declared thus concerning them; the leaſt that can be judged to be the meaning of it, muſt needs be, what God would have us to think and judge, as the Apoſtle ſays of the *Philippians*, when he had called them Saints, *Phil.* 1. *ver.* 1. *Even as it is meet* (ſays he) *for me to think of you all*, verſe 7. I may allude to what was ſaid to *Peter*, *Acts* 10. 15. *What God calls holy, call not thou common or unclean.* God often ſpeaks of things in Scripture, as we do, or as we are to judge of them. *Deſtroy not him for whom Chriſt died*, *Rom.* 14. 15. It is not meant of a deſtruction really, (for none of thoſe can be deſtroyed) but we are to judge it ſuch, and look on it as ſuch, according to what our Action tends to, and to forbear ſuch and ſuch Actions which look as if they would deſtroy him. Chap. 6.

It is evident alſo in this, That the Apoſtle's Scope is to give ſuch a like Title or Badge of difference between Believers and Unbelievers Children, according to the different ſtate of the Parents, in ſpiritual reſpects; as uſeth to be given to all ſorts of Children, according to the different ranks of their Parents in worldly reſpects: Which Badges, we know, lye in eſteem, and it is the intent of them, though withal they carry a reality of Honour and Poſſeſſions with them. And therefore as Men, (or as we, when he ſpeak of Men by the World's Book, or Rule) do call, and account the Children of Noble-men Noble, (for they are to be reckoned ſuch in their Sphere) as *Paul* calls *Feſtus*, *moſt Noble*, *Acts* 25. 26. So *Spiritual Men*, and a *Church* are here ſpoken to by *Paul*, to call and eſteem the Children of Believers *holy*, and to account of them in their Sphere according unto God's Book. He writes here to the *Corinthians* as a Church, thus to think of them, and ſo to own them.

And then, ſecondly, That theſe words do withal carry in them, an Expreſſion of God's real thoughts and purpoſes about the ſtate of Believers Children, ſo as it is not a meer reputation holineſs, which we are to attribute to them, but a real holineſs which God ſcatters among them, and that the Apoſtle hath in his Eye. This is evident; for God would not otherwiſe have declared or pronounced thus indefinitely of them, that *they are holy*; nor given us ſuch a Rule to regulate our Judgments of them by; nor called on us to believe and think ſo of them, if there were not ſomething really peculiar in it: If true and real holineſs were not found more commonly and ordinarily amongſt them by virtue of their Parents Covenant, than among any other ſort of People in the World.

For, firſt, God uſeth to call things as they are.

Secondly, His revealed Will is not wholly wide from his ſecret Will, nor from the truth of things in the Event. In his Revealed he always declares only that which is: He never gave Promiſe but it had a reality anſwering it. Never any ſpecial Promiſe (as is this) but ſomething more ſpecial was in it. His ſecret Will, and his revealed Will, do one come near the other: There is a ground of Truth in the one, for the Revelation made in the other.

Thirdly, For us to give the Title of *Holy* unto any, is to give the Name of the Lord to them, which he would not have his Church led into the Errour of taking in vain.

Fourthly, Nor would God give a Title wholly without the real thing: He would not have given a peculiar Title of Holineſs to theſe Children, if he had not beſtowed the thing it ſelf more ordinarily upon them, than upon any, or upon all ſorts of People elſe in the World. He would not ſpeak of them, and in Title ſet them up as great Princes, if they had not amongſt them an Inheritance and Poſſeſſion anſwerable: This were to expoſe his Name to ſcorn.

Fifthly,

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Fifthly, Much leſs would he carry it as a ſpecial favour done, and Priviledge vouchſafed, peculiar to the Parents, becauſe Believers, if it holds not really true of their Children in ſome eminent manner; it were otherwiſe a diſpriviledge rather, for it would expoſe them to a greater mockery and miſery.

Now this double Conſideration and Aſpect of theſe words does afford a juſt Ground for theſe Enquiries yet to be anſwered, both for the full clearing this Place, and alſo of the Point in Hand.

The firſt Query is concerning the Judgment which we are to give.

The ſecond, is concerning the extent of the reality it ſelf, how farr this Propoſition reacheth, that Children are holy: Whither it be indefinite or Univerſal.

The third is about the reconciling of theſe two together, and making an harmony between them: And this, for that the Judgment that we are called to give, namely that they are holy, will be found larger in extent than the reality.

For the firſt Namely [*Our Judgment*;] Three things are to be enquired into about it.

1. The *Terminus* or object of our Thoughts, or thing that we are to think of them, and attribute unto them; whither we are to think every Infant really holy, or outwardly only.

2. The Subject that this our Judgment is to be termined upon; why Infant Children ſhould be intended rather than thoſe of riper years.

3. The manner of it; what kind of Judgment or eſteem it is, for the Act it ſelf; whether in charity only to be exerciſed, or in aſſurance.

1. For the *Terminus* or object of our thoughts, it is real *holineſs*; that is, which we are to think real and true. Some Divines have ſaid, that becauſe the Church was to judge any ſuch Child Holy, though all were not ſo; that therefore it is but a reputative holineſs, and an outward Sacramental holineſs, that we in our Judgments are to give them. But they are miſtaken; for though in the event indeed it proves in many of them, but a reputative holineſs and only in eſteem: Yet ſtill ſo, as the *Terminus* of the Churches Judgment, or that Holineſs which they are in their Judgments to attribute to them, is true, real Holineſs: But it is called Reputative only in reſpect to the event, in that we ſhould attribute true holineſs to thoſe who prove not ſo: Yet ſtill the Holineſs we are to think in them is no other than real to our thoughts; even as it is in our judging thoſe of riper years to be Saints, when admitted into Churches, it follows not that it is a meer outward Holineſs, that is to be the *Terminus* of our thoughts, or that which we are to content our ſelves to find in them, or think of them: But that they are truly and really holy: Though in the event it proves no other in many than an outward Titular Holineſs, yet the Holineſs we pitch upon, and aim at, and judge of, and embrace Men for, is a Holineſs to our Judgments Real. Outward Ceremonial Holineſs, ſuch as was among the Jews, and by them profeſſed only *nomine tenus*, was a Type, and is now vaniſhed: But the Holineſs here (whither you take it as it is the *Terminus* of Gods thoughts declared, or of our thoughts enjoyned us) is ſtill Real, namely to our thinking, though we be often miſtaken.

Secondly, For the Perſons whom we judge thus;

That Infant Children of Believing Parents are rather here meant, than thoſe of riper years promiſcuouſly, as the Subject of our Judgment, is evident.

1. Becauſe the only Ground of pronouncing them holy is, that they are *their Children*. It is (you ſee) not put upon any qualifications, or ſigns, or effects of Grace manifeſted. And though they be their Children, we cannot ſay they are holy, if come to riper years, unleſs they hold forth a work of Grace, as *Timothy* did, concerning whom the remembrance of his Faith was the Ground of *Pauls* Perſwaſion; though the ſame in his Mother and Grandmother added a confirmation thereunto 2 *Tim.* 1. 5. If he had ſaid upon this Ground, they

they are Elect, then thoſe of riper years, though uncalled, might have been included; but he ſays, *They are holy*, for their preſent State; which is more. Chap. 6.

And ſecondly, This is conſonant to Reaſon; for there is, nor could be any other Rule to judge of Infants holineſs, than this of their Parents covenant: But for thoſe of riper years, there is another Rule: So as, either they are altogether excluded from this Judgment, or elſe Principally meant. Others ſtand upon their own Bottom, and Teſtimonial for our approbation of them; but theſe poor Lambs have nothing to ſhew for it, but that they are *their Children*: Neither could there any other Rule have been given about them.

And thirdly, Add this moreover to it, that it was as meet there ſhould be ſome Ground, or Rule, or warrant for us to judge and eſteem them to be holy, (ſo far as to perform all ſuch dues to them, as belong to Saints of their Age) as well as a Rule for thoſe of riper years.

For firſt, Seeing God hath ſuch a Number of Elect among them, who make (it may be) the greateſt Part of his Church (I mean thoſe of them that dye, who are as many as thoſe who Live) it was meet that they ſhould be ſo judged, that ſo God might have the Glory of his Election among them acknowledged.

Secondly, ſeeing he on purpoſe drew them through their Parents Loins, as a reſpect unto their Parents; it was meet, that they ſhould have a ground of Faith for them, that ſo they might not loſe the comfort of it, nor God the thanks from them.

Thirdly, In reſpect to the Children themſelves that are Elect; that they that are ſo, might not want their due honour and eſteem, but be owned among their Brethren for ſuch, neither want a viſible means of bleſſing, and Teſtimony of Gods Favour to them.

Thirdly, If the Queſtion be made, what manner of Judgment this ought to be; I anſwer.

1. It is not a meer Judgment of Charity, in that Senſe that ſuch a Judgment is vulargly taken in, which is,

1. When we cannot abſolutely ſay the contrary, but that ſuch an one is holy: And therefore Men uſually think themſelves bound to call and account ſuch an one to be a Saint, though they know nothing out of which to make up ſuch a Judgment. But that is not Ground enough to judge one a Saint, nor to account Children holy; for in calling one a Saint, or Holy, we give a Teſtimony, we do *ſtatuere*, and affirm; and that muſt alwaies have a Poſitive Ground, not a meer Negative. Yea, of all Men, and of Children, we do know enough to the contrary, namely that by Nature they are Unholy, and conceived in Sin: There is a prejudice laid in, and therefore ſomething muſt come between, that is Poſitive, to take it off, and to give ſome evidence perſwading us that one is holy and *ſanctified*; our Charity otherwiſe is not to think ſo. 'Tis true, Charity *believeth all things*; but then firſt it muſt have had a Ground to believe well of a Man; the thing muſt be credible, it muſt be an object of Faith that may draw forth an aſſent, and then Charity is to help Faith, and not to be ſuſpicious: But upon a meer knowing nothing to the contrary, for to begin to believe a thing, is not Faith, but Folly.

Secondly, Men take the Judgment of Charity for a meer [it may be;] what may prove ſo or ſo, in the event, they think in Charity they are bound to believe ſuch. But when the Apoſtle here calls us to judge Believing Parents Children holy, it is a further thing than an [it may be,] and ſo, than ſuch a kind of Judgment of Charity. The Apoſtle (you ſee) ſays of ſuch Children *they are holy*; which is more than an [it may be;] and of other Children he ſays *they are unclean*: And yet with ſuch a Judgment of Charity we are to think of all Children, that [it may be] they may be holy. In the 16. *verſe* ſpeaking of the Converſion of the Husband, he ſaith, *what knoweſt thou but that thou ſhalt ſave thy Husband?* but here of the Children he ſays more, he ſays, *they are holy*: And not only, what knoweſt thou but that they may prove holy? A [*what knoweſt thou*] is the ordinary Judgment of Charity; but

[*now*

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[*now know I*] [*it is meet for me thus to think*] is the Judgment that we are called to: *Phil.* 1.7.

Therefore, ſecondly, It is a Judgment of Faith joyned with Charity, which *believeth all things*, where a ground is given ſo to believe and judge; as here the word doth ſuggeſt a ground ſo to believe of Believers Infant Children; it is (I ſay) a Judgment of Faith, which conforms it ſelf to the Word, which judgeth, and giveth, and terminateth its thoughts on what the Word ſays, not once daring to think the contrary. I call it a Judgment of *Faith* in difference not only from that other, but from a Judgment of *Senſe*, or *Experience*; for ſuch is the Judgment we have of Men grown up unto riper years; for which the Word gives abſtract Rules to judge of Saints by, and we uſe Spiritual Judgment or Diſcerning to apply them: So that in the Application unto the Perſons, it is a Judgment of Experience. Men ſhew us their Faith by their Works, and ſo we out of Experience judge them holy, according to ſuch Rules as the Word gives to judge of mens works by; within the compaſs of which Rules, many who are not Saints may come, and ſo paſs with us. Thus *Paul's* perſwaſion of *Timothy's* Grace was a Judgment of Experience, 2 *Tim.* 1.5. [*And I am perſwaded* (ſpeaking of his Grace) *dwells in thee alſo*;] *calling to remembrance thy faith and tears*, verſ. 4,5. it was upon reviving the Experience he had had of him. Now this Judgment we cannot have of Infants, though this be the more ſatisfactory Judgment, I grant, when as men grown up, do ſhew themſelves to be Saints; for Experience added to Faith in our own ſelves, helps and confirms it: Yet the Judgment here called for, is in this a Judgment of Faith, that therein we give up our Judgments to what God promiſeth of them, and declares about them, although we ſee nothing whereby we ſhould be induced to believe ſo of them: And ſo it is of meer Faith of a *thing not ſeen*, reſting on the Word, confining our Thoughts, and terminating them to what God hath declared, till we ſee the contrary; and not a meer Judgment of Charity; for ſuch we ought to have of others Children, of whom we as yet do ſee nothing to the contrary (and who may be *holy* for ought we know) But here God hath put a difference, and pronounced the *one holy*, and the *other unclean*. God's Word comes in to terminate and confine our Judgments concerning Them, to *Holineſs*; not ſo of the Other.

And yet, thirdly, When I ſay of Faith, I mean not a Faith of Aſſurance; that is, not ſuch as whereby we believe it ſo certainly and infallibly of every Child in general, or any in particular, ſo as to ſay, we know the thing cannot be otherwiſe: But ſuch a Faith as maks us ſuſpend all thoughts to the contrary, reſting in what is revealed for us to think, and waiting till God reveal the contrary; and ſo far in the mean time to judge them Saints, as that it ſhould bind our Conſciences to perform all Duties to them, as unto Saints. For it is even ſo concerning our own Eſtates, when we want Faith of Aſſurance, yet God calls us to have a Faith of waiting and expectation, that our Eſtate may be holy, when yet infallibly we cannot affirm it: and accordingly we are to Pray, and to give thanks even as Perſons holy; and to come to the Sacrament of the Lords Supper upon ſuch a Faith: And anſwerably hereunto we are to bring theſe Children unto the Sacrament of Baptiſm, upon ſuch a Faith alſo.

So that, as it is leſs than a certainty, or an infallibility, ſo it is more than an [it may be] and than a meer hopefulneſs: It is a Faith of waiting and expecting that it will be ſo, not only that it may fall out ſo: yet ſo; as *it is meet for us to think ſo*: For we have a Rule and Ground for our ſo judging, though not infallibly, for the thing it ſelf in the event.

Thus we have diſpatcht the enquiries about that Judgment which is to be taken up by us.

Now then ſecondly, Let us enquire into the extent of the reality of this Holineſs, and of the Propoſition here as it reſpects the truth of Holineſs wrought in ſuch Children. This Propoſition here [that *their Children are holy*] if ſo underſtood, is but an indefinite Propoſition, not Univerſal, yet coming neer to an Univerſal; and ſo more diſtinct and expreſs than any other Promiſes given to any ſort of Men: that is, it is not to be underſtood that God does certainly

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certainly and infallibly ſanctifie all, and every one of their Children, but that he ſanctifies ſome of them, yea more of them than of any other ſort; but how many we know not. An Indefinite Propoſition is leſs than an Univerſal, for it intends but ſome, not all, yet not naming or defining thoſe *Some* in Particular, we cannot diſcern them from the reſt: But it confuſedly, and in the lump, ſays it of them *All*; as when it is ſaid, *Chriſt came into the world to ſave ſinners*: It is not an Univerſal Propoſition; for he died not for *All*; nor a Particular Propoſition, for he names not, nor defineth *whom*, but indefinitely ſpeaks it of ſinners, in a middle unlimited ſenſe, between both. Chap. 6.

I will explain this Aſſertion by theſe three things;

1. You muſt know, That all God's Promiſes given unto Men in his Revealed Will, are but indefinite Expreſſions of his Decrees and Purpoſes. God having in his Decree cull'd out of Mankind certain Perſons whom his Love was pitched upon, hath therefore given an Indefinite Promiſe or Expreſſion to Mankind, That *he will ſave ſinners*; and again [*Peace on Earth, good will towards Men*] *Luke* 2.13,14. And the difference between thoſe his Decrees, and theſe his Indefinite Promiſes is but *Modalis*: For whereas in his ſecret Will, and in the Book thereof, he hath named the Perſons, who, and who not; He in his Revealed Will, and the Book thereof, hath concealed the Names of the Perſons, and declared his purpoſe indefinitely only; *Good will to men*; not to *All*, but to *Some* of Mankind, confuſedly and in the lump, not diſtinctly. So as, God's ſecret and revealed Will do ſtill *coincidere*, they come all to one: There is plain dealing in it; in his Indefinite Promiſes, he means thoſe, and thoſe only, whom he hath choſen; only he conceals their Names, that *All* may conſider it.

Now further, for a more ſpecial direction to find out where God's Election runs; look what ſort of Men it hath pitched upon moſt, thoſe theſe indefinite Expreſſions and Promiſes do ſingle out, and point at as the lump wherein Election lies: So that ſome Promiſes are like the Star that led the Wiſe men to the very Town where Chriſt was, ſo they do direct us to the lump or mines of Election; they are the directory Stars of Election. As when it is ſaid [*God hath choſen the poor of the World*]. So alſo, God having elected out of *Seth*'s Poſterity, and rejected *Cains*, his Promiſes were given to *Seth*, not to *Cain*. When the Jews were the Golden Mine of Election, Theirs were the Promiſes and the Adoption; yet indefinitely made to them, *Rom.* 9.4. *Who are Iſraelites: to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the ſervice of God, and the promiſes:* But when the Gentiles came in, and of them *All Nations*, then God broke up the Mines of Election, and declared, That he had Elect among *All Nations* the whole World over. And when the time came, that the Shoals of Election was to be made up out of *All Nations*, then was that Commiſſion given, *Go teach all Nations, &c. Matth.* 28, 19. and not till then. This *James* gives as the reaſon of that Promiſe in the Prophets about the Calling of the Gentiles, *Acts* 15. 16. *Known unto God are his works from the beginning*: It comes in to this Senſe, (his Scope being to expound a Promiſe in the Prophets to be meant Prophetically of the Gentiles in thoſe Times) God knowing what he had to do, and whom he had choſen, and knowing that in theſe times his Elect were all the World over, hath accordingly ſhaped the Promiſe to his Decrees; and given the Promiſe of Calling the Gentiles unto theſe times; whereas before, whilſt Election was only among the Jews, the Promiſes were confined to them. So that God's Promiſes, like that Star, do ſtill point out to Election, and do remove as Election doth. And ſo here is a Promiſe, you ſee, ſtands over the lump or maſs of Believers Children; yea, a ſpecial Star on purpoſe, like a hand in a Margent, points at them above all Mankind beſide, becauſe among them Election is moſt and chiefly to be found.

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Secondly, To this Purpose consider, that these indefinite Promises, or expressions of Gods Decrees, unto Men, and to several sorts of Men, though they be all indefinite, and not distinctly and particularly naming the Persons; yet in respect of this their designation, some of them are more express and particular, than others: There are several degrees and latitudes of them, some do more confusedly and widely point out these Elect, some more neerly and distinctly; some take a greater compass, some a narrower; some speak more remotely, others with a more special and neerer designation. I may express it under that distinction you read in *Eph.* 2.17. and *Isai.* 57.19. some are *afar off*, and some *are nigh*. The Promises given the Gentiles were more remote, and far off; for there were such multitudes in all Nations, as to make Promises to some of that multitude was very remote: It being as if one should speak of Gold-mines in the *West-Indies*, not defining where; which how wide an expression were it, and how far off should such an one speak? But if he should say, there are abundance of great Mines in the Land of *Jewry*, even within that little compass of People, how nigh should he speak, and how nigh would every Man of them that had Fields and Possessions, think himself of the Possession of a Mine? This were a near defining of them, though with some indefiniteness, a contracting them within a narrower Circle: But if a Family were designed, as the *House of David*, like the naming of a Particular Field where these Treasures were hid, this were yet more near, yet not perfectly and distinctly defining, yet within a little. Now in such several degrees of indefinites more or less, hath God been pleased to reveal himself and his Decrees according to his good pleasure. See it in the first Promise given, the Promise of the *Messiah*; how vastly indefinite was it? [*the Seed of the Woman*] it took in all Mankind, and pointed out one Man amongst all: How far off was this from directing how to find who this was? The next Promise was more definite, and contracted to a narrower compass, even to *Abrahams Seed*, cutting off all Nations and Families besides; and yet further contracted to *Isaack*: *Isaack* had *Jacob* and *Esau*; *Esau* was cut off, and God limited it to *Jacob*: But he had Twelve Sons. Now how indefinite is the Promise again become? Then it was confined to *Judah*; but *Judah* had many Families. Then it was contracted to *Davids*, and to *Bethlehem* the City of *David*; and then yet nearer, to a Virgin of the House of *David*, [*a Virgin shall conceive a Son*] and there the Star stands even over that Field and Womb where the *Messiah* was laid. So in the Choice of *David* to be King; first he makes an indefinite Promise of the Scepter to *Judah*; which naming of the Tribe was remote, even one amongst Thousands; then he names the Family, 1 *Sam.* 16. 1. *I will send thee to* Jesse *the Bethlemite*, for I have *provided me a King among his Sons*: This was still indefinite, but very neer, for it was one among seven, and yet *Samuel* bids sanctifie them all, and that they come to the Sacrifice, *verse* 5. for he knew not whom it would fall upon. Thus it is in the Case in hand in the Promises of Salvation, in which Election is more or less indefinitely propounded. That Promise, [*Peace on Earth, good will towards Men*] *Luke* 2. 14. was very remote, and yet was a true expression of Gods Decree, that he had chosen Millions of Men, not Angels: But then it came to the Jews, *I am not sent but to the lost Sheep of Israel*, says Christ *Matth.* 10. 6. and *ye are the Children of the Prophet and of the Covenant*, *unto you first God sent his Son to bless you*; *Acts* 3. 25, 26. this was near; but when it came to such as were converted (*Salvation is come to this House*, *Luke* 9.9. *Thou shalt be saved, and thy Houshold*, *Acts* 16. 31. *yea*, *your Children are holy*) it comes so near, that he indefinitely pronounceth them truly holy upon it. In that heap or lump of Believers Children, there is so much Wheat of Election, and so little Chaff comparatively to it, as he ventures to call the heap *holy*.

For, Thirdly, If you examine it, you shall find, that there is no Promise of Salvation to any sort of Mankind, so neer an Universal Promise as this is: And therefore it is justly the peculiar Priviledge to this sort of Mankind, Believers Children, to be accounted holy, it is so near, so distinct a designation. For,

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1. That to Mankind, and to All Nations, reaches One of an hundred thouſand; and where there is an hundred thouſand to One, there is no reaſon that All ſhould be accounted holy, for the ſake of thoſe Elect Ones. Chap. 6.

2. That the Promiſe to the Poor [*God hath choſen the poor of this world*] *James* 2. 5. is nearer, but not ſo near as to pronounce them *holy* upon it; for the Poor are the greateſt part of Mankind, and the Elect but as an handful among them, it may be one among a thouſand; and though there are not *many rich or noble called*, 1 *Cor.* 1. 26. and ſo more of the poorer ſort than of the rich, yet this was ſtill too large, or indefinite to deſign Election forth, for the poor are an hundred times the greateſt part of Mankind: And ſo, though there be fewer Elect among the rich, yet it is becauſe indeed there are fewer of Mankind that are rich; wherefore the account may come near unto one in this reſpect: As many of the rich, comparing Number to Number, may be Elect, as of the poor; only the poor being ſo much the greater number, there are the more of them Elect. But none of the deſignments are near enough to be Cogniſances of Election, nor to know Love or Hatred by.

But this of being Children of Believers is ſo near, this Lump contains ſo much of Election in it, as that whereas All others are ten thouſand to One, this is but as Two to One, yea, it may be the Moſt, it may be All in ſome Families. So that God thought good to make this an outward Badge of Holineſs, for the Church to account them *holy* upon it. It is not here, as among *Jeſſe*'s Sons, One of Seven; but it may be, (and ſometimes falls out) Seven to One of them prove godly: (Notwithſtanding *Samuel* bad All *Jeſſe*'s Sons ſanctifie themſelves upon it, and come to the Sacrifice, 1 *Sam.* 16. 5.) and God to whom his Decrees, and Works, and where his Elect lay, were known *from the beginning*, hath pronounced them to us in an indefinite Propoſition, to be *holy*, and bidden us to ſanctifie them *All*, and bring them to the Sacrament of Baptiſm.

Thus, you ſee, how far the reality of the thing it ſelf, it is an Indefinite Propoſition, that their *Children are holy* and Elect; and yet not of that vaſt Indefiniteneſs that other Promiſes are of, but exceeding near to a particular deſignment, and of all Promiſes the moſt expreſs.

Now for the Third and laſt Head propounded for the making up an harmony between theſe Two, namely, the *Reality* of ſuch Childrens holineſs in the event; and ſecondly, the *extent of our Judgments* about ſuch Childrens *holineſs*; as alſo between God's *Revealed Will* and his *Secret*, theſe things may be ſaid,

1. That if theſe Two, the extent of the Reality it ſelf, and our Judgments, be ſingly and alone compared together, they will never be commenſurable, as made up even and adequate each to other. At the latter Day, when our Catalogue of Saints, whom we judged ſuch, ſhall be brought in, it will be found much larger than God's, and that we did ſet down Cyphers for Figures; and ſo our Account numerically taken will fall ſhort of God's. This muſt be acknowledged, that an Arithmetical Harmony can never be made between theſe Two.

Yet, Secondly, We muſt withal conſider, That between theſe Two even now mentioned, there comes a middle put by God between both, namely, that ſame indefinite Revelation of God's mind to us, both about theſe Childrens *holineſs*, and about what is our Duty to think of them: And take that in with the other Two, and between all theſe Three compared one with another, there will be found ſome kind of Harmony: For you ſhall ſee, that this indefinite Expreſſion of God's Mind differs not on God's part from the Reality of what in the Event falls out; and alſo that this his Revealed Will about them, and his Secret Will towards them come all to one, and ſo, that they Two agree: And you ſhall ſee withal, that This our Judgment of each Childrens *holineſs*, is but rightly conformable to that Indefinite Expreſſion. And therefore, ſeeing they agree in this Third, they muſt in the end meet together, for, *Quæ conveniunt in aliquo tertio, inter ſe conveniunt.*

Book V. To demonstrate this of each severally: In God's Relation there are two Parts distinctly to be considered (as hath been said):

1. A Declaration what his own thoughts are of such Children indefinitely delivered.

2. A Rule thereupon given us, what our thoughts should be of each Child: We are to think any of them *holy*.

Now for the first, Consider it as a Declaration to us of God's Mind about them, and there is no dissonancy at all between this his Declaration and his Secret Will.

For, First, God speaks but the Truth of what he hath purposed, and that Truth is adequate to his Decree, his Speech is no larger than his Meaning: Because, according to his Secret Will, all such Children are not *holy*, therefore he says not, that *All are holy*; but he speaks indefinitely, *they are holy*: Yea, himself hath in his eye, those very Children *only* whom he really intends to make *holy*. He can truly say at the latter Day, when he shall have All about him, I meant these, and no other. Only indeed, for the present, he does not distinctly declare his whole mind to us, by telling us particularly who they were.

Yea, and Secondly, It became him so to do: It is meet and fit that the great God should thus reveal his mind unto us; for he speaks but like himself, even as the only wise and great God, in his Distances to us, who are not (nor was it fit that we should be) of his Privy Council. It is his Distance and his Glory to *conceal a matter*, as *Solomon* says, (*Prov.* 25. 2.) Even as it is of a wise, great King; who will reveal so much of his Mind as shall serve to set his Instruments on work, to bring about the Design which he hath in his thoughts, but reserves the rest to himself: just so does God here, not telling us how many, or who these holy Ones are, but points to that Lump as *holy*; so to set us a work to bring them All to the Ordinances, that he may bless those unto whom he intends a Blessing. So as, this indefinite Declaration disagreeth not from his Secret Will; but withal, hath a fitness, and a *Decorum* in it, becoming the great and wise God.

And for the second, That upon this his indefinite Declaration, there should be a Command given us, to think any One of them *holy*, with such a Judgment as is before (and shall be afterwards) declared; there is no dissonancy at all in this neither.

For, 1. This ariseth but from a necessary conformity of our Judgment to the Indefiniteness of God's Declaration of his Mind: For when God speaks indefinitely, it becomes us to judge indefinitely, and to do that Duty which upon such a Judgment is due to them from us. If God think it meet thus to speak of that Lump, it is meet for us, without prying into his Secrets, so to judge of any One in particular, though not of All in general. It is but righteous for God to require it, and a Due from us to be given them. So that, as I said of the former part of this Revelation, that God spake Truth, and nothing but the Truth, though not the whole Truth, in that his indefinite Declaration of his Mind about them: So I say of this second part, that respects our Duty, That God commands in righteousness, when he requires us to think so of any One of them. For this to be our Duty, ariseth naturally from the Indefiniteness of God's Expression about them: Even as it is God's Will, that we on our part should pray for any Man that he may be *saved*, because God hath indefinitely declared his Mind, that he will *save* some of *All* sorts, as 1 *Tim.* 2. 1, 2, 4. *I exhort therefore, that first of all, supplications, prayers, intercessions, and giving of thanks be made for all men: For Kings, and for all that are in Authority, that we may lead a quiet and peaceable life in all godliness and honesty. Who will have all men to be saved, and to come unto the knowledge of the truth.*

And thus, whilst our thoughts conform themselves to that Rule, there is no dissonancy neither, from God's Mind, as it respecteth our Duty, although we in our thoughts should judge some holy, who are not so in his intention. For the immediate Rule unto which our thoughts are to be conformed, is not God's own Secret Purpose, so as we should think just as God thinks of every one, or else

else our thoughts would be unrighteous: But God's Revelation of his thoughts being only indefinite, does rather call for this at our hands as a Duty, and it becomes meet on our part to think *any one* of those Children *holy*, that are presented to us. Now the Truth, or Righteousness of things, lies in a conformity to their immediate Rule; as the Rule of Speech is not immediately the truth of things themselves, but the truth of the Apprehension of him that speaks it, that he speaks but as he thinks, and ought to think: So is it here. Chap. 6.

So that, for the reconciling of All, consider but Three things drawn out of what was last spoken; unto which I shall add a fourth.

First, where the variation of our Judgments herein from Gods thoughts does first come in; from whence it is, that they prove uneven: That it ariseth meerly on our parts, and as it were upon a second remove; and indeed, from the unmeetness that God should tell us all his mind, and the uncapableness of us to know it,

And so, Secondly, That the Rules whereby we are left to judge of their Estates must necessarily be larger than the reality: So as, if God would require us at all to judge any of them *holy*, and upon that judgment to perform such and such duties to them as to Saints, then the Rules given us by God therein must of necessity be larger than the reality in the event will prove to be; seeing we could not know Mens hearts; nor was it fit that God should design the Persons by Name. Thus it is in judging them of riper years: The Rules by which God hath commanded us to judge Men holy, are larger than what in the event proves true: *Foolish Virgins* are judged *Wise* by us, as well as those who really are so. And yet on Our parts it is the will of God that we should judge them holy. And though at the Latter Day, there will be found greater odds between our thoughts and Gods own thoughts concerning Men, yet still our thoughts will be found to have had a true conformity unto what Gods mind was, we should think. And why might not as large a Rule be given, to judge Infants by, as to judge those of riper years; that so we might be sure to take in all Elect Infants, and bring them to God; though we bring many others besides? Even as by the Rules whereby we judge Saints of riper years, we take in *all Elect*, though many other with them; which is necessary if God will have it pass our Judgment; especially seeing that concerning Infants no other Rule can be given.

And so, Thirdly, Consider that therefore there is yet a Moral Harmony between our thoughts herein and Gods mind about what is our dutie, though not an Arithmetical Harmony between Gods thoughts and ours concerning the Children themselves: Which is sufficient, seeing *Revealed things only, belong to us and our Children, and secret things to God alone*, whose *Glory it it to conceal a matter.*

And let me add, Fourthly, That there will fall yet a neerer Harmony than that simply Moral one (which notwithstanding were enough to justifie this our judgment) For let our Judgment be truly and rightly conformed to Gods Revelation, and it will not in some respect fall much wide of Gods own secret Judgment herein, nor from the reality of the thing it self in the event. For though it be true that the application of this Revelation of Gods by us, will be to many more Persons, than God intended, yet still if we do but conform our Judgment unto Gods Revelation, there will arise such considerations from the manner of it, as will rectifie this calculation, and make all even again.

For first, If our Judgment of such Infants be truly conformed to Gods indefinite Revelation as its Rule, then though when we come to Particulars, and count these Infants one by one, we do judge of any one, and so (by Induction) of every one of them, because God hath spoken it indefinitely: Yet when we take them again into a general consideration in the Lump, we withal judge, that not every one of them are *holy*, but on the contrary, that many of them are unholy. And this because God hath not Universally spoken it of all, but only indefinitely of some. So as, when our minds form up a Logical proposition of these Infants, binding them up in one bundle, and laying them on one heap, we then judge as God doth, that not all and every one are

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are holy, but ſome only. But when we come to an Arithmetical Enumeration of them, by judging as occaſions is of this, or that Infant Individually preſented to us; then indeed we apply this to them: This Infant we think Holy, and ſo that other, and the next no leſs. And ſo indeed though in our Judgment given of them by Retail it riſes to a larger Sum than God intends; yet by that other Judgment made by the great, there is an abatement given, of an indefinite number out of them; in the whole maſs of them we think many Unholy. And ſo, in the Total Sum, Gods account and ours fall near, yea they jump one with the other, in that this Judgment of ours being given of them in the groſs and in the bulk; ſo as how many, or how few are ſuch, we ſuſpend, and leave a Blank to ſet them down in as Gods Account at the Latter Day ſhall come in. So that indeed, that Sum which by Parcels comes to exceed, is by the great ſubſtracted from, and in the end all made even; and we come to be miſtaken but about this, or that Perſon; not in the Total Sum or upon the whole. In a word the variation is but our ſeveral ways of Account: Caſt them up one way, by induction, or Particular enumeration, and the Number exceeds; but count an other way, and it falls even.

And Secondly, For that miſtake in our Judgments in having applied it to others more than are holy, there is yet an allowance given in the manner of our judging them, and ſo an abatement for this, from the Judgment it ſelf; which alſo truly ariſeth from its very conformity to the indefiniteneſs of Gods Revelation. For when it is ſo conformed, the Judgment we paſs upon any one Infant is not of certain and abſolute Perſwaſion or aſſurance, ſuch as we have about our own Eſtates when ſealed by the Spirit, or ſuch as we have of this Truth, that every Believer ſhall be ſaved: But it is an indefinite Judgment only, of ſtrong inclination, and expectation to ſee how God will perform his word to this, or that Infant: Such as we have of our ſelves in caſe of our want of Aſſurance. It is more than a ſimple [it may be] or [what knowſt thou] as *verſe* 1 *Cor.* 7. 16. for that may be ſaid of any Unbelievers Child: But it is with a hopefulneſs; much weight being put into the Ballance to ſway it that way, though not to down-weight, to Aſſurance; yet ſo far to ſway, as to become a juſt ground for us, to carry our ſelves unto them, as unto Actual Saints; and ſo, to put a difference between them and other Children, as is proper to Saints, even to honour them, eſteem them, and bring them to the ordinances of Baptiſm as due to Saints. For ſo we are to do to others of ripe years, when yet we have not a perſwaſion of Aſſurance that they are holy; and ſo alſo to our ſelves. Now for us to give them ſuch a Judgment as this, ſee how conformable, and ſuitable it is to Gods Revelation, and what an Harmony it holds with its indefiniteneſs; which is the thing in Hand.

For firſt, Becauſe God ſays not, *That all are holy*, therefore conformably our Judgments do not certainly think of any one Infant, that it is holy. If God had ſaid All, we would have with aſſurance and a perſwaſion of certainty, ſaid it of any one. But Gods Speech not ſtretching it ſelf to an Univerſality, our Judgment riſeth not to an aſſurance.

Secondly, Becauſe God hath ſaid it but indefinitely, of ſome, therefore our Judgment is alſo but indefinite.

And yet Thirdly, Becauſe this indefiniteneſs is nearer to an Univerſal, than limited to a few of them, therefore our opinion and expectations are raiſed to a greater hopefulneſs for any one, that he is holy, than that he is not. It is more than an [it may be] for that anſwers to thoſe large indefinites ſpoken of ſinners in reſpect of the reſt of Mankind, which becauſe they are a thouſand to one, therefore we have an [it may be] anſwerable. But becauſe Election here contracts it ſelf ſo narrowly (as ſuppoſe it may take Two of Three) therefore our hopes are correſpondent, and do riſe ſo high as to expreſs a judgment ſuch as inclines rather to their holineſs, than otherwiſe: It caſts the Ballance ſo far that way, as to bind us to

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to deal with them as with Saints. Yea, as (I ſaid, that) Gods Revelation came a middle way between our thoughts and his own, ſo this is a middle kind of Faith between Aſſurance and a meer [it may be] and that ſufficient enough to quiet the heart againſt all fears to the contrary, and to raiſe it up to a ſpecial expectation concerning them, to ſee how God performs his word; There being likewiſe enough to warrant Our applying the Ordinance to them, as due to Saints. So then this Allowance being given to the Judgment it ſelf, it comes to paſs, that though Arithmetically we give it unto more Children for Number, than the Reality proves; yet it is a Judgment ſpread ſo thin, that for the weight of it, it will be (*ad pondus*) no more than a Judgment of certain Perſwaſion towards a few. And ſo there is a Geometrical proportion ſtill kept, though not an Arithmetical. Chap. 6.

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CHAP. VII.

That God orders his Election so, as to run in a Successive Line from Godly Parents to their Children, does not infringe the freedom of Election Grace. That this his way of Acting is consonant to all the Principles of Right Reason, and agreeable with his other proceedings. The admirable Harmony which appears in all his dispensations towards Men. How comly a proportion there is in this truth, that God should draw his Election and Series of visible Saints out of the Loins of those, who are such themselves, rather than others of Mankind; made apparent by a comparison of it with other dispensations of Free Grace.

NOw because all Gods gracious dealings and dispensations, though most free and arbitrary, are yet in wisdom so ordered, that they are consonant to right Reason; and though not founded upon it, do yet agree with it; we therefore shall further clear these two things, (and then, we shall have finisht this great Point.)

1. That God should choose the Seed of his Elect, and order Election to run in a right Line, is no prejudice at all to Free Grace shewn forth in Electing, neither contraries any other Principles of his own which he goes by.

2. It is most consonant unto, and falls in with all other Principles of right Reason, and conformable to other of his Proceedings.

First, It infringes not the Freedom of his Grace, and the Principles he goes by, in Election:

For, First, Election is not founded on it at all, but *ex mero Dei bene placito*; God in Election not first considering those Persons as Children of such Parents, as being the motive thereunto; seeing in Election Men came up before him as *Creabiles*, as yet to be Created to such a Glory as in Heaven they shall have; That was the notion which they appeared to him in; God lookt to the end of his works at the beginning, in which he was wholly and absolutely Free, only ordaining they should go through this World as a Passage to Glory, he moulded their condition here to many holy ends and respects, wherein his Love should appear: As that they should be ordinarily Poor; *not many wise nor noble*; that they should live in such Places, and come of such Parents. These respects were not before Election to draw it on, but subserving it as means to manifest that his love the more. And such is This, that his Elect should come out of the Loins of his Elect by his own ordering, which is a respect, that manifests his love in Electing the more, both unto the Fathers, and to the Children, for which end he ordains it: So as, in the execution and drawing forth his Love, these respects come in, but not as grounds and foundations of it. And thus in a true sense, *Rom.* 11. 28. the *Jews* are said to be *beloved* for their *Fathers sakes*; but not for their sakes Elected.

Second-

Secondly, As Election was Free in chooſing the *Jews*, and is free in the choice of thoſe *Jews* who are to come, and yet God took in this reſpect too their Fathers in it notwithſtanding; ſo it is in ours: And ſo it goes not by Birth as the moving cauſe, but as the ſubſerving Inſtrument or means to manifeſt that his Love the more, both to the Father, and the Child. Chap. 7.

And therefore thirdly, God often times (if not uſually) to ſhew his Grace takes not all the Seed. *Do you ſay wherein have I loved you, was not* Eſau Jacobs *Brother, yet I loved* Jacob, *and hated* Eſau? *Mal.* 1, 2.

Now Secondly, Let us conſider what Harmony in Reaſon there is for this, that God ſhould ordain the Children of Holy Parents to be holy. Something to which Purpoſe I have before hinted *ſparſim* in this Diſcourſe; as,

1. That God hath implanted even in affection, yea the gracious affections of parents, the ſtrongeſt deſire of their Childrens Salvation next to their own: And God knows the heart of a Father, as having a Son himſelf whom he loves, and whom alſo out of love he choſe and ordained Heir of all things, *Heb.* 1. 2. Therefore to comply with their deſire of his own implanting, he hath ordered the coming forth of his Elect in this World ſo, as they ſhall rather iſſue out of the Loins of his Elect, than of others, who would not have hearts to deſire any ſuch Priviledge for their Children, nor would ever acknowledge it a mercy. It was indifferent in it ſelf, through whoſe Loins his Elect ſhould come, for that ſerved but to bring forth Men whom he would love. And ſeeing it would be a gratification from God unto ſuch Parents, and but caſt away upon others, he rather choſe to beſtow it upon his own, rather than others.

And Secondly, This is a Bleſſing and Priviledge more than meerly outwards, or which extends but unto this Life; it is a Spiritual bleſſing, and reacheth to Eternity, and of its comfort the inward Man is only capable. All ſpiritual Affections of love to others, though drawn forth in, and by fleſhly Relations, will continue for ever: So what ſpiritual love hath been drawn out between Man and Wife will continue in Heaven, as it is an honour to Chriſt for ever: *So I, and the Children whom thou haſt given me*: And to Miniſters their Converts are their Crown in the Day of Chriſt, and ſo likewiſe are ſuch Children to ſuch Fathers. It had been a ſmall thing to *Abraham* to have been counted the Father of the Faithful, if his comfort from it had been but what he had when he was here, and ſaw none but *Iſaac* and *Iſhmael* of his Seed: No, it is yet to come, when at the Day of Judgment, he ſhall ſee ſo many of Gods Beloved ones to have been taken out of his Loins.

3. On Gods part, it became him to do this favour for his Children; for it agrees with the exacteſt Rules of Friendſhip (which towards his Elect God profeſſeth to walk by, and keep unto) that can be found upon Earth, to be a Friend unto the Family of a Friend, a Friend unto his Houſe after him: Than this, there is no higher commendation of Friendſhip. *David* and *Jonathan* (you know) were the nobleſt Pair of Friends and higheſt Patterns of Friendſhip, we read of in ſtory; and ſee what a Covenant they make each with other, 1 *Sam.* 20. 14, 15. *Thou ſhalt not only while yet I live, ſhew me the kindneſs of the Lord ——but alſo thou ſhalt not cut off thy kindneſs from my Houſe for ever*; and *verſe* 42. their Oath was between each others *Seed for ever* [*between thy Seed, and my Seed*:] Now God profeſſeth himſelf the trueſt, the compleateſt Friend, and therefore no ſtrain of Friendſhip ſhall Men take up, which he will be wanting in, yea, wherein he will not exceed. What! 4000. years after to remember his Covenant with *Abraham* and *Iſaac!* as in the future converſion of the *Jews* their Seed he will: *Rom.* 11. 28. The Apoſtle gives this as a reaſon of that their converſion, *they are Beloved for their Fathers ſake*: What an unheard of Friendſhip is this? Can Men boaſt of the like? You know God profeſſeth of *Abraham*, that *he was his Friend*, James 2. 23. [*and he was called the Friend of God*] and in this very reſpect God choſe his Seed; and the Covenant with them takes in this very Conſideration, (and unto that of his is ours conformed) thus expreſly, *Iſai.* 41. 8. *Thou Iſrael art my ſervant*, Jacob *whom I have choſen, the Seed of* Abraham *my Friend*, you

Book V. may see how his choice runs; *Israel whom I have chosen, the Seed of my Friend:* you have it also pleaded by them, 2 *Chron.* 20. 7. *Art not thou our God, who didst drive out the inhabitants of this Land before thy people Israel, and gavest it to the Seed of* Abraham *thy friend for ever?*

But the Reasons which I most aim at, may be fetcht from that comly and like answerable proportion that this his Dispensation holds, with his other ways of Grace. It is just like the course he holds in other his Proceedings of Grace toward his Elect; which I have long observed conformed to these Rules following, which all are found to hold in this also, and so may serve as so many Reasons of the Point.

1. I have long observed it by many Instances, that God in his ways of Grace since the fall, useth (as much as possibly may stand with Grace) his old Institutions given to Man in Innocency, and takes them all in for to subserve Grace, and keeps unto them: And it is his honour so to do; for thereby he much upholds the Glory of his Wisdom, and constancy to himself; that he will not be put out of his way by Mans sin. Therefore look what end he appointed any thing for in Innocency, he under Grace takes it, and so far as it will any way serve to that end, he useth it and retains it, varying from it as little as may be. The old Statutes of the first Foundation he takes, and translates them into this New Foundation. And thus he having ordained Marriage in Innocency to derive his Covenant of works together with his Image unto Mankind; therefore he useth it still to that very end to convey his Covenant of Grace so far as may be. But to clear this Rule to you, upon which this Reason is founded, namely that God doth indeed observe some such like Rule as this in his way of Grace,

1. First see it in the Law, which (if any thing) was like to fall most cross to any use under the Covenant of Grace; and you shall see that all the ends God intended it for, he brings about under the Gospel, in a subserving way unto Grace: God gave Man a Law to give him life [*do this*] with promise to reward him for his works, and that with *life*, [*and thou shalt live*] even as wages are given to a Labourer who is worthy of his hire. This was the Primitive ordinance of the Law at first; but Mans sin perverted and put the Law clean by from attaining this its end. *The commandment which was ordained to life, I found to be unto death;* *Rom.* 7. 10. which gave a full demonstration of Sins being so above measure Sinful, that it should so utterly pervert Gods ordinance, as the Apostle speaks, *verse* 13. But will God now be utterly put by from using at all the Law under Grace to this end? No; he will shew that the Sin of Man cannot wholly make void the ordinance of God: He will not cast it away, because Sin hath spoiled it; but will find out a new way how under Grace to make use of it to this end. And although to make that direct use of it, that it had before (namely to save and justifie Man by the Tenure of its Covenant, *Do this and live*,) is as incompatible with Grace as Sin it self is; (as the Apostle shews, *Rom.* 3. 27, 28. and *Chap.* 4. 14. and *Chap.* 11. 6.) so that indeed, if a Man should be justified by the Law, it were not of Grace, (seeing they are ἀντίθετα) yet God loves his own Institution so well, that all the indirect use it can serve to, it shall, so far as it may stand with Grace. So *Rom.* 3. *ult.* *Do we make void the Law through Faith? No, we establish it* all that may be; for though the Law cannot bring to life, it self being weakned through Sin, *Rom.* 8. 3. yet it shall bring *unto Christ*, *Galat.* 3. 24. and he shall give Life, and Justification: And how shall Christ give Life, by the Righteousness of the Law still? For though the Righteousness of the Law performed by us, doth not justifie us; yet that Righteousness by which we are justified, shall not be any other than the Righteousness of that Law performed by any other, even by Christ; God resolved still to make use of it, as far as will stand with Grace. So though it be not the Righteousness ἐκ τοῦ νόμου, (as the Phrase is *Phil.* 3. 9.) yet it is δικαίωμα τοῦ νόμου: The *Righteousness of the Law*, materially taken, which is *fulfilled in* our Justification, *Rom.* 8. 4. though not the Righteousness of the Law formally taken, that is, which justifies by the Tenure of it, and by the force it hath from the Law, and the Covenant of it: As the Act of a Man put out of Office, is not formally the same

same Act that it was, when he did it *ex officio*; yet it is Materially the Act of the same Man: So it is not of the law *in officio*, as before, but yet it is the righteousness of the Law by which Christ Justifies us still; that is, it is the very same Righteousness for the matter of it which the Law enjoyns, and which if Christ had not performed, he had not justified us. Then likewise when he *sanctifies* us, he makes all the use of the Law that may be: He writes it in the heart as at first; though with new Ink indeed, yet with the same Letters, and *holy* dispositions; so as, it is not a *New, but an Old Commandment*, 1 *John* 2. 7. *Brethren, I write no new Commandment unto you, but an old Commandment which ye had from the beginning: the old Commandment is the word which ye have heard from the beginning.* Look how it guided Man before, so it guides him still, God would make what use he could of it, in that work also. Yea, and let me add this, That though he hath utterly excluded Works, and Dispositions of Grace conformable to the Law, from being the ground of Justification, or of Faith justifying us, or which Faith should so look into; yet he hath ordained them to be Evidences of Justification, and so a support to Faith; and hath made what use might be that way, without prejudice to Grace: So *Rom.* 7. *vers.* 13. to *vers.* 23. *Was that then which is good, made death unto me? God forbid. But sin, that it might appear sin, working death in me by that which is good: that sin by the commandment might become exceeding sinful. For we know that the Law is spiritual: but I am carnal, sold under sin. For that which I do, I allow not: for what I would, that do I not; but what I hate, that do I. If then I do that which I would not, I consent unto the Law, that it is good. Now then, it is no more I that do it: but sin that dwelleth in me. For I know, that in me, (that is, in my flesh) dwelleth no good thing. For to will is present with me: but how to perform that which is good, I find not. For the good that I would, I do not: but the evil which I would not, that I do. Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me. I find then a law, that when I would do good, evil is present with me. For I delight in the Law of God, after the inward man. But I see another law in my members, warring against the law of my mind, and bringing me into captivity of the law of sin which is in my members.* The Apostle shews that the use of the Law is, as to discover the Law of sin in inward dispositions of Corruption, so to shew the Law of the Inward Man and his Grace; and to what end, but to help Assurance, whereof he treats, *Chap.* 8. and that he might see, that *there is no condemnation to him who walks after the Spirit*, *Rom.* 8. 1. So when God comes to glorifie us, he therein makes what use is possibly to be made of the Law by Free Grace. At first in Innocency, the works of it were ordained to be, not the measure only, but the Rule, by which, and ground for which, *ex debito*, by a due Debt, the Reward was to be given: So *Rom.* 4. 4. but so it cannot be now; for *then, Grace were no more Grace*, *Rom.* 11. 6. But yet God will retain and make use of it to serve as a Rule of Proportion, not of Debt, even for Grace to dispense its Reward by. Though it shall not be *propter opera*, for our works, as then; yet *secundum opera*, according to works. Though it shall not serve as the Rule of Obligation to tye God to us by Debt; yet of Proportion according to which God will proceed; though it be not the Ethical Rule of Justice, yet it is the Arithmetical: As if a Father freely promise to give a Son a Reward according to his Service, he may use the same Rates of Proportion that to a Hireling. Thus you see how Grace hath recovered that Primitive Institution which Sin had spoiled. And just so hath God ordained and ordered it in the Case in hand. In Innocency, Marriage and begetting of Children was an holy Institution appointed by God to propagate, as Mankind, so his own Image of Holiness, and the Covenant of Works wherein God promised to be their God, from Father to Son, in a natural way; as other Creatures begat in their kind, so Man in his kind: And therefore, God makes the first Covenant of Works with the Father of Mankind, for all the rest of Mankind his Children, to be propagated to them by Generation; and *blessed Male and Female* to that end, *Genes.* 1. 1. that *holy Adam* should beget *holy Children*. Now sin had perverted and made void this Institution, as it had done that of the Law (as you have heard) and

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that which was ordained to convey the Image of God, was now by ſin found to convey the Image of Sin, *Geneſ.* 5. 3. *Adam* begets in his own (namely ſinful) Image, yet ſo far as this Inſtitution may be reſcued out of the hands of ſin, and be uſed by Grace, God will reſtore it, and eſtabliſh it again under Grace. What was God's primitive Inſtitution Grace will keep to, and make it ſubſerve it ſelf for the propagating of its own Covenant, ſo far as it is not derogatory unto Grace it ſelf. And therefore God ſanctifieth Marriage ſtill, and maketh an improvement of it in *holy* Men and Women to the ſame end that it was at firſt ordained to. So as, the ſame Inſtitution of God's, which was that of Nature, does ſtill hold; That *if the Root be holy, ſo are the Branches*, *Rom.* 11. 16. and, *I will be the God of thee, and of thy Seed*, *Geneſ.* 17. 7. Now this continuing of the Inſtitution of Marriage to ſuch a holy end in People who are holy, was evidently held forth in the Nation of the Jews, who were *Abraham's* Seed, (It is an Inſtance which I urged before, and therefore will now only mention it) in that 2. *Mal.* 16. The Prophet to convince the Jews (*made an holy People*, or *holineſs to the Lord*, as he tells them, *ver.* 11.) of thoſe two ſins, the putting away the lawful Wives of their own Nation, *verſ.* 13, 14. and their marrying *ſtrange Wives*, *the daughters of ſtrange Gods*, *verſe* 11. he reduceth them to the primitive Inſtitution of Marriage in Innocency (whereunto God would have his Peoples Marriages conformed) when firſt, he made *Adam* and *Eve one fleſh*, and ſo to *cleave to each other*, as not to part. And ſecondly, ordained their Marriage, and their being thus made One, *to ſeek a godly Seed*; which end he ſtill aimed at, and intended in the Marriages of his People: And this end had they perverted by their Mixtures with the Heathens, whoſe Marriages God had ſaid he would not bleſs to that end, but curſe them in an ungodly Iſſue. So that it appears, that God inſtituted Marriage to the Jews then, for the ſame end that at firſt: So as, God ordained it then, and now doth ordain it to the ſame end, only with ſuch a difference, as that Grace may appear Grace: Which difference is apparent by theſe Particulars.

For, 1. Then Holineſs was thus by Generation conveyed, by virtue of a Natural neceſſary Covenant: But now, though out of a Covenant too, [*I will be the God of thee, and thy Seed*] yet out of a free Covenant with his Elect: Not as a due to the Father, as then, by the Law of Nature; by which it was a due, that if he begat, he ſhould beget in his kind; but as a meer grant of Grace now; yet ſo, as that whereas God might have marſhal'd his Elect to come out of other Mens Loins, he freely chooſeth rather to draw them out of their Loins who are his Elect. And to ſhew, that it is not as a due, but of Grace, he therefore takes not all his Elect thence, or all their Children, but only for the moſt part out of that rank; ſo at once to ſhew, that he keeps to his old Inſtitution, and that Grace is ſtill Grace notwithſtanding, and not Nature. So as that remains ſtill true that was ſaid by *John* [*They are born not of fleſh* (or *blood*) *but of God*] *John* 1. 13. yea, and of his *own meer will* does God beget us, *James* 8. 18. He begets thoſe Children of his Elect as freely as any other; only his will was to take out of that *Lump and Maſs of the Children of Elect*, (as *Rom.* 11. 16. the Phraſe is) rather than of any other.

And, 2. Holineſs was then conveyed with, and by Generation it ſelf, as Natural Endowments are: It was ſtampt in, and with the very Conception; the ſame Mould that ſhaped them Men, ſtamped God's Image alſo; but not ſo now: *In ſin* (ſays *David*) *my mother conceived me*, *Pſal.* 51. 5. (whoſe Mother yet was a godly Woman, and he a godly Man, and this by virtue of her Covenant alſo; for in *Pſal.* 116. 16, he pleads it, [*Truly I am thy Servant, I am thy Servant, Son of thy Handmaid*] and ſo in reſpect of his Propagation from her, who had devoted her ſelf to be God's Servant, he acknowledgeth himſelf to be ſuch in a double Obligation.) So as, ſtill by virtue of their Fathers and Mothers Generation, they *are conceived in ſin*, and that which that Act conveys is nothing but ſin; for neceſſarily thoſe Children that are ſanctified in the Womb, muſt firſt be fleſh, and wholly fleſh, e're they be ſanctified: Elſe

Elſe this their Sanctification were not a Regeneration, or a ſecond Birth, as *John* 3. 6. And ſo it is true, that they are not *born of the Fleſh*, or of *Blood*, *John* 1. 13. for when they are thus wholly conceived in ſin, through the influence Generation hath on them, then after God comes, and ſanctifies many of them ſometimes in the Womb, ſometimes afterward; yet ſo, as though Generation ſerves not herein as the immediate Inſtrument or Means to ſtamp Grace, as then it did; yet ſtill it ſerves as the Chanel to direct the Courſe, in which Grace ſhould run, and is diſpenſed. And obſerve it, This is carried with the very ſame (or like) terms of difference, that we obſerved in Gods making uſe of the Law in the Covenant of Grace to ſubſerve it; for look as it was not (as was ſaid) the Righteouſneſs, ἐκ τῦ νόμυ, that is, by the force, power, and tenor of the Law formally taken, that now juſtifies us, yet the ſame Righteouſneſs of the Law materially taken, which before ſhould, ſtill doth: So is it here; The Seed of godly Parents (whoſe God he is by Covenant) and ſo, the ſame Subjects materially ſince the Fall, as before) are ordained to be *ſanctified*; but not the ſame way; not from, or through their Generation, or being begotten of them, formally conſidered (as was ſaid of the Righteouſneſs of the Law) So that, it may ſtill be ſaid, that the primitive Law of Generation is ſtill fulfilled. Chap. 7.

And again, in like ſenſe to that (which was alſo obſerved of the Law) that God is ſaid to reward, not *propter*, yet *ſecundum opera*, not for works, as then; yet according to our works: So here, though the Covenant goes not *per*, or *propter*, for, or thorough their Births; yet it is conveyed *ſecundum*, according to Birth, even as before.

Now to ſtrengthen this Rule further (which is made the foundation of this Reaſon;) take an other Inſtance to confirm it: Gods end and Inſtitution in making the World and all the Creatures, was, that they ſhould be uſed by Man, to holy and glorious ends, as holy utenſils imployed for Gods Glory, and together with it make for Mans good, and contribute to him, (whilſt he ſerves God) every one their help and comfort, as Tenants do Proviſions to their Lords: And this was their Primitive liberty, and Perfection; but Man being faln, Satan enters upon this World as a Poſſeſſion faln unto him: The Creatures are delivered up and betrayed into the Hands of Satan, and Sin, and ſo are loſt unto God and to themſelves; they loſing that Liberty to which they were Created, and being themſelves ſubjected to Satans Tyranny; and accordingly they are often muſtered up in Rebellion againſt Men by God, and conſpire by croſs accidents and events to work his ruine, and miſery, as once his happineſs: As we ſee in all the Croſſes and Afflictions with which this World is fitted. All this you have *Rom.* 8. *verſe* 20, 21. *the Creatures* (ſays the Apoſtle) *were made ſubject to vanity, not willingly*: Their Will is that Natural inſtinct which God hath put into them at the firſt, to arrive at the end for which he made them; againſt which they are forced to Mens Luſts, and raviſhed, and oppreſſed by them; which is called a *Vanity*, becauſe it is a fruſtration of that end for which God at firſt ordained them. But God reſolves, not to have his Primitive end and purpoſe in Creation, to be thus fruſtrated: Therefore to his Elect at preſent, he ſets all theſe Creatures this task, to work *together for their good*, *verſe* 28. though not in ſo direct a way as at firſt, yet in a more oblique (but certain) courſe: To this as to their common mark they all tend and take their flight, though *about*; by the Bow (as we ſay) not by the String; Grace will work and wheel them about to their Primitive End and Inſtitution. And further, God as yet not ſo fully pleaſed with ſo indirect a courſe, hath appointed a time fully to reſtore them to this their priſtine perfection. He will reſcue the poor oppreſſed Creatures out of the Hands of Sin and Satan: a Day is coming, wherein there ſhall be *Holineſs to the Lord* written *upon the Bells of Horſes* going to Plough and Cart, which ſhall be as holy in their uſe to God, as *Aaron's Bells* once were, with which he went into the Congregation: And their Pots they drink, or ſeeth their meat in, ſhall be holineſs to the Lord, as were the Bowls before the Altar; *Zach.* 14. 20. *In the day ſhall there*

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there be upon the Bells of the Horſes Holineſs unto the Lord, and the pots in the Lords Houſe ſhall be like the bowls before the Altar. The Prophet ſpeaks of the New *Hieruſalem*, when the Saints ſhall Reign. And this you may further ſee to be Gods very aim and end in appointing a time for that *New Heaven* and *New Earth* wherein Righteouſneſs dwells, even that he might attain his firſt Inſtitution concerning them. Thus more expreſly in *Rom.* 8. the Apoſtle ſpeaking of the Time of Chriſt, the Second *Adams* Kingdom, after the Reſurrection; ſays that by *Adam* they were thus indeed *ſubjected*, but *in hope:* For that Gods inſtitutions muſt take Place and be reſtored, although Mans Sin hath put them out of courſe; and ſo, they ſhall be *delivered from that bondage of corruption into a glorious liberty.* Juſt thus had Sin ſpoiled Gods firſt Inſtitution of Marriage, which was to propagate holineſs, and his Image: Sin clean perverting it to convey Satans Image to *all Mankind:* But Grace towards his Elect vindicates it, and ſets it a running in its Natural courſe again. So preſently after the Flood God ſet Grace on work in a Line of ſucceſſion in *Seths* Poſterity; ſo afterward in the *Jews*, and ſo ſtill in the Gentiles. And when the Reign of Grace ſhall be fully reſtored (as in the New *Hieruſalem* it ſhall) then their Seed, and their Seeds Seed generally and without interruption ſhall be for ever *holy*, as was obſerved out of *Iſai.* 59. and laſt: For the Priviledges will be reſtored which they had in Innocency, even as this Liberty of the Creatures will.

A ſecond Rule which I give, that God hath ſquared and chalked out his ways and proceedings of Grace by, which alſo falls in with this of his towards the Children of Elect, and ſo may further ſhew the wiſdom of God in ordering it thus, is this, That God hath ſo plotted and contrived his goings forth of Grace, that look by what ways or means ſin comes upon Mankind for his ruin and deſtruction, God takes up thoſe very ways to chooſe, as means to ſave his Elect of Mankind by, and effects ſo to do it. Which holds forth a further thing than the former; for this ſhews, that as he makes good his Inſtitutions in Innocency under Grace, ſo he makes uſe of the ſame Weapons with which ſin was wont to fight againſt him; and this he chooſes to do, as we may obſerve in many Particulars, which we will firſt view, to make good the Rule, and then make uſe of it, in the Point in hand.

1. Becauſe by a Man Sin and Death came upon Man, therefore by a Man ſhall Grace come, and the Reſurrection from the Dead. You ſhall find it given as the Reaſon, 1 *Cor.* 15. 21. *Since* [*by Man*] *came death,* [*by Man*] *comes alſo the Reſurrection from the dead:* God did it on purpoſe to anſwer ſin in its kind: It is there brought as the Reaſon of that great Council of God, of *ſaving* us by that *Man Chriſt Jeſus.* [Ἐπειδὴ γὰρ] a Reaſon it was, not as the ground of that his Council, but as concurring with, and fitly falling in with that his Council.

2. Furthermore, as by *One Man ſin came upon all,* ſo the *gift of Grace by One Man hath abounded unto many, Rom.* 5. 12, 15.

3. Yet further, As Satan uſed the Woman as an Inſtrument to work that *one Man Adam* unto that ſin, which by *Him*, not Her, is propagated: So God uſed the *Woman* to bring forth that ſame *one Man Chriſt*, who ſhould reſtore, and ſave us. This God had in his Eye, as appears plainly, in that to confound the Devil, he tells him (for if you obſerve it, unto the Serpent is that Speech directed) That *the Seed of the Woman ſhould break the Serpents head:* As if he had ſaid, I will ſpoil your Plot in uſing the Woman, you had better never have gone that way to work; the Seed of her ſhall break thy Head. And the Apoſtle himſelf hints it, for the honour of Women, 1 *Tim.* 2. *ult.* for having ſaid, *verſe* 14. that *the Woman was firſt deceived, and firſt in the Tranſgreſſion,* (there ſpeaking of that ſin of *Eve* as a reaſon of all Womens being excluded from all honourable Offices in the Church, and ſo laying low, and debaſing all Womankind) he adds notwithſtanding, that *ſhe ſhall be ſaved:* (that is, Womankind as well as Men) *by*, or for that *bearing a Child* [διὰ τῆς τεκνογονίας] namely Chriſt, in that One of their Sex did bring forth Chriſt to *ſave* us, even

as

as One of their Sex overthrew us: Thus ſome of the Ancients, and Modern Divines alſo have taken it, that his Scope ſhould be, to compare the hand that Woman had, and the Service ſhe did, in *ſaving Man*, with that ill turn which ſhe did Man in tempting him to that ſin, which brought death upon all. And ſo indeed the Analogie or Proportion between theſe and the former words is more full and direct, and *ad idem*: For, Chap. 7.

1. So he compares the eminent Act of one Woman in Sinning, with the moſt eminent Act of a Woman in doing good.

2. It is ſo made the reaſon why Women ſhould be ſaved notwitſtanding: The Greek hath it, διὰ τῆς, &c. *for that Child-bearing*; there is an Article added, and [διὰ] is a Note of cauſation, as rendring a reaſon why Woman kind (though one of them damned Man) ſhould be ſaved, ſeeing they made a recompence; as he had alledged the other as a reaſon of their debaſement.

And Thirdly, Thus alſo it is more general, as reaching to the honour of all Women, as the other doth unto the diſhonour of all, whereas otherwiſe, that ordinary Child-bearing is but of Mothers only. I do not exclude that other Interpretation, that he ſpeaks of the proper Calling of Women, *in which* (as ſome read it) God hath ordained to ſave them, as in oppoſition to what he had ſaid of excluding them from ſpeaking and bearing Offices in the Church (thoſe high Callings) yet ſo, as I think, being taken in this ſenſe, rendreth it more for their honour, as more generally reaching all Women, even as *Eves* fall reacheth univerſally to their diſhonour: Whereas the Calling of Child-bearing reacheth but ſome of Women only, namely Mothers.

Fourthly, The way by which *Adams* Sin was derived, was by imputation, he repreſenting us all; and God to make us amends takes the ſame courſe to Juſtifie us by imputing, or reckoning Chriſts Righteouſneſs Ours, who repreſented us alſo in his Obedience.

Fifthly, Satan inſinuating a Temptation by Diſcourſe to the outward ear, deceived *Eve*, and ſhe through Unbelief liſting to his Temptation, fell, and ruined us: And God hath ordained in Recompenſe, the Preaching of the Goſpel, and hearing of it, to beget Faith, and Faith all Graces elſe, and ſo, to be the Inſtrument of ſaving us. The like correſpondent recompence (to inſtance in no more) hath God made in the thing in hand; by ordaining a ſucceſſion of his Elect in a Line, and an engrafting the Children into the Fathers Covenant; thereby ordering, that Generation ſhould in ſome reſpect be the Chanel and ſtream for his Free Grace to run into the Veſſels of Mercy: becauſe that Generation is, and was, the Inſtrument that conveyed Sin and the Curſe to us and ours: That ſo the Bleſſing might come in at the ſame door upon us, through which the Curſe entred: Only, as the Apoſtle ſays in that like Caſe which we inſtanced in, *Rom.* 5. *That as by one Man ſin entred, ſo by one Man Grace*; yet with a glorious difference on Graces part; ſo as, *verſ.* 15, 16. he gives a different glory to Grace: *Not as the Offence, ſo is the Free Gift; the one entred upon all men, verſe* 12. naturally and neceſſarily; but Grace comes upon them, and is received *as a free gift*, *verſ.* 16, 17, 18. So here, Propagation is uſed as the Chanel of Grace, and as the Chanel of Sin; but ſo to be underſtood, as with a [*Servatis ſemper prærogativis gratiæ*] with a [*not as*] by any Natural influence Generation hath, as it conveys ſin, naturally and neceſſarily: But this other is freely conveyed, and therefore often times is not derived until the Children be come to ripe years, and not at all to ſome of their Children; to ſhew, that Grace will be Grace in it; yet ſo, as God hath in a great meaſure freely entailed it to their Seed. And the reaſon why God delights to uſe the ſame ways to convey Grace which conveyed ſin, is,

1. By way of Compenſation, to make them amends, that they might be able to ſay, That all things are wrought about for their good.

And,

BOOK V.

And, Secondly, That the ſame things that tended moſt unto their hurt, ſhould be means of conveying the greateſt good.

Yea, Thirdly, Hereby he juſtifies his Courſe in conveying ſin; and takes off much of the ſeeming harſhneſs and inequality that wicked men lay to his charge therein, in that he uſeth the ſame way to derive a Bleſſing of Grace. If they quarrel the Imputation of anothers ſin, the Anſwer is ready, That God hath provided that we may be ſaved by the Imputation of anothers Righteouſneſs: If that ſeem harſh, that Men ſhould convey unto their Children Sin and Death together with their Being; and that Mens very iſſuing out of the Loins of *Adam* ſhould render them ſinful, and corrupt; how doth this lenifie it, that if they will turn to God, they may be made Inſtruments of conveying a Bleſſing to their Children greater than that Curſe, a Grace ſurpaſſing that ſin; (for ſo the Promiſe runs:) Why then, O Man, ſhouldſt thou quarrel againſt God!

Secondly, God therein ſhews forth the glory of his Wiſdom, that in thoſe very things wherein Satan dealt proudly, God ſhould go beyond him. Satan knowing the Curſe denounced by God, that if *Adam* fell, all his Children ſhould fall in him, and ſhould by a juſt Law have in their very Generation from him that ſin derived; thought he, Man's Fall will be ſuch a check and blemiſh unto God's proceedings, that it will quite ſpoil the Game, that it can never be played out; but will hold all Mankind, young and old, under an inevitable Law of being Damned, and that by a Law which God hath ſet; which Satan had put this Abſurdity now upon, that through that very thing by which they are made Men, they ſhould at once be made ſinful Men, at once *nati*, and *damnati*. But how does God circumvent and go beyond him herein, and not only removes out of Check, but gives him a Mate! He lets that Law ſtand in full force, and ſuffers all Mankind by Generation to be corrupted, and cares not, he having an Elect under hand among them (whom only he means to ſave, and who above all his Works, are *known unto God from the beginning*, *Acts* 15. 16.) whom he hath ſo ranked and muſtered in their Succeſſion and Genealogie written in his Book, that ſtill it may fall out, that by Generation this Bleſſing may be conveyed, and that in that Line Election may run. Thus did God's Wiſdom lye in ambuſhment to retort this Abſurdity back again on Sin and Satan, to their greater Confuſion, which is the moſt pure revenge and glorious victory that could be.

And this third and laſt Reaſon of the former Rule hints me to another Rule, by which I have obſerved God to have regulated his proceedings of Grace; which alſo holds in the matter in hand, and may be a further reaſon for it; and it is, That God hath made his proceedings of Grace ſuitable to, and juſtifiable by the like common proceedings and principles of Men one towards another; ſo as he will be able to juſtifie them according to the Principles taken up by, and current among Men themſelves, and to take in all ſorts of Reaſons to make good his ways. As for inſtance; That God ſhould love one Man, and ordain him a Veſſel of Honour, and not another; do not Kings the like? (*Dan.* 5. 19. *And for the majeſty that he gave him, all people, nations, and languages trembled, and feared before him: whom he would, he ſlew, and whom he would, he kept alive, and whom he would, he ſet up, and whom he would, he put down.*) And you quarrel not them. Does not the Potter take the ſame Lump, and make *Veſſels of honour, and of diſhonour*? *Who art thou, O Man, that diſputeſt againſt God*? *Rom.* 9. 21. Again, that for the Sin of Man the Creature ſhould be Curſed, and his Children fall from their Dignity with him: Do not Men ordain the like by a Law of Nations? namely, that Traytors Houſes be made Jakes, their Children accounted Tainted, and often times their whole Families ruined, and rooted out. So among the *Perſians*, and *Grecians*, and others. Yet again, That the Death and Satisfaction of another (namely Chriſt) ſhould be accepted to acquit us (which the *Socinians* can by no means ſwallow) is juſt by the conſent and ſuffrage of all Nations, when as the Party that ſatisfies for that other, ſhall be willing to it,

it, and freely undertake it, (as Christ did) This we see in the Law of Hostages, whis is in force and use among all Nations; and when the Covenants are broken by those for whom they remain Hostages, they are justly slain, though in themselves Innocent: Now Christ became our Surety and an Hostage for us. Thus likewise, that we should be justified by the Righteousness of another, and have our sins imputed to him, and his obedience to us (which the *Papist* stomack at) is justifiable by all Laws of Men: which enact that the Wives Debts should be laid to the Husband. Now to bring this down to the Point in hand; that the Children of Godly Parents should be holy in our esteem; and that Gods Elect should have their Fathers Priviledge, it agrees but with the common Dictate of Nature in all Common-wealths, Cities, and Kingdoms, wherein the Children are born Free, when the Parents are so. The Children of Noble-Men are accounted Noble, of Gentlemen, Gentlemen, of Basely begotten, Base. The State of the Child follows the state and condition of the Parent in Civil things; and why might not God ordain, that in Spiritual Priviledges they should follow their state also, and the Children of Holy Men be, and be reckoned to be holy? Shall not God be as large in his favours, as Men in theirs? Yea, shall he not rather exceed them? Chap. 7.

L l l CHAP.

CHAP. VIII.

The Uſes of the preceding Doctrine. What in General we all may be Inſtructed from it, to underſtand how largely God extends his Acts of Grace and Favour. The Uſes which the Children of Godly Parents are to make of this Doctrine. What Obligation is upon them to be holy indeed. What Encouragement they have to believe. The Uſes which belong to the Parents of ſuch Children. What their Duty is to God, and what their Carriage ought to be toward ſueh their Children.

THE *USES* of this great Doctrine, that hath ſo largely been inſiſted on, might be many, and diverſe, if I ſhould go about to draw Conſequences from the ſeveral Particulars that have been handled therein. I will only take ſuch as are proper to the General Doctrine it ſelf, from the Explication of it. The firſt Uſe ſhall be more General, to All ſorts of Chriſtians; the other more Particular, to godly Parents and their Children.

I. *General Head of Uſes.*

Uſe I. See how the Priviledges of Grace are ſtretched to the utmoſt extent that can ſtand with its honour: God loves ſo to do. In the Civil Law it is a Rule among Men, That *Favores ſunt ampliandi*; All Grants of Favour are to be the moſt candidly, largely, and favourably interpreted that may be. The Priviledge to Inherit was granted the Female as well as the Male; *Numb.* 27. *from* 1. *to* 8. This above all holds in the Law of Grace, wherein Priviledges are extended to the utmoſt: Yea, though many Caſes of Exception intervene, which haply may cauſe a Demur for a while, yet Grace in the end is prevalent, and will not be made void, but triumphs over all. The Experiment of this as manifeſtly appears by this Doctrine, as it hath been opened out of this 1 *Cor.* 7. as in any other Priviledge whatſoever. Let me preſent it to you by theſe ſteps, beginning at the loweſt and fundamental ſtep of Grace whereon God rears his other Priviledges of Grace.

It is much, that through Grace, a Sinner, and Enemy to God, ſhould be pardoned, and graciouſly accepted, and himſelf be juſtified, and live: Yea, *Who is a God like our God, who pardoneth iniquity and ſin?* But, that ever the Prayers, and Praiſes, and vows of a Sinner flowing from ſo defiled a heart, ſhould be accepted, and the *fruits of his Soul* well-pleaſing to God, is yet more wonderful; namely, that the evil of them ſhould not outweigh the little good that is in them, when as one ſin would forfeit all the Obedience of the moſt holy Angel performed from his firſt Creation: That God ſhould not ſet off the good in thoſe Actions we have done, to clear the back-reckonings of their evil; but that he ſhould thus reſolve with himſelf, If I vouchſafe to accept your Perſons, I will extend my Grace yet further, and accept your Actions alſo, and all that is good in them; yea, I will not only pardon the Sin of them, but Reward them too, and cut off none of the good that you have done for the evils ſake.

Yea

Yea further, God will take a Deſire, or Thought of ours, and amidſt the great heap of Evil, he will ſearch out the leaſt ſcrap of Good; as we ſearch for every Line of a dead Author of worth, among Scriblings, that nothing of his might periſh. Well, but this is not all that God will do for you; *I will accept* (ſays God) *the Iſſues of your Bodies*, (and this though you be Fathers of no more but the Body, as the Apoſtle ſpeaks, *Hebr.* 12. 9.) and thoſe Souls (which I joyned and put into thoſe Bodies) though born in ſin, ſhall notwithſtanding, for their Fathers ſake (who yet communicates the Body only, which is but the *ſheath of the Soul*, as *Daniel* calls it, *Dan.* 7. 15.) be converted, and made *holy*. Seeing I have begun to ſhew Grace to their Perſons, I will extend it yet further, even to all that belongs to them: Yea, though the Caſe be further ſuch, that theſe Children be begotten by Unbelievers, whoſe Seed I hate, and that my Children have but an half part in them; yet I will ſhew Mercy to them, and my Grace ſhall further prevail, not againſt the Child's own Sin only, but the other Parents Curſe alſo; that ſo Grace may every way be Grace. God will ſhew Grace in Caſes wherein Men will not; See *Jer.* 3. 1, 2. *They ſay, If a man put away his Wife, and ſhe go from him, and become another mans, ſhall he return unto her again? ſhall not that Land be greatly polluted? but thou haſt played the harlot with many lovers: yet return again to me, ſaith the Lord. Lift up thine eyes unto the high places, and ſee where thou haſt not been lien with: in the ways haſt thou ſat for them as the* Arabian *in the wilderneſs, and thou haſt polluted the Land with thy whoredoms, and with thy wickedneſs.* As there is an *out-ſtretched Arm* of Power, ſo of Grace alſo, that extends it ſelf to the utmoſt reach of kindneſs beyond all Oppoſitions, and carries out a Mercy to the full extenſion of it. When we firſt turn to God, all that we then think of, is to have our ſins pardoned, and we wonder that God ſhould vouchſafe ſo great a Mercy to us. But doſt thou wonder at this? Do but give thy ſelf up to Free Grace, and thou ſhalt ſee greater works than theſe: Thou ſhalt ſee even ſins turned to thy good, thy Perſon in favour with the great God, and advanced to the height of glory to ſit upon Chriſt's Throne. If a Beggar were to be married to a Prince, ſhe would think it a great matter to have good Lodging, and Meat enough; but if he take her to be his Wife, ſhe muſt be a Queen, and have all a Queens Royalties and Attendance. The Prodigal thought it a great matter to get but *meat enough* in his *Fathers Houſe*, and to be but *as an hired Servant*: but doth his Father mean to entertain him again, it ſhall be, as *a Son*, and if ſo, he will then *run to meet him*, and *make a Feaſt*, and ſet *him at the upper end of the Table*, and manifeſt expreſſions of Joy: If he ſhews love, he will ſhew it indeed. And as it falls out here in this Caſe in hand, that Grace carries it, and proves a Bleſſing to a Believers Child againſt the other Parents Curſe, when he is an Unbeliever: So doth Free Grace many times procure many a Bleſſing for us againſt the many ſtops, and bars, and exceptions which our ſins do put in againſt the Promiſes of God: Grace, like a mighty River, will break, and bear down all before it (that interpoſeth it ſelf to interrupt the current of it) and will in the end work it ſelf out. *The Sin of Man ſhall not make the Promiſe of God of none effect*, Rom. 3. 3. *Jacob* was bleſt by *Iſaac*, but he got it by a lye, which (one would think) ſhould have forfeited the Bleſſing; and had it not been the Bleſſing of the Covenant of Grace, it had: *'Tis true* (ſays *Iſaac* trembling) *he hath deceived me; but he is bleſt, and he ſhall be bleſt*, *Geneſ.* 27. 33. Though Men will be Men, yet God will be God, and his Gifts and Grants without Repentance. He will not recall them. If the Promiſe be given out of Grace, then Grace will ſhew it ſelf Grace, and remove Sin, the obſtacle of its receiving. The very Salvation of the Elect is often through their Sins put to a great venture: And the Apoſtle *Peter* ſays, *The Righteous are ſcarcely ſaved*, (though certainly) there do ſuch ſtrong Oppoſitions fall out, and ſuch Diverſions of the Stream; and yet Grace works it out, and bears all down: It ſeems indeed oft times to carry it

Chap. 8.

hardly and narrowly, but ſtill it carries it. There is an [*elſe*] put upon it, as here upon their Childrens holineſs. The Children of but one Parent, who is a Believer, are ſurely holy; indeed they ſcape narrowly a being unclean, yet Grace helps them out: and the Reaſon is, becauſe 'tis Grace, and will ſhew it ſelf to be ſo. And therefore when God, out of Grace, hath begun to ſhew favour to a Man, and to accept him, he is drawn on by Grace to pardon thus far, and then, further, and in the end ſo far, that it is to wonderment. No Man can ſay where Grace will end; as they ſay of ſome rich Man, There is no end of his Wealth known; ſo I may ſay of Grace, You know no end of it. The Grants of Grace run without *Ifs*, and *Ands*, and *Buts*; there are no *Exceptions* in them: See *Nehem.* 9. how many *Yets* of *Mercies*, and *Buts* of *Sinnings* there are, and yet Grace carries it through *All*, from *verſe* 17. to *ult.* And as *Solomon* ſays, That *None can ſtand before Envy*, *Prov.* 27. 4. Wrath, though it be cruel, yet may be mitigated; *Soft words pacifie wrath:* Though it be an *Inundation* (as the word is) yet the ſwelling of it may be ſtopped; *But who can ſtand before Envy*? ſeeing no Conſideration can ſlake, or aſſwage it: For even that good which is in the Party envied, (that doth aſſwage wrath) doth but provoke Envy the more; What then can there be to allay it? So now may I ſay of Grace; No Prejudice, no Conſideration to the contrary can ſtand before it: But it takes advantages the more to ſhew it ſelf to be Grace, even from Sin, which ſhould provoke it to turn and avert it ſelf from us: When therefore what ſhould provoke, is turned into a Motive to draw it forth in the more pity to us, to ſave us, in that Caſe the rather, even to ſhew, that Grace conquers; then, who, or what can ſtand before it?

II. *General Head of Uſes.*

The Second ſort of Uſes, concerns the Children of Parents who are Godly:

1. This Doctrine lays a great and binding obligation and weighty provocation upon them to be godly indeed: For otherwiſe (like *Reuben*) what a Dignity do they fall from? Even from the eſtimation once had of them that they were holy (which is the higheſt excellency in the world) to be accounted ſinful and unclean: which is more than for one who hath been eſteemed and honoured as a Prince, and in hopes was ſuch, to be now caſt out as vile, and abject, and as the Son of the Bondwoman, who ſhall not inherit with the Free. They run alſo into the greateſt unnaturalneſs and unworthineſs of carriage towards God that may be; I call it ſo, for it is the expreſſion uſed *Acts* 13. 46. They caſt off God the God of their Fathers, which no People ever did. It is the Argument of an whole Chapter, wherein God pleads it with the *Jews*, *Jerem.* 2. 9. [*I will yet plead with you,*] he enters into a Law-ſuit with them, and complains that they (the Children) ſhould *forſake the God of their Fathers*, *whom he had entred into Covenant with*; *verſe* 2. He firſt expoſtulates it with them; *what iniquity have you and your Fathers found in me*, (*verſe* 5.) that you ſhould forſake me thus? For which of all my kindneſs to you, and to your Fore-fathers, do you leave me? And he empannels a Jury againſt them, out of all Nations? [*Paſs over all the Iſle of Chittim*] that is, *Greece*, *Cyprus*, and the other Ilands in the *Mediterranian* Sea, which were then the moſt ſuperſtitious Nations and the moſt firmly addicted to the worſhip of their Gods, of any other, [*and ſend to* Kedar] which was of all Nations the moſt barbarous; and yet [*they have not changed the Gods of their Fathers*] *but my People have changed me their glory*; *be aſtoniſht O ye Heavens at this &c.* It is ſo unnatural a thing, that he calls upon the Frame of Nature to expreſs its ſenſe of it; he bids the Sun look pale at it, as a Man in aſtoniſhment doth; and the Sphears to let fall their Stars, and become *deſolate* at ſuch an horrid ſight as this. And that their Practice was degenerating from their Fore-fathers, appears,

verſe

verſe 21. where God ſays, he planted their Fathers a *Noble Vine, wholly a right Seed*; (for all the Patriarks were Godly) now then how art *thou turned into the degenerate plant of a ſtrange Vine unto me, the Children* (though of ſo noble a root) becoming wild Branches. The Root was holy, the Branches ſinful, and poiſonous. As nothing adds a greater embelliſhment to vertue than the continuance of it in a Race and ſucceſſion from Father to Son (for Nobility is but the continuance of Vertue, Riches, and Honour in a Family) ſo nothing more aggravates the Vices of Children more than their degeneration from their Parents. And the ſins of the Fathers will be recompenced upon the Children, if they walk in their Fathers ſteps: So will the Holineſs of the Fathers encreaſe the Childrens Sins and Puniſhments, if they Prove not anſwerably holy. How often comes it in to make up the meaſure of the ſinfulneſs of each of thoſe wicked Kings, [*He walkt not in the ways of* David *his Father!*] as well as [*he walkt in the ways of* Jeroboam *his Father*] as it was ſaid concerning the Kings of Iſrael) what? Prove a Rebell, a Traitour, to thy Father's God? So you have it in *Moſes* Song, *Exod.* 15.2. and therefore ſay, as they there, *The Lord is my ſtrength and ſong, and he is become my Salvation: he is my God, and I will prepare him an habitation, my Fathers God, and I will exalt him.* You ſee he riſeth higher upon that double relation, *He is my Fathers* God, *and I will exalt him:* What wilt thou prove a Traitor to to thy Fathers Friend? This is the higheſt ingratitude that can be. See what *Solomon* ſays in *Prov.* 27. 10. *Thy own Friend, and thy Fathers Friend forſake not*: For ſuch a Friendſhip is the higheſt commendation of Friendſhip, and ſuch a Friend hardly to be found; and therefore it is the part of a ſordid and ingrateful Spirit to leave ſuch a Friend. God was a Friend to thy Father, made a Covenant with him to be the God of him, and his Seed, and offers himſelf to be thy Friend; and wilt thou forſake him? *Solomon* we ſee, renewed the League of amity with *Hiram*, 1 *Kings* 5.1. 12. meerly becauſe Friendſhip had been between him and his Father *David*; and ſo do thou with God, who then will love thee for thy own ſake, and double his love upon thee for thy Fathers ſake; (ſo thou ſhalt be beloved for both) as the Phraſe is, *Rom.* 11. 28. So *Solomon* is called *beloved of God*, becauſe of his *Father David*, 2 *Sam.* 2. 25. and ſo thou ſhalt have a *Double Portion* of Love from him, and be his *Benjamin*, in compariſon of other Saints. Chap. 8.

A Second *Uſe* to ſuch Children, is when they are Converted, to provoke them unto more holineſs. Where there are more Encouragements and more helps, there lies a greater Obligation unto Obedience. God hath provided for your Eaſe in the Point of Believing: He hath prevented Doubts, and Temptations, and the turmoil of your Spirits that way, that ſo you might lay it out the more an other way. He hath eaſed you in the work of Believing, that you might ſpend the more Strength in works of Obedience. Again, as your Obedience ſhall be firſt accepted before others; ſo you ſhould be the firſt and moſt forward of all others in matters of Obedience. Being Worthies, you ſhould fight in the Fore-front; and though others of your rank do worthily, you ſhould exceed them all. How does the continuation of Ancient Nobility in a Family raiſe the Spirit to more Noble Actions than others of an inferiour Birth aſpire to? Their Fathers Blood boils in their veins, their vertues in their Hearts: So let your Fathers, or Mother Graces: And the longer the ſucceſſion hath held in a right Line, the more forcible ſhould your provocation be, not to degenerate. There is no Diſpoſition in Nature, but it is found in, and heightned by Grace; God takes in all Natural Diſpoſitions, and conforms Gracious Diſpoſitions ſuitable and like unto them, as the Rules and Diſpoſitions of Friendſhip between Man and Man he takes in to the ways of Grace, and expects that we ſhould obſerve them toward himſelf, and be as Friendly unto him, as ever we would be to Men. And ſo he takes in

Book V. in this Diſpoſition of Nature alſo: There ſhould therefore be a correſpondent proportion found in Grace: And look what Nobility would work in Men ſprung from Noble Parents, to do beyond others in a Natural way, that let this Royal Priviledge draw from your Spirits in a Spiritual way. Be you unto God above others, a Royal Generation, or Kinred, as *Peter* ſpeaks, 1 *Pet.* 2. 9. and like *Davids* worthies, excelling all his other Soldiers. Reckon your ſelves to be the *Patricij*, the Nobles of this Kingdom, and behave your ſelves accordingly. And conſider, that your Engagements are double, to thoſe of other Men: Even as Courtiers reckon themſelves to be doubly the Servants of the King; not as his Subjects only, but as belonging to his Family, in a more proper way: So are you doubly become the Servants of God; and therefore ſhould do him double Service. Thus *David* having a Godly Mother reckoned that as a ſpecial Obligation binding him to ſerve God. So *Pſal.* 116. 16. *Truly Lord I am thy Servant, I am thy Servant*: he ſpeaks it twice, as acknowledging a double Obligation: And what thoſe Tyes were, follows; the one Perſonal, *Thou haſt looſed my Bonds*; (given me my Life) the other relating to his Parents, *I am the Son of thy Handmaid*. It was the Law, that the Sons of Bondwomen ſhould be Servants by Birth, ſo *Iſhmael* being begotten on a Handmaid, a Bond-woman, was a Bond-Man by Birth; *Geneſ.* 21. 10. So *Exod.* 21. 4. The Law is, that the Children which a Bondwoman bears be her Maſters: So now doth God challenge a ſpecial propriety in you. You are doubly his Servants: Servants in that he hath ſaved you, looſed your Bands; and Servants in that you are born to him in his Houſe, and are the Children of his Servants. You have therefore a double Tie to do double work to what others do: And you ſhall have double Wages, and be *Benjamins*.

Uſe 3. This Doctrine may ſerve as an Encouragement and Direction alſo, to the Children of Godly Parents, and be exceeding helpful to them in their Believing, and coming to Chriſt; both at their firſt converſion, and afterwards in Temptations. It may ſerve to eaſe them of much of the difficulty of the work of Believing; and may make that hard labour and travail more gentle, and prevent many of thoſe Throwes which others groan under. To clear which, I will firſt ſhew, what ingrediency it ought not to have, and what furtherance you are to deny to receive from it; which a carnal, preſumptuous heart may be apt to do: And Secondly, what right and lawful uſe you may make of this Priviledge, and in what ſtead it may ſtand you in Believing.

1. You are not to make it a Founnation of your Faith, either of coming to Chriſt, or believing Chriſt is yours, as the carnal *Jews* did: [*we have Abraham to our Father*] *Joh.* 8. 39. and therefore have God to our Father, as *verſ.* 31. For whilſt you have not the Faith and works of *Abraham*, you have the Devil to your Father; *ver.* 44. That was the anſwer to them then, and will be Chriſts Anſwer unto them at the Latter Day. And if there be any Priviledge, it will be this; that thou remaining Unregenerate, ſhalt even be damned *firſt*; So *Rom.* 2. 9. *Tribulation and anguiſh to every Soul that doth evil, to the Jew firſt, and alſo to the Gentile*: To the Children of godly Parents *firſt*, and then unto others of Mankind. Do you ſtand with me upon your Birth? ſays God to the Carnal Jews, *Ezek.* 16. 3. *Thy birth is of the Land of* Canaan: that is, 'tis all one to me, as if thou hadſt been of the *Inhabitants* of the Land, that were accurſed, The Seed of *Canaan*, and as if *thy Father were an* Amorite, *and thy Mother an* Hittite. Your Spirits therefore muſt be emptied of all ſuch Carnal props, as grounds of Believing to build your Faith upon; and you muſt be brought nakedly to cloſe with Gods Free Grace alone; and ſee God to put forth as free an Act of his Grace, and to be as much at liberty in ſaving you, or refuſing you, as in ſaving any one that is an *Alien from God*, never ſo much a *Stran-*

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ger to this Commonwealth of Iſrael: In this reſpect there *is no difference.* So the Apoſtle tells us; but *All* (both Jew and Gentile) of whom he had before ſpoken) *have ſinned:* And there *is no difference*, when it comes to the matter of being juſtified; they are *juſtified freely by his Grace:* So *Rom.* 3. 23, 24. Thou muſt ſee thy dependance upon Free Grace to be as great as any Mans, and lay thy ſelf before the Throne and Soveraignty of it, and ſubmit to the Sentence of it; and thy ſelf to be as much beholding to it, to *ſave Thee*, as the Turks and Heathens. And the ground of this may be fetched from what was before delivered. For, That you are the Children of godly Parents, is not the ground of your Election, but the conſequent of it. God choſe you out of the Lump of Men, not reſpecting any thing in you, only he ſo ordered it, that his Elect ſhould come of Parents godly, rather than others. Now it is certain, that That only which had influence into God's heart as the Motive of Election, That only is to have influence into our Faith at our firſt Believing, as the ground of it. What God lookt not at to ſway his choice by, That Faith is not to look at as the foundation of our confidence. God choſe Thee, for nothing in thy ſelf, or in thy Parents; and thou muſt look at nothing in thy ſelf, or in thy Parents, for which thou Believeſt, and reſteſt on Him. Chap. 8.

Nor, 2. Is it to be lookt at as an Infallible Sign or Evidence, that is the proper Conſequent of Election; (ſuch as Graces of the Spirit are) ſo as thou ſhouldſt be able to argue thy Election from it, as from the qualifications or diſpoſitions of Grace which are wrought by Converſion; which are as *Proprium quarto modo*, infallible Characters of it. Was not *Eſau Jacob*'s Brother? ſays God, *Malach.* 1. 2. yea, a Twin of the ſame Womb; yea, the elder Brother, and yet *hated*, and *Jacob loved!* God hath a Reprobation among them, as well as an Election. *All are not* Iſrael, *who are of* Iſrael: *neither becauſe they are the Seed of* Abraham, *are they all Children*, *Rom.* 9. 6, 7. The Apoſtle utters together both theſe things which I have now ſpoken. It is therefore neither a *Sign*, as *verſe* 6. implies; nor the reaſon of *Election*, as *verſe* 7. But although it cannot, neither ought to be the ground of your Faith either of theſe ways; yet it may ſtill ſerve you as a great furtherance to your Faith other ways, and in other reſpects, both when you come firſt to Believe, and likewiſe in Temptations. The Mother of Faith it is not; but it may be a Midwife to it, and ſo facilitate that hard Labour. Many things ſerve to the furthering, and eaſing of the work of Faith, which yet are not in the leaſt way made the ground of it: As for inſtance, The very Example of others being ſaved, who were as great Sinners, gives great relief and encouragement to the heart of a Sinner; and yet it is no way a ground of Confidence for our ſelves. So *Paul* ſays, He was made a Pattern, and hung out as a Flag of Mercy to them who ſhould believe hereafter, 1 *Tim.* 1. 16. to toll others in. And therefore thoſe who firſt believed, had an harder pull of it; as *Eve* at firſt, and *Abraham* afterward, becauſe they had no Examples before them to lead the way; and therefore, for the eminency of their Faith, they deſerved the Name, the One, *Of the Mother of all who live by Faith*, and the Other, *Of Father of them*. And as thoſe who made the firſt Voyages to the *Eaſt* and *Weſt-Indies*, found their Adventures fuller of hazards and difficulties, than thoſe ſince have, whoſe Voyages, through their Directions who went afore them, are made more eaſie: So it is in the work of Faith, through the Examples of others. In this your Paſſage from Death to Life, though you are all to go through the ſame *Straits*, (through a Work of Humiliation, and an apprehenſion of your ſelves as loſt, *&c.*) yet you may have, both the help of ſome Directions, which may keep you from many Shelves and Sands, wherein others have been grounded, and ſtuck faſt; and whereby your Souls may be ſo ſteadily

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guided, as to be kept from being Stranded, where many others have been before you; you may alſo have the advantage of a Wind more fair, a more direct Gale; whereas others have but a ſmall Side-wind, a little Breath to further them; which makes their Voyage more long and tedious. In Faith there are two things to be brought about, and both of them with much difficulty.

Firſt, To convince the Underſtanding of the Truth of the Promiſes; that God is in earneſt, and ſo ſerious in them as he is, and that is indeed to ſave Sinners; and that Chriſt Dyed to that end and purpoſe, and is moſt hearty and real in it: And to bring the Underſtanding to a full Perſwaſion of this, is a great work, and of a trying difficulty; and therefore the more Arguments can be brought to confirm this, the better.

The Second, is to bring the Will off, to caſt it ſelf upon Chriſt, and Perſonally to come in unto him. And for that, the more hopes and Perſonal Encouragements you can give the Party, that God may intend him, the more you further this Act of Faith, (as by the more Arguments that other) the more you quicken his Endeavours, and the more chearfully and ſtrongly, and with the fuller Sail will that Soul come in, and caſt it ſelf upon Chriſt, and wholly reſign up it ſelf unto him. Now it is this latter which moſt ſtick ſo much at through diſcouragements, by reaſon of the Uncertainties, and improbabilities, and utter unlikelihoods that God may intend them. Wherefore the nearer the Promiſes can be brought unto any, by perſwading them that God may mean them rather than any other in the World, that Act of Faith muſt needs come off the more eaſily, and roundly. You know, that that which at firſt draws in any ones Soul, to caſt it ſelf upon Chriſt, is the indefiniteneſs of the Promiſe, that they are not excluded: God means ſome Body, and what know I, but that he may intend me, as well as another? As in that 4. of *Hebrews*, *verſe* 6. and 11. compared; *Seeing ſome muſt enter in——let us therefore labour to enter into that reſt.* And look how much more or leſs indefinite the Promiſe is, and how much more or leſs expreſs and particular; the more or leſs hope and encouragements are given: And the more or leſs hopes are given, the more or leſs eaſy, or difficult is the work of Faith made in this reſpect. Now the Promiſes upon which others of the Elect come in, of how vaſt an indefiniteneſs and compaſs are they, how wide doth God ſpeak in them? As in thoſe [*good will to Men*; *Chriſt came to ſerve Sinners*, &c.] when as he whom God means, is (it may be) one of an hundred thouſand. And therefore they yield but far off hopes, and a remote [it may be] yet are they ſuch as carry a juſt ground with them to put any one upon the venture. In a Race (ſays the Apoſtle) *though but one obtains, yet all run*; 1 *Cor.* 9. 24. They for a corruptible Crown venture thus: how much more ſhould we for an incorruptible? Though it be 10000. to one, yet it is worth it, and a juſt ground to move, and draw on the Soul to it: Even to *put his mouth in the duſt if ſo be there may be hope*; as *Lament.* 3. 29. If there be never ſo remote an [it may be] if there be but a [*what knoweſt thou*] or never ſo dubious a conjecture; you ſee it is made a juſt ground of endeavouring to ſave an other; as 1 *Cor.* 7. *verſe* 16. therefore how much more of venturing, and caſting ones ſelf upon Chriſt for a mans own Salvation? But what a ſlender ſtill Gale, what a ſmall and poor Breath of Hope doth thus afford to help the Soul forward? Such are helped but with a little help, as *David* ſays in another Caſe. But the Promiſes which are made to you are who are the Children of godly Parents, although they be but indefinite ſtill; yet they are ſo expreſs, and limited to ſo narrow a Compaſs, that they bring the hopes of Salvation a thouſand times more near to you: It being ſo near an Univerſal (as you have heard) it is not One of a Thouſand, but Two to One. I may as Chriſt

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ſaid, *The Kindom of God is come near you*; very near you; when God takes the moſt of his Elect out of you, and ſometimes a whole Family of you. When a King was to be choſen out of all the Tribes, it was held ground enough for every Tribe, and every Man of them, to preſent themſelves before the Lord; though in the end the Lot was to fall but upon one Man: and ſo *Samuel* bad them do; 1 *Sam.* 10. 19. *Now therefore preſent your ſelves before the Lord, by your Tribes, and by your Thouſands*: For why? it gave a hope (though but a ſlender and remote one) unto every Man, that he might be King; yet it was All *Iſrael*, the Thouſands of *Iſrael* to One. But then when the Tribe of *Benjamin* was taken, this gave a nearer hope to every Family and Man of that Tribe: This was but a few to One unto what the other had had before, eſpecially ſeeing there were ſeweſt of them: This was a Contraction to a narrower Compaſs: But when it came to the Family of *Maari*, how much nearer came it then, to every one of that Family? though it was to fall but upon one Man, yet how great hopes muſt it needs give, as being thought every Mans then: Every one then had a fair Caſt for a Kingdom (none of them then knowing that *Saul* was the Man, though *Samuel* did;) Why? Such hopes, and far larger, do theſe Promiſes give to your Tribe, to your Family, comparatively to other Men: Fore here is a greater Kingdom, and your Tribe (as I may call it) conſiſts of the feweſt of any other Tribe, or ſort of Mankind, compared with it. And this Crown is not to be ſet upon the Head of One only, but ſometimes upon All of a Family: O conſider, what a fair pull here is for Heaven; what would other humbled Souls give for your Lot? (as Heaven is called, *Coloſſ.* 1. 12.) What a fair Gale of Hope have you to fill your Sales with? How many Points of the Compaſs hath it on your ſide? There are but Two ſorts of Promiſes that I know of, that are indefinite, and do yet bring down Salvation ſo near, and to ſo narrow a Compaſs. Chap. 8.

The Firſt ſort thoſe make which are of ſpecial Invitation, as that in *Matth.* 11. *ult.* [*Come unto me all ye that are weary and heavy laden, &c.*] and that [*Ho, every one that thirſteth, &c.*] Theſe bring it near: for whereas others are invited but in the Crowd, as All were unto the Wedding; Theſe have a more ſpecial, ſolemn, and particular Imitation by Name: As in Funerals, common People and Neighbours have but an Indefinite and General Invitation; but Thoſe of better Rank are ſpecially invited, and called forth by Name. Theſe Promiſes therefore give a ſpecial encouragement to One that is *weary and heavy laden*: But ſtill ſo, as you are to underſtand, that even ſuch Promiſes, and ſuch Qualifications in you are not to give a ground to your Faith, nor to ſerve as infallible Evidences that Chriſt is yours; that you ſhould ſo take a comfort of eaſe from them, as many have done, to their ruin. It is but the comfort of a ſpecial Invitation to come. The Promiſe of Eaſe it ſelf is made to *Coming* [*come unto me*] only in the mean time it may much eaſe the *weary and heavy laden*, in that they are in an eſpecial manner invited to come; for it brings the Promiſe of Salvation very near to them.

But, Secondly, There are Promiſes (as of a ſpecial Invitation, ſo) of ſpecial Deſignation; which deſign and point out a ſort of Mankind, out of whom God hath his Elect; and ſuch are theſe, made to the Children of godly Parents. And it is as if God had pointed, and ſaid, In that Maſs or Lump do the greateſt part of my Elect lye. There is not any ſort of Mankind ſingled out with ſo ſpecial a deſignation. It is like the Star over the Houſe where Chriſt was, which deſigned the Place of the Meſſias abode. So theſe Promiſes ſet over the Houſes and Families of godly Men, do help us to find out where Election lies. And as that Star helpt the Wiſe Men to find out the Meſſiah; ſo may theſe Promiſes help ſuch Children to come to the Meſſiah the ſooner, and with the leſs difficulty.

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More Particularly, If you would know what ſingular help it may afford you in that Act of Faith, of *Coming to Chriſt*, and of *caſting*, and adventuring your ſelves upon *Chriſt*.

1. The Conſideration of it may alone ſtand you in ſtead againſt all Carnal Reaſonings, and objections againſt your ſelves what ever; which do exceedingly puzzle, and hinder others. This Conſideration will quite cut off the Heads of them all at once; and is a great help, though there were no other in our way to Chriſt; in which there are a great many ſtumbling-blocks laid by Carnal Reaſon, that keep Men off, and become the greateſt hinderance to Believing, *Iſai.* 57. 14. *caſt ye up, caſt ye up, take the ſtumbling-blocks out of the way of my People*: He ſpeaks Literally of the great obſtacles that were in view againſt their return from *Babilon*; even a great Monarchy lying in their way, which was firſt to be removed. But he aims under the Type thereof, at the hinderances in the way of broken hearts to Chriſt; as appeareth by the 16, 17. and 19. *verſes*. For he ſpeaks of giving Comfort to broken hearts, and *Creating the fruit of the lips, peace*, &c. Now in the way of ſuch, (you know) there lie a thouſand Objections and carnal reaſonings againſt themſelves, which their fleſhly Reaſon (ignorant of Gods way, and of his freeneſs in Pardoning) ſuggeſts, as things ſeeming to make it utterly improbable, that God will ſave them: And thoſe are the ſtumbling-blocks he there means. What, me? (will ſuch a Soul ſay) ſo great a Sinner as I? whom God hath ſuffered to live ſo long in Sin? That have ſo often refuſed to come in, after ſo many enlightnings? that have had ſo many falſe works upon my heart already? That have layn ſo long under Temptations? That have had no enlargements theſe many years? What me? A likely matter! No, no, If God had a mind to ſave me, he would never have dealt ſo with me; his Carriage towards me looks not as if he ever meant me any good. Thus the ſtranger objected, *Iſai.* 56. 3. [*The Lord hath utterly ſeparated me from his People*] I am a Gentile, a Dog, and God means not to *ſave me*. *Thus the Eunuch, I am a dry Tree*, &c. *Iſai.* 56. 3. There are Millions of ſuch Carnal Reaſonings as theſe, which do mightily hinder the work of Faith; being as ſo many Shelves of Sand, on which the Soul ſticks faſt aground; and off from which we have much a do to help Men. Well, but if thou beeſt the Child of a Godly Believing Parent, this Conſideration alone may be put into the Ballance againſt a thouſand ſuch: For why! that alone is a greater probability that thou art Elected, than all thoſe put together are able to make improbabilities to the contrary: It may weigh them all down. It brings the Promiſe ſo neer thee, within ſo little of thee, that I may ſay, as in that 57, *Iſai.* 19. the Phraſe is, whereas others are *afar off*, and have many ſtumbling-blocks in their way, *Thou art near*: The Prophet ſpeaks in the Language of the State of the *Jews* then, in the Babyloniſh Captivity, which was the Type of the times under the Goſpel (as appears by the Apoſtles uſing of that Phraſe; *Epheſ.* 2. 17.) ſome of the *Jews* were diſperſed far off among the *Ammonites*, and *Moabites*; and they had greater obſtacles, and diſcouragements to Return: But ſome of them were ſtill in the Land; the Poorer ſort were to Till it, yet had not a Peaceable Conditions; and they were neer now; God would ſettle Both in the Land, with Peace. And ſo *Epheſ.* 2. 17. (in the Anti-Type) ſome are ſaid to be *afar off*, and *ſome near*: Such were the *Jews*; and the Children of Godly Parents are ſuch: For I reckon them in reſpect to others, to be as the *Jews* then were to the Gentiles; And theſe have fewer obſtacles in their way: They are in the Land (the Church) already, and ſo are nearer to Faith, and Peace, having their hinderances removed to their hand, and their way made clear, and ſmooth. This Conſideration may ſo lighten thy Veſſel, as that thou mayſt Sail over all ſuch Shelves, which

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others being heavy laden with many ſad and weighty improbabilities, are often Stranded upon. Chap. 8.

But, Secondly, It moreover gives a ſpecial Encouragement alſo, in that there is a ſpecial Deſignation of Election, (as was ſaid) and that in Two reſpects:

For, 1. Where there is a ſpecial Deſignation of Election, there is a ſpecial Invitation included, and more alſo; it hath the form of both: There may be ſuppoſed an Invitation without a Deſignation; but this ſpecial Deſignation includes an Invitation under it. So as, Thou art more ſolemnly and particularly invited than any other: Even as (you heard) Thoſe that are *weary* and *heavy laden* are. And if thou beeſt *heavy laden* alſo, then both in that *Thou art heavy laden*, and an Elects Child alſo, *Thou art doubly invited.* Now that to the Children of Believers, as ſuch, belongs a ſpecial Invitation, appears, in that they come under the ſame Covenant and Priviledge that the Jews did by virtue of their being Sons of *Abraham*, (till they broke themſelves off) to whom therefore, (though not holy when Infants, nor yet when grown up to riper years, as yet Converted) the Goſpel was firſt to be preached. So Chriſt bad his Diſciples, and calls the Word the Childrens Bread. And ſo after Chriſt's Aſcenſion they practiſed; encouraging them to *Repent and Believe*, being *prickt in their hearts*, by a ſpecial Deſignation, *Acts* 2. 38, 39. *For the Promiſe is to you and your Children.* And *Chap.* 3. 25. *Ye are the Children of the Prophets, and of the Covenant, and unto you firſt* (mark the word) *God having raiſed up his Son Jeſus, ſent him to bleſs you, in turning away every one of you from his iniquities.* Yea, though there was the greateſt ground for the greateſt Objection againſt them; and carnal Reaſon might ſuggeſt the ſtrongeſt Arguments againſt them, that ever againſt any: For it might ariſe in their hearts to think, This Chriſt have we Crucified; a bar that of all others might make them exclude themſelves. And ſo *Peter* tells them, *verſ.* 23. *This Chriſt have you crucified and ſlain:* and ſo *verſe* 36. They likewiſe were the very Men who had a hand in it; and yet for all this, he puts this into the Ballance againſt all, and invites them firſt. Now I parallel the Condition of theſe Jews in the new moulding up of Chriſtian Churches, with that of the Children of godly Parents under the Goſpel, though unconverted. Now they are not to be reckoned holy, and ſo Members of a Church, ſimply becauſe they are Children of ſuch; even as thoſe Jews were not admitted into thoſe new Chriſtian Churches till actually Converted. Therefore, *verſe* 47. [*God added of them to the Church ſuch as ſhould be ſaved*] (though they were Members of the Jewiſh Typical Church which then ſtood, yet not of the Chriſtians.) Notwithſtanding, whilſt they remained in their Natural Condition, this was due to them, above any other, as a Priviledge, namely, a ſpecial Invitation: So *Acts* 13. 46. *Paul* ſays, *It was neceſſary that the Word of God ſhould firſt be ſpoken to you*, till you break your ſelves off (as they) by *envious oppoſition, verſe* 45. and *putting it from you, judged your ſelves unworthy of everlaſting life.* Which (I take it) is the Unbelief meant, *Rom.* 11. 20. that *breaks you off*; which is not ſimply Unbelief, but an envious Oppoſition againſt it, when yet the Promiſe may belong to you.

You therefore who are young, the Breaſts of whoſe Virginity the World has not yet preſt, who yet may *be preſented to Chriſt ſpotleſs, and undefiled*, do you come in to Chriſt; He invites and entreats you in a ſpecial manner; He likewiſe reſerves the firſt of his Love for you; you ſhall have the flower of it. In Marriage it is held a great matter to be the firſt Love: Such ſhall you be to Chriſt, if you come in betimes, and ſo ſhall you have a choice reward; as *Rom.* 2. 10. He will give *glory, honour, and peace to every man who worketh good* (yet) *to the Jew firſt, and alſo to the Gentile:* So to you firſt (who have the Jews Priviledge) thoſe of you

Book V. who are under a work of Bondage, and weary of your Natural Condition, come to Christ: I may say to you, as the Disciple said to that blind Man, *Mark* 10.49. *Be of good comfort, He calleth you:* you are doubly invited, both as you are *weary and heavy laden*, and as the *Children of Believers* also: and therefore you may promise your selves a double welcome.

2. A second Encouragement that this affords is, That where there is such a special Designation of Election, there is a greater certainty that many (yea haply the most) of such shall obtain. Whereby such a special Designation hath also thus much more in it, than a bare Invitation: That an Invitation does not imply a certainty of obtaining [*many are called* (or invited) when *few are chosen*] but a Designation doth. Now this must needs be a great encouragement; even as it would be to all the Children of a Noble Family, that a People, or Common-wealth should so oblige themselves to it in particular, as certainly to choose their Kings and Princes out of it (as in *Sweden* they have done out of the *Gustavian* Family,) not being tyed to the Eldest, to choose him, but unto the Family, to choose some one out of it: So as, there were a certainty of some of them their being Kings, and Princes. The Hopes that every one would have in such a Case, how would they raise their spirits, and make them observant of their carriage towards all, and to enoble their Education, by striving to excel each other in glorious Atchievements, insinuating themselves into the hearts of the People, and in all plausible respects complying with them, as *Absalon* did? Now just so it is here; God hath entailed Heaven on your Families, though in an indefinite, yet certain way; so as, not one, but many of you shall certainly be Kings; you are now Heirs of Life: How therefore should this quicken you, above all other ranks of Mankind, and raise your spirits, and set an edge on your Endeavours? The more certain that your hopes are, the more strong let your endeavours be; like Merchants, who, where there is certain hopes of Gain, will make the greater Adventures: We find the like in Colledges, where there useth (by the Statutes of the House) to be such a special Designation as this is, singling out some Counties and Shires, out of which their Fellows and Scholars shall be chosen, and that most certainly: And when there are Places vacant, how doth this whet the industry and endeavours of all those Students who are of such Shires, making them to Study harder than others, and (as *Paul* says of himself) to profit more than many of their Equals of their own Nation; and outstripping others to be so approved for their Learning, as to obtain the Place? So should this Encouragement provoke, and stimulate you above all other Men, and also to exceed one an other, in striving who should first get into Christ: For know, that the endeavours of some of you shall certainly not be in vain: For God assuredly hath an Elect among you: Some of you will most infallibly get to Heaven.

The Third way whereby it may help your Faith, is; that when you come to plead for your Lives and Souls before God (as when you are humbled you will, as much as condemned Men ever did for their Lives) then this puts into your Mouths a Plea to use to God before the Throne of his Grace. I say not, that thou mayst plead it as a qualification for which God should respect thee, or shew the favour; For his Election is not swayed by it, or founded on it: Thou must leave the casting thy condition to the arbitrary, soveraign Freedom of his Grace, as much as any Sinner else upon Earth: But yet, (state it rightly) thou mayst plead it, and make a strong Plea of it too: as

First, Thou mayst make it a good and full occasion emboldning thee the more, to come into Gods presence, and the rather to do it, because of this.

Secondly,

Secondly, thou mayſt further make a very fair Tale for thy ſelf, out of it, and ſay to him, *Thou Lord haſt given me this Light into, and inckling about thy Decrees; Thy Word tells me, that this Inheritance of Heaven is eſtated, and bequeathed by thee to the Children of thy Children; and that thou haſt delighted to draw thine Elect through the Loins of thine Elect; and ſo, thy Promiſes run much to them: Lo therefore, O Lord, thy Servant preſents himſelf before thee, as one of thoſe, and extracted out of ſuch, and ſo not knowing but that this Eſtate may belong to me; and do come to thee who keepeſt theſe Records, ſo to find out whither ſuch an Eſtate be befaln me. I pray thee therefore that thou wouldſt look and ſearch thy Book, and the Series of thy Decrees; look into thine own Heart, and call to mind the unfaigned Faith that dwelt in my Parents, and which I hope thou haſt ordained to be in me alſo, And do thou conſider, that thou haſt further ſet my Heart a work to ſeek thee, and more ſpecially invited me; and haſt certified me, that I ſhall be doubly welcome: Being therefore hereby emboldned, lo I am come to ask a bold Queſtion of thee: Do thou reſolve me Lord, am not I one whom thou haſt ſet thy heart upon? Is not my Name in the Liſt of thy beloved ones? Am not I one of thy Elect too? ſpeak Lord, anſwer me plainly, and ſpeedily.* And whilſt thou art urging God thus, and putting him to it with what he knows is true, and ſpeakeſt his very Heart, he (as one that cannot deny it) plainly grants it, and will tell thee ſo. My Brethren, there is an art of getting out Gods Secrets thus. Chap. 8.

And thus, though to be Child to ſuch a Parent is not to be conſidered as the attractive that draws Gods Heart to thee; it was not as the Burning Glaſs to draw and unite the Beams of his love in thee; yet it may be as the Cranny through which thoſe Beams may Shine into thee, without prejudice to his Free Grace: And ſo, the Eye of thy Faith may have recourſe to it, as unto a Chink through which his Love may ſpie and meet thee. And do thou lay thy Eye to ſuch a Promiſe, and through it look unto God; and ere thou art aware the Light of his Countenance, his Free Love will ſhine in upon thee this way. Thus did the *Jews* plead the Covenant of their Fathers, *Iſai.* 63. 15. (whilſt they did not bolſter themſelves up by it, and think, that therefore God would ſave them) and it prevailed. So *Jacob* pleads it, *Geneſ.* 32. 9. *O God of my Father* Abraham, *and my Father* Iſaac.

III. *General Head of Uſes.*

The third ſort of Uſes ſhall be unto Godly Parents.

Uſe 1. That Godly Parents ſhould value this Bleſſing (eſpecially when they live to ſee this promiſe take hold upon their Children before their Eyes) as the greateſt Bleſſing that can befall them and for their comfort, next unto their own Salvation. It is more than to have thy Child a Monarch of the whole World, thou wouldſt think that an infinite priviledge, as *David* did when his houſe was raiſed up to be as one of the great ones of the Earth: This is much more, for it is to ſuch Parents, not an outward, but a ſpiritual Bleſſing, and in ſome reſpects an eternal Bleſſing, and the comfort of it may upon ſome good ground be ſuppoſed to laſt unto eternity. For this is certain, that look what ſpiritual affections there are in perſons between whom there are carnal relations by reaſon of thoſe bonds and relations, they will laſt and continue; whatſoever is ſpiritual will be eternal. If a Man do good to his Wife, ſhe ſhall love him eternally by reaſon of it; indeed the fleſhly relation between them was the occaſion whereby he came to do her good. At the latter day thoſe that Miniſters do convert unto God, they are their Crowns (as *Paul* ſaith, 1 *Theſ.* 2. 19.) it is a ſpiritual mercy that laſteth and holdeth them. When God made this promiſe unto *Abraham*, that he ſhould be the Father of the Faithful, was the comfort of it only for the preſent? (For *Abraham* ſaw no more

but

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but *Isaac* and *Ishmael*, and perhaps both were ungodly, though the promise of Christ was set upon *Isaac*) No, the comfot was to come, when at latter day he shall say these are the Children God hath given me. We are herein partakers of part of Christs priviledge, it was his Speech, *Isai.* 8. 18. *Lo I, and the Children thou hast given me.*

Use 2. When you have Children born unto you, then renew your Covenants with God, and walk more obediently. *Hannah* dedicated her Child to God: That is not in your power: But dedicate you your selves more to God. God is to extend his Covenant anew to your Children for your sakes: Do you therefore renew your Covenant with him. And the more they encrease, and the more Children thou art in dependance upon God to extend his Covenant unto; the larger do thou extend thy Covenant Obedience, and to more Duties. Search further into the Commandments, to find out new ways of Obedience to lay thy self forth in, as God gives thee more Lives, give thou more Lives to him. *Methuselah* being born to *Enoch*, provoked him to walk the more exactly: So *Genes.* 5. 22. you who have many Children, should be much in Obedienee; and ever for your Childrens sakes walk so as to keep up the repute of being holy. Walk not doubtfully and unstably, so as that there should arise any question of your Godliness by the Saints, you live with. Do this even for your Childrens sakes; for you have seen what a help, what an encouragement it may be to their Faith, that you are accounted and known to be Godly; when you shall walk so, as to leave that doubtful, (as *Solomon* did, who so lived, that it is a Question in the Church whither he be saved, or no) you then waken all these Encouragements of their Faith, and all the Arguments that should provoke them to a holy Life.

A Third *Use* to Parents is, that if you have Children that are Godly, and already converted; they should then get their hearts exceedingly affected towards God, in love again. There is no outward mercy like this; it is more than if he had raised up one of thy Children to be *Monarch* of the whole World. See how it took *Davids* heart, 1 *Chron.* 17. 25,26. that he had raised himself up to be one of the great ones of the Earth; which is not spoken of himself alone, but of his House also. They say, that Man and Wife love each other the better, when they come to have Children by each other: It is a sign of an everlasting love on Gods Part, for him to have Children by thee: And it should be an encrease of love on thy Part to have Children by him.

Use 4. Are you to think your Children Elect? then dye in that Faith concerning them, and leave them to God. This comforted *David* when he was to dye, that though his House was not *tanta*; so great (as some read it) nor *ita erga Deum*, so exact towards God, (as *Junius*) yet God had made a Covenant with him for his own, and many others Salvations, though outwardly it should not prosper. God is thy Friend, and thy Childrens Friend, he will remember thy Seed when thou art dead and rotten, even as he oft times remembred *Davids*. It is a comfort that thou canst leave them to a Church, a Mother, but a greater comfort, that to God as to a Father. If thou hadst a Grandfather to leave thy Children to, who thou wert sure would live, thou then wouldst not dye sollicitously in respect of thy Children. *Luther* being to make his last Will, and having nothing to bequeath to his Children, he bequeathed them to God: So do thou, and say as Christ did when he made his last Testament, as being about to leave the World; *thine O Father they were, and thou gavest them me:* and tell them as he did, *I go to my Father and your Father.* Those that are godly are provided for, there is one who hath taken them off thy Hand and care already: in the confidence therefore of that thou mayst dye hopefully, and quietly.

A Fifth *Use* may be, to take heed of an unequal partiality in your love or care towards any of your Children: Wherein many Parents are oft times blameworthy, as disaffecting and neglecting some one, out of an inordinate

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leaning to, and ſetting up an other: For that Child whom thou neglecteſt, or uſeſt hardly, may be he, or ſhe, whom God pitcheth on as his; and that Child which thou cockereſt, may be one by God refuſed. While God reveals himſelf thus indefinitely, thou art to look upon any one as Elect; and art to bear thoſe affections and bowels towards it, that a Parent would have to an Elect Child, though thou canſt not abſolutely ſay it is *holy*. And as whiles it was an Infant, we were to perform all Duties unto it, as to a Saint; ſo afterwards, though yet it appears not to be *holy*, we are to do the like, as to one Elect. And wilt thou hate, or miſuſe, where God may love, and love for thy ſake too? How unworthy of you will ſuch Carriages be, and will likewiſe grieve you, when God ſhall once manifeſt his love to be ſet upon that Child, which thou haſt ſet thy ſelf againſt? God is no reſpecter of Perſons, neither be thou of thy Children, ſo as to dote on one, and neglect the other. God has often in the event, exceedingly checkt the Sins of Parents this way, and choſen croſs to what their choice was: They have been for *Eſau*, and God hath been for *Jacob*: They have been for a beautiful *Abſalom*, and God hath been for *Solomon*: They have lookt with Fleſhly Eyes (as *Samuel* did) and thought *Eliab* the Child of Election; and for him have all their Prayers run, becauſe of his Countenance and Stature; but God hath taught them not to look on the outward appearance: He hath been for *David*, whom they have ſet to keep their Sheep. *Eve* had a Promiſe of the *Meſſiah*, and ſhe thought *Cain* the Man in whom it ſhould be fulfilled: So ſome interpret that Speech, *Geneſ.* 4. 1. [*I have gotten a Man*, or [*the Man*] the promiſed Seed, *from the Lord*] however it implies ſome ſingular hopes ſhe had of him; who yet proved the Eldeſt Son of Reprobation, and the Murderer of his Brother: But *Abel*, he was Godly, and after him, *Seth*. which ſhews, that God judgeth not as Man judgeth, I may ſay as God ſaid by *Malachi*, *Mal.* 2. 16. about *hating their Wives*; *take heed therefore to your Spirits*, *deal not treacherouſly* or unequally with any of your Children, for they are yours, and may be Gods. He carries it thus indefinitely and covertly on purpoſe that you ſhould perform your Duties alike to all; Not but that outward appearances may draw out the heart, and have in a proportion their due of love, ſuch love as Beauty, Wit, good Nature, *&c.* I yield that there is an allowance given to Parents to affect Children for ſuch reſpects, as being Objects more pleaſing, and love attracting: Yet ſo, as not to ſway the Heart to a partial carriage towards them; only they may be allowed as a few Grains to incline the Ballance a little more. But that ſame other Child who pleaſeth not thy Fancy and Nature ſo well, is thy Child too, and ſo may be Gods Child, and that becauſe he is thine, and in reſpect to thee: And that gives the Subſtantial weight that ſhould keep the Scale of the Ballance even towards him. God peradventure loves him for thy ſake, and wilt not thou love him for Gods ſake? What croſſneſs, and unthankfulneſs would this prove towards God? Chap. 8.

Sixth *Uſe*, to ſuch Parents as come not of Godly Parents and yet are Godly themſelves; they may here ſee their Priviledge; they may be the Foundation of a Noble Family: And what an Honour is that? 'Tis a great Promiſe, that in *Iſai.* 58. 12. *they that ſhall be of thee ſhall build the old waſt places*, *thou ſhalt be the Foundation of many Generations.* And it is a great honour to thee to be the Firſt of thy Houſe, as it was to *Abraham*, and to *David*; and as it is mentioned as an honour to *Lois*, by *Paul*, 2 *Tim.* 1. 5. *the Faith which dwelt* [*firſt*] *in thy Grandmother* Lois: Who likewiſe maketh the like honourable mention of ſome that were *the firſt fruits of Achaia*, and of being the *Root to Branches*, &c. Amonſt Men what an honour is it to be the Foundation of a Houſe? They affect, and aſpire to nothing more: The firſt, being always made famous by his Succeſſors, as *Ottoman* by his Houſe, *Coſmo di Medices* by his, *&c.* So did *that Roman* eſteem of it, who being upbraided with his mean Extraction by a Debauch't

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The laſt *Uſe* is to Churches, that they would receive with a ſpecial love and rejoycing, ſuch of Members Children as prove Godly. They are doubly welcome to God; let them be ſo to Saints in Church-fellowſhip. They are not as ſtrangers, but as thoſe born in the Houſe; which renders them doubly amiable, and acceptable. As *Paul* exhorts *Philemon* to receive *Oneſimus*, not *as a Servant, but above a Servant, verſe* 16. So are theſe to be received as Brethren and Siſters, and not only ſo, but above the ordinary Relation of Brethren and Siſters. It is an honour to a Colledge to have Students of its own nurturing fit for Fellowſhips; and ſuch eſpecially they are to take.

The Families of Church-members are our Nurſery, and what a comfort is it to have the Orchard and Garden of a Church repleniſhed with Siens fetcht from thence? To build our Houſes with Stones out of our own Quarries? I may ſpeak to every Church in the words of God to the Church of the *Jews*, *Iſai.* 49. 18. *Thou ſhalt cloath thee with them, as with an ornament, and bind them on thee as a Bride doth* a Tyre of her own weaving.

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A N

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ER-

ERRATA.

In the Diſcourſe on the REVELATION.

PAge 4.line 6.read *Rainbow*, p.5.l.40. *in one Engliſh word to expreſs it*, p.34.l.23.*Cyprus*, p.67.l.39.dele Parentheſis, p.120.l.ult.*Antichriſti*, and for *Culta* read *Cultu*.

On the KNOWLEDGE OF GOD, *&c.*

Page 16.line 48.read *Joh.6.* p.40.l.14.for *v.*33.r.*v.*13. p.62.r.62,63. p.73.l.37.for 28.r.18. p.101.l.34.συνδεσμοι, p.125.l.50.*Genuine*,p.156.l.18.*Maſius*;p.159.l.9.for 81.r.1. p.160.l.45.*Rabbim*, p.161.l.15.*Lordſhip*,p.174.l.20.for 15. r.13. and p.ult. for 200.r.202.

On the CREATION, *&c.*

Page 6.line 33.read *wore*,p.7.l.48.for *Davids* r.*Adams*, p.15.l.16.dele *near*, p.16.l.34.for 14.r.1.14. p.20.l.6.*deſcry*, p.28.l.12.*may*,p.31.l.17.*unutterable*,p.33.l.20.*Creation*, p.39.l.1.*prevent*, p.46.l.5.*Immortality*, p.53.l.52.for *and* r. *in*, p.57.l.ult.*intend*, p.60.l.48. for *is* r.*in*, p.63.l.14.*by Revelation*, l.31.dele *to*, and the Comma, l.46.*Principle*, l.49.*Faith enough*, p.65.l.30.r.40*th Pſalm*, p.67.l.27.*the Old Teſtament*, l.38.*not naturally*, p.70.l.41.*began*, p.71.l.6.*Principle*, p.76.l.17.*referring*, p.79.l.4.for *but* r.*not*,l.16.for *this* r.*his*, p.81.l.41.*in that other Phraſe*, p.83.l.32.*aſſuming*, p.89. l.10.*Col.*2.9. p.91.l.51.*conform*, p.94.l.51.for *that* r.*of*, p.95.l.8.*moulder*,p.96.l.7.*diffuſe*, l.29.*who*, p.103.l.12. *we now have*, p.104.l.35.*the Human Nature of Chriſt hath*, l.37.*what this Godhead*,*&c.*p.115.l.22.for *lone* r.*lower*.

On ELECTION.

Page 1.line 5.read *either Angels or Men*, p.9.l.8.*us*, p.10.l.14.*whom*, p.21.l.54.*ſetly*, p.24.l.ult.for *ſo* r.*to*, p.26.l.21. *God by Faith*, p.30.l.32.for *ni* r.*as*, p.31.l.38.*Bind*, p.32.l.49.*Mutability*, p.35.l.5.*changed*, p.37.l.43.for *doth* r. *hath*, p.39.l.22.for *any*.r.*and*,p.40.l.42.*for himſelf*,p.41.l.7.for *and* r.*of*, p.44.l.45.*by the uſe*, p.48.l.17.for *ſet by* r. *ſetly*, l.42. *Reciteth*,p.55.dele the firſt Line, p.59.l.30.*him*, p.60.l.15.dele *at all*,p.62.l.50.*Bonds*,p.63.l.53.*ſignifying*,p.64.l.23. for *which* r.*without*,p.65.l.3.*Righteous*,l.10.*but by, and through*, p.69.l.41.*New Teſtament*,p.80.l.27.*expatiate*,p.83.l.30.for *yet* r.*that*, p.84.l.3.for *which* r.*with*,p.85.l.40.*præterition*,and in the Margent,*præteritionis*, p.91.l.3.for *deſire* r.*deſign*, p.93.l.47.dele *ſufficient*,p.97.l.17.for *and* r.*in*,& dele Comma,l.31.*us in*,p.107.l.29.for *when* r.*whom*,p.108.l.3.*He came*, l.30.dele *for*.p.109.l.28.*Aſcenſions*,p.116.l.11.dele *to*,p.117.l.ult.for *ordain* r.*deſign*, p.120.l.34.for *is* r.*in*,p.121.is twice over,(1)at the 2*d* Book and 6*th* Chap.and the (2) is at the 3*d* Book and 1*ſt* Chap. The 2*d* Number is marked thus [2] in the Table,p.123.l.13.*Parentheſes*,p.124.l.34.for *that* r.*what*,p.128.l.37.*propounded*, p.132.l.7.*Abſolutum*, l.21.*Glorious*,l.39.for *in creating* r.*uncreated*,l.42.*to ſo great a Glory*, and l.48.for *yet* r.*to*, p.133.l.3.for *Law* r.*Love*, p.137.l.59. *till then*, p.139.l.3.for *Grace* r.*Elect*, l.34.for *through* r.*to*, p.140.l.52.for *out* r.*into*, p.146.l.1.*relieved*, p.147.l.3. for *there* r.*thee*,l.8.dele *away*,p.150.l.11.*conſideration*,l.13.*contempt*,l.ult.*light*,p.151.l.3. for *hight* r.*light*, l.ult. for *letted* r. *ſettled*,p.152.l.13.for *ſtay* r.*ſtory*,p.155.l.13.for *thief* r.*chief*,l.28.for *who* r.*we*,l.31.for *and* r.*as*,l.34.for *marrow* r. *mate*, p.157.l.50.far *it is* r.*his*, p.158.l.40.for *thy* r.*this*, p.160.l.7.*not Sons*, p.169.l.1.*World*, p.179.l.57.for *the ſame* r.*loves himſelf*,p.190.l.53.*proper*, p.205.l.13.*indigitation*, p.211.l.51.r.2 *Kin*. p.221.l.14.*Rom*.9. p.224.l.6.r.1 *Chron*. p.236. l.13.*Connotation*,p.254.l.49.for *no* r.*a*,p.260.l.40.*counterfeit*, p.265.l.55.for *or* r.*our*, l.57.for *ſin* r.*him*, p.267.l.25. for *and* r.*or*,p.272.l.6.*imputed*,p.273.l.10.*diverted*,l.19.*not hinder*,a.274.l.14.*continued*, p.285.l.7.for *he* r,*the*, p.290.l.53 *better*.p.291.l.3.*you*,l.46.*Epiſt*. p.319.l.51.*being*, p.321.l.51.*as it were*, p.344.l.25. for *them* r.*then*,p.353.for pag153 r.pag.353. l.2.for 52.r.55.p.374.l.1.for *like* r.*life*, pag.next to 387 for 390 r.388, 389. p.399.l.7, and 11.r.1 *Corinth*. p.450.l.20.*improbable*,p.454.l.2.*comfort*,l.46.*as a Mother*.

FINIS.